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T H E
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The Late REVEREND and LEARNED

I S A A C W A T T S, D. D.

V O L. IV.

C O N T A I N I N G

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| The PSALMS of DAVID imitated in the
Language of the New Testament. | RELIQUIÆ JUVENILES: Miscellaneous
Thoughts in Prose and Verse; on
Natural, Moral and Divine Sub-
jects: With Additions never before
printed. |
| HYMNS and SPIRITUAL SONGS. In three
Books. | REMNANTS of TIME employed in Prose
and Verse: Or Short ESSAYS and
COMPOSURES on various Subjects. |
| AN ESSAY ON PSALMODY. | |
| DIVINE SONGS, for the Use of Children. | |
| HORÆ LYRICÆ. Poems chiefly in the
Lyric Kind. In three Books. Sacred,
I. To DEVOTION and PIETY. II. To
VIRTUE, HONOUR and FRIENDSHIP.
III. To the MEMORY of the DEAD. | The ART of READING and WRITING
ENGLISH: Or Rules of Pronouncing
and Spelling our MOTHER-TONGUE. |
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Printed for T. and T. LONGMAN at the Ship, and J. BUCKLAND at the Buck, in Pater-
noster Row; J. OSWALD at the Rose and Crown in the Poultry; J. WAUGH at
the Turk's Head in Lombard-Street; and J. WARD at the King's Arms in
Cornhill. MDCCLIII.

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The Lake Region and Beyond

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Y. C. L. IV.

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Printed for T. and T. L. Snowman at the Shop, and J. Buckner at the Book, in Water
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the Tank's Head in Lombard Street; and J. Ward at the Ship, in the
Cornhill, London.

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THE
P S A L M S
OF
DAVID

IMITATED in the
Language of the New Testament,

And applied to the
Christian STATE and WORSHIP.

Luke xxiv. 44. *All Things must be fulfilled which were written in—the Psalms concerning me.*

Heb. xi. 32.—David, Samuel, and the Prophets, ver. 40.—*That they without us should not be made perfect.*

Vol. IV.

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THE
P. S. A. L. S.
OF
D. A. V. D.

LIMITED IN THE

Language of the New Testament

And applied to the

Christian State and W. O. S. H. P.

Large note. 4c. All things and be faithful which were written in the Bible.
and the Bible. The Bible is the word of God. The Bible is the word of God.
The Bible is the word of God. The Bible is the word of God.

Vol. IV.

T H E
P R E F A C E.

O R,

An ENQUIRY into the right Way of fitting the Book of
PSALMS for Christian Worship.

THOUGH the *Psalms of David* are a work of admirable and divine composition, though they contain the noblest sentiments of piety, and breathe a most exalted spirit of devotion; yet when the best of christians attempt to sing many of them in our common translations, that spirit of devotion vanishes and is lost, the psalm dies upon their lips, and they feel scarce any thing of the holy pleasure.

If I were to render the reasons of it, I would give this for one of the chief, namely, that the royal psalmist here expresses his own concerns, in words exactly suited to his own thoughts, agreeable to his own personal character, and in the language of his own religion: This keeps all the springs of pious passion awake, when every line and syllable so nearly affects himself; this naturally raises, in a devout mind, a more lively and transporting worship. But when we who are christians sing the same lines, we express nothing but the character, the concerns, and the religion of the *jeewish* king, while our own circumstances, and our own religion, which are so widely different from his, have little to do in the sacred song; and our affections want something of property or interest in the words, to awaken them at first, and to keep them lively.

If this attempt of mine, through the divine blessing, become so happy as to remove this great inconvenience, and to introduce warm devotion into this part of divine worship, I shall esteem it an honourable service done to the church of *Christ*.

It is necessary therefore that I should here inform my readers at large, what the title page expresses in a shorter way; and assure them, that they are not to expect in this book an exact Translation of the *Psalms of David*: For if I had not conceiv'd a different design from all that have gone before me in this work, I had never attempted a service so full of labour, though I must confess it has not wanted its pleasure too.

In order to give a plain account of my present undertaking, I shall first represent the methods that my predecessors have followed in their versions; in the next place, I hope to make it evident, that those methods can never attain the noblest and highest ends of christian psalmody; and then describe the course that I have taken, different from them all, together with some brief hints of the reasons that induced me to it.

First, I will represent the methods that my predecessors have followed. I have seen above twenty versions of the *Psalter*, by persons of richer and meaner talents; and how various soever their professions and their prefaces are, yet in the performance they all seem to aim at this one point, namely, to make the *Hebrew* psalmist only speak *English*, and keep all his own characters still. Wheresoever the psalm introduces him as a soldier or a prophet, as a shepherd or a great musician, as a king on the throne, or as the fugitive in the wilderness, the translators ever represent him in the same circumstances. Some of them lead an assembly of common christians to worship God, as near as possible, in those very words; and they generally agree also to perform and repeat that worship in the ancient *jewish* forms, wherever the psalmist uses them.

There are several psalms indeed, which have scarce any thing in them personal or peculiar to *David*, or the *jews*; such as *Psal.* i. xix. xxv. xxxvii. lxvii. c. &c. and these, if translated into the plain national language, are very proper materials for psalmody in all times and places; but there are but a few of this kind, in comparison of the great number which have something of personal concerns, prophetic darknesses, hebraisms, or *jewish* affairs mingled with them.

I confess, Mr. *Milbourn* and Mr. *Darby*, though in very different verse, have now and then given an evangelic turn to the *hebrew* sense; and Dr. *Patrick* hath gone much beyond them in this respect, that he hath made use of the present language of christians in several psalms, and left out many of the *judaisms*. This is the thing that hath introduced him into the favour of so many religious assemblies; even those very persons that have an aversion to sing any thing in worship but *David's* psalms, have been led insensibly to fall in with Dr. *Patrick's* performance, by a relish of pious pleasure; never considering that his work is by no means a just translation, but a paraphrase; and there are scarce any that have departed farther from the inspired words of scripture than he hath often done, in order to suit his thoughts to the state and worship of christianity. This I esteem his peculiar excellency in those psalms wherein he has practised it: This I have made my chief care and business in every psalm, and have attempted at least to exceed him in this as well as in the art of verse, and yet I have often kept nearer to the text.

But, after all, this good man hath suffered himself so far to be carried away by custom, as to make all the other personal characters and circumstances of *David* appear strong and plain, except that of a *jew*; and many of them he has represented in stronger and plainer terms than the original. This will appear to any one that compares these following texts in Dr. *Patrick* with the bible, namely, *Psal.* iv. 2. and ix. 4. 5. and xviii. 43. and li. 4. and lx. 6. 7. and ci. 1. and cxli. 6. and cxliii. 3. and several others: So that it is hard to find, even in his version, six or eight stanzas together in any psalm, that has personal or national affairs in it, so fit to be assumed by a vulgar christian, or so proper to be sung by a whole congregation. This renders the due performance of psalmody every where difficult to him that appoints the verses: But it is extremely troublesome in those assemblies where the psalm is sung with-

without reading it line by line, which yet is, beyond all exception, the truest and the best method: For in this way of singing there can be no omission of a verse, though it be never so improper; but the whole church must run down to the next division of the psalm, and sing all that comes next to their lips, till the clerk puts them to silence. Or, to remedy this inconvenience, if a wise man leads the song, he dwells always upon four or five and twenty pieces of some select psalms, though the whole hundred and fifty lie before him; and he is forced to run that narrow round still, for want of larger provision suited to our present circumstances.

I might here also remark, to what a hard shift the minister is put to find proper hymns at the celebration of the Lord's supper, where the people will sing nothing but out of *David's* psalm-book: How perpetually do they repeat some of the *xxiiv* or the *cxviii*th psalm? And confine all the glorious joy and melody of that ordinance to a few obscure lines, because the translators have not indulged an evangelical turn to the words of *David*; no not in those very places where the *jewish* psalmist seems to mean the gospel; but as excellent a poet as he was, he was not able to speak it plain, by reason of the infancy of that dispensation, and longs for the aid of a *christian* writer. Though, to speak my own sense freely, I do not think *David* ever wrote a psalm of sufficient glory and sweetness, to represent the blessings of this holy institution of *Christ*, even tho' it were explained by a copious commentator; therefore it is my opinion, that other spiritual songs should sometimes be used to render *christian* psalmody complete. But this is not my present business, and I have written on this subject elsewhere.

To proceed to the second part of my preface, which is to shew, how insufficient a strict translation of the psalms is to attain the designed end.

There are several songs of this royal author, that seem improper for any person besides himself; so that I cannot believe that the whole book of psalms, even in the original, was appointed by God for the ordinary and constant worship of the *jewish* sanctuary or the synagogues, though several of them might be often sung; much less are they all proper for a *christian* church: Yet the way of a close translation of this whole book of *hebrew* psalms, for *English* and *christian* psalmody, has generally obtained among us.

Some pretend it is but a just respect for the holy scriptures; for they have imbibed a fond opinion from their very childhood, that nothing is to be sung at church but the inspired writings, how different soever the sense is from our present state. But this opinion has been taken upon trust, by the most part of its advocates, and borrowed chiefly from education, custom, and the authority of others; which, if duly examined, will appear to have been built upon too slight and feeble foundations; the weakness of it I shall shew more at large in another place: But it appears of itself more eminently inconsistent in those persons that scruple to address God in prose in any precomposed forms whatsoever; and they give this reason, because they cannot be fitted to all our present occasions; and yet in verse they confine their addresses to such forms as were fitted chiefly for *jewish* worshippers, and for the special occasions of *David* the king.

Others maintain, that a strict and scrupulous confinement to the sense of the original, is necessary to do justice to the royal author; but, in my judgment, the royal author is most honoured when he is made most intelligible; and when his admirable compositions are copied in such language, as gives light and joy to the saints that live two thousand years after him: Whereas such a mere translation of all his verse into
English,

English, to be sung in our worship, seems to darken our religion, by running back again to *judaism*, it damps our delight, and almost forbids the *christian* worshipper to pursue the song. How can we assume to ourselves all his words in our personal or public addresses to God, when our condition of life, our time, place, and religion, are so vastly different from those of *David*?

I grant it is necessary and proper, that in translating every part of scripture for our reading or hearing, the sense of the original should be exactly and faithfully represented; for there we learn what God says to us in his word. But in singing, for the most part, the case is altered: For as the greatest number of the psalms are devotional, and there the psalmists express their own personal or national concerns; so we are taught, by their example, what is the chief design of psalmody, namely, that we should represent our own sense of things in singing, and address ourselves to God, expressing our own case; therefore the words should be so far adapted to the general state of the worshippers, as that we might seldom sing those expressions in which we have no concern: Or at least our translators of the psalms should observe this rule, that when the peculiar circumstances of ancient saints are formed into a song, for our present and public use, they should be related, rather in an historical manner; and not retain the personal pronouns *I* and *We*, where the transactions cannot belong to any of us, nor be applied to our persons, churches, or nation.

Moses, *Deborah*, and the princes of *Israel*; *David*, *Asaph*, and *Habakkuk*, and all the saints under the *jewish* state, sung their own joys and victories, their own hopes, and fears, and deliverances, as I hinted before; and why must we, under the gospel, sing nothing else but the joys, hopes, and fears of *Asaph* and *David*? Why must *christians* be forbid all other melody, but what arises from the victories and deliverances of the *jews*? *David* would have thought it very hard to have been confin'd to the words of *Moses*, and sung nothing else, on all his rejoicing-days, but the drowning of *Pharoah* in the fifteenth of *Exodus*. He might have supposed it a little unreasonable, when he had peculiar occasions of mournful music, if he had been forced to keep close to *Moses's* prayer in the ninetyeth psalm, and always sung over the shortness of human life, especially if he were not permitted the liberty of a paraphrase: And yet the special concerns of *David* and *Moses* were much more akin to each other, than ours are to either of them? and they were both of the same religion, but ours is very different.

It is true, that *David* has left us a richer variety of holy songs, than all that went before him; but, rich as it is, it is still far short of the glorious things that we *christians* have to sing before the Lord. We, and our churches, have our own special affairs as well as they: Now if by a little turn of their words, or by the change of a short sentence, we may express our own meditations, joys, and desires in the verse of those ancient psalmists, why should we forbid this sweet privilege? Why should we under the *christian* dispensation be tied up to forms more than the *jews* themselves were, and such as are much more improper for our age and state too? Let us remember, that the very power of singing was given to human nature chiefly for this purpose, that our own warmest affections of soul might break out into natural or divine melody, and that the tongue of the worshipper might express his own heart.

I confess it is not unlawful, nor absurd for a person of knowledge and skill in divine things, to sing any part of the *jewish* psalm book, and consider it merely as the word of God; from which, by wise meditation, he may draw some pious inferences
for

for his own use: For instruction is allow'd to be one end of psalmody. But where the words are obscure *hebraisms*, or where the poet personates a *jew*, a soldier, or a king, speaking to himself, or to God, this mode of instruction in a song seems not so natural or easy even to the most skilful *christian*, and it is almost impracticable to the greatest part of mankind: And both the wise and the weak must confess this, that it does by no means raise their own devotion so well, as if they were speaking in their own persons, and expressing their own sense: Besides that the weaker *christian* is ready to chime in with the words he sings, and use them as his own, though they are never so foreign to his purpose.

Now though it cannot be, that a large book of lively devotions should be so framed, as to have every line perfectly suited to all the circumstances of every worshipper; but, after the writer's utmost care, there will still be room for christian wisdom to exercise the thoughts aright in singing, when the words seem improper to our particular case: Yet, as far as possible, every difficulty of this kind should be remov'd, and such sentences should by no means be chosen, which can scarce be used, in their proper sense, by any that are present.

I could never persuade myself, that the best way to raise a devout frame in plain *christians*, was to bring a king, or a captain, into their churches, and let him lead and dictate the worship in his own style of royalty, or in the language of a field of battle. Does every menial servant in the assembly know how to use these words devoutly? namely, *When I receive the congregation, I will judge uprightly*; Psal. lxxv. 2. *A bow of steel is broken by mine arms.—As soon as they hear of me, they shall obey me*; Psal. xviii. 34, 44. Would I encourage a parish clerk to stand up in the midst of a country church, and bid all the people join with his words, and say, *I will praise thee upon the psaltery*; or, *I will open my dark saying upon the harp*: When even our cathedrals sing only to the sound of an organ, most of the meaner churches can have no music but the voice, and others will have none besides? Why then must all who will sing a psalm at church, use such words, as if they were to play upon harp and psaltery, when thousands never saw such an instrument, and know nothing of the art?

You will tell me, perhaps, that when you take these expressions upon your lips, you mean only, that you will worship God according to his appointment now, even as *David* worshipped him in his day, according to God's appointment then. But why will you confine yourselves to speak one thing, and mean another? Why must we be bound up to such words, as can never be addressed to God in their own sense? And since the heart of a christian cannot join herein with his lips, why may not his lips be led to speak his heart? Experience itself has often shewn, that it interrupts the holy melody, and spoils the devotion of many a sincere good man or woman, when, in the midst of the song, some speeches of *David* have been almost imposed upon their tongues, where he relates his own troubles, his banishment, or peculiar deliverances; where he speaks like a *jewish* prince, a musician, or a prophet; or where the sense is so obscure, that it cannot be understood without a learned commentator.

Here I may with courage address myself to the heart and conscience of many pious and observing christians, and ask them, whether they have not found a most divine pleasure in singing, when the words of the psalm have happily expressed their frame of soul? Have you not felt a new joy spring within you, when you could speak your own desires and hopes, your own faith, love, and zeal in the language of the holy psalmist? Have not your spirits taken wing and mounted up near to God and glory,

with,

with the Tong of *David* on your tongue? But on a sudden the clerk has proposed the next line to your lips, with dark sayings and prophecies, with burnt-offerings or hyssop, with new-moons, and trumpets, and timbrels in it, with confession of sins which you never committed, with complaints of sorrow such as you never felt, cursing such enemies as you never had, giving thanks for such victories as you never obtained, or leading you to speak, in your own persons, of things, places, and actions, that you never knew. And how have all your souls been discomposed at once, and the strings of harmony all untuned! You could not proceed in the song with your hearts, and your lips have sunk their joy, and faltered in the tune; you have been balked and ashamed, and knew not whether it were better to be silent, or to follow on with the clerk and the multitude, and sing with cold devotion, and perhaps in darkness too, without thought or meaning.

Let it be replied here, That to prevent this inconvenience, such psalms or sentences may be always omitted by him that leads the song, or may have a more useful turn given in the mind of those that sing. But I answer, Since such psalms and sentences are not to be sung, they may be as well omitted by the translator, or may have a more useful turn given in the verse, than it is possible for all the singers to give on a sudden in their minds. And this is all that I contend for.

I come therefore to the third thing I proposed, and that is to explain my own design, which in short is this, namely, to accommodate the book of psalms to christian worship. And in order to this, it is necessary to divest *David* and *Asaph*, &c. of every other character but that of a psalmist and a saint, and to make them always speak the common sense of a christian.

Attempting the work with this view, I have entirely omitted some whole psalms, and large pieces of many others; and have chosen, out of all of them, such parts only, as might easily and naturally be accommodated to the various occasions of the christian life, or at least might afford us some beautiful allusion to christian affairs. These I have copied and explained in the general style of the gospel; nor have I confined my expressions to any particular party or opinion; that in words, prepared for public worship, and for the lips of multitudes, there might not be a syllable offensive to sincere christians, whose judgments may differ in the lesser matters of religion.

Where the psalmist uses sharp investives against his personal enemies, I have endeavoured to turn the edge of them against our spiritual adversaries, sin, satan, and temptation. Where the flights of his faith and love are sublime, I have often sunk the expressions within the reach of an ordinary christian: Where the words imply some peculiar wants or distresses, joys or blessings, I have used words of greater latitude and comprehension, suited to the general circumstances of men.

Where the original runs in the form of prophecy concerning *Christ* and his salvation, I have given an historical turn to the sense: There is no necessity that we should always sing in the obscure and doubtful style of prediction, when the things foretold are brought into open light by a full accomplishment. Where the writers of the new testament have cited or alluded to any part of the psalms, I have often indulged the liberty of paraphrase, according to the words of *Christ*, or his apostles. And surely this may be esteemed the word of God still, though borrowed from several parts of the holy scripture. Where the psalmist describes religion by the fear of God, I have often joined faith and love to it: Where he speaks of the pardon of sin, thro' the mercies of God, I have added the blood or merits of a Saviour: Where he talks

of

of sacrificing goats or bullocks, I rather choose to mention the sacrifice of *Christ*, the lamb of God : When he attends the ark with shouting into *Zion*, I sing the ascension of my Saviour into heaven, or his presence in his church on earth ; where he promises abundance of wealth, honour, and long life, I have changed some of these typical blessings for grace, glory, and life eternal, which are brought to light by the gospel, and promised in the new testament : And I am fully satisfied, that more honour is done to our blessed Saviour, by speaking his name, his graces, and actions, in his own language, according to the brighter discoveries he hath now made, than by going back again to the *jewish* forms of worship, and the language of types and figures.

All men will confess this is just and necessary in preaching and praying ; and I cannot find a reason why we should not sing praises also in a manner agreeable to the present and more glorious dispensation. No man can be persuaded, that to read a sermon of the royal preacher out of the book of *Ecclesiastes*, or a prayer out of *Ezra* or *Daniel*, is so edifying to a christian church, though they were inspired, as a well composed prayer or sermon delivered in the usual language of the gospel of Christ. And why should the very words of the sweet-singer of *Israel* be esteemed so necessary to christian psalmody, and the *jewish* style so much preferable to the evangelical, in our religious songs of praise ?

Now since it appears so plain, that the *hebrew* psalter is very improper to be the precise matter and style of our songs in a christian church ; and since there is very good reason to believe that it is left us, not only as a most valuable part of the word of God, for our faith and practice, but as an admirable and divine pattern of spiritual songs and hymns under the gospel ; I have chosen rather to imitate than to translate ; and thus to compose a psalm-book for christians after the manner of the *jewish* psalter.

If I could be persuaded, that nothing ought to be sung in worship, but what was of immediate inspiration from God, surely I would recommend anthems only ; namely, the psalms themselves, as we read them in the bible, set to music as they are sung by choristers in our cathedral churches : for these are nearest to the words of inspiration ; and we must depart far from those words, if we turn them into rhyme and meter of any sort. And upon the foot of this argument, even the *Scotch* version, which has been so much commended for its approach to the original, would be unlawful, as well as others.

But since I believe that any divine sentence, or christian verse, agreeable to scripture may be sung, though it be composed by men uninspired ; I have not been so curious and exact in striving every where to express the ancient sense and meaning of *David* ; but have rather expressed myself, as I may suppose *David* would have done, had he lived in the days of christianity. And by this means, perhaps, I have sometimes hit upon the true intent of the Spirit of God in those verses, farther and clearer than *David* himself could ever discover, as St. *Peter* encourages me to hope, 1 *Pet.* i. 11, 12. where he acknowledges that the ancient prophets who foretold of the grace that should come to us, were in some measure ignorant of this great salvation ; for though they testified of the sufferings of Christ and his glory, yet they were forced to search and enquire after the meaning of what they spake or wrote. In several other places I hope my reader will find a natural exposition of many a dark and doubtful text, and some new beauties and connexions of thought discovered in the *jewish* poet, though not in the language of a *jew*. In all places I have kept my grand design in

view, and that is, to teach my author to speak like a christian. For why should I now address God my Saviour in a song, with burnt-sacrifices of fatlings, and with the incense of rams? Why should I pray to be sprinkled with hyssop, or recur to the blood of bullocks and goats? Why should I bind my sacrifice with cords to the horns of an altar, or sing the praises of God to high sounding cymbals, when the gospel has shewn me a nobler atonement for sin, and appointed a purer and more spiritual worship? Why must I join with *David* in his legal or prophetic language, to curse my enemies, when my Saviour, in his sermons, has taught me to love and bless them? Why may not a christian omit all those passages of the *jewish* psalmist, that tend to fill the mind with overwhelming sorrows, despairing thoughts, or bitter personal resentments, none of which are well suited to the spirit of christianity, which is a dispensation of hope, and joy, and love? What need is there that I should wrap up the shining honours of my Redeemer in the dark and shadowy language of a religion that is now for ever abolished; especially when christians are so vehemently warned, in the epistles of *St. Paul*, against a judaizing spirit, in their worship as well as doctrine? And what fault can there be in enlarging a little on the more useful subjects in the style of the gospel, where the psalm gives any occasion, since the whole religion of the *jews* is censured often in the new testament as a defective and imperfect thing?

Though I have aimed to provide for a variety of affairs in the christian life, by the different meters, paraphrases, and divisions of the psalms, of which I shall speak particularly; yet, after all, there are a great many circumstances that attend common christians, which cannot be agreeably expressed by any paraphrase on the words of *David*; and for these I have endeavoured to provide in my book of hymns, that christians might have something to sing in divine worship, answerable to most or all their occasions. In the preface to that book I have shewn the insufficiency of the common versions of the psalms, and given further reasons for my present attempt.

I am not so vain as to expect, that the few short hints I have mentioned in that preface, or in this, should be sufficient to justify my performances in the judgment of all men, nor to convince and satisfy those who have long maintained different sentiments. All the favour therefore that I desire of my readers, is this, that they would not censure this work till they have read my discourse of psalmody, which I hope will shortly be published; but let them read it with serious attention, and bring with them a generous and sincere soul, ready to be convinced, and to receive truth wheresoever it can be found. In that treatise I have given a large and particular account how the psalms of *jewish* compofure ought to be translated for christian worship, and justified the rules I lay down by such reasons, as seem to carry in them most plentiful evidence, and a fair conviction.

If I might presume so much, I would intreat them also to forget their younger prejudices for a season, so far as to make a few experiments of these songs; and try whether they are not suited, through divine grace, to kindle in them a fire of zeal and love, and to exalt the willing soul to an evangelic temper of joy and praise. And if they shall find, by sweet experience, any devout affections raised, and a holy frame of mind awakened within them by these attempts of christian psalmistry; I persuade myself, that I shall receive their thanks, and be assisted by their prayers towards the recovery of my health, and my public labours in the church of Christ. Whatsoever sentiments they had formerly entertained, yet surely they will not suffer their

their old and doubtful opinions to prevail against their own inward sensations of piety and religious joy.

Before I conclude, I must add a few things concerning my division of the psalms, and my manner of versifying.

Of the Division of the Psalms.

In many of these sacred songs it is evident, that the psalmist had several distinct cases in view at the same time: As *Psalms* lxxv. the first four or five verses describe the temple worship of prayer and praise; the following verses represent the providence of God in the seasons of the year. So in *Psalms* lxxviii. the first six verses declare the majesty and mercy of God, and from the seventh verse to the sixteenth, *Israel* is brought from *Egypt*, to fix divine worship at *Jerusalem*. The seventeenth and eighteenth are a prophecy of the ascension of Christ. Verse 24. &c. describes a religious procession, &c. The like may be observed in many other psalms, especially such as represent some complicated sorrows, or joys of the psalmist. Now it is not to be supposed that christians should have all the same distinct occasions of meditation, complaint or praise, much less all at the same time to be mentioned before God; therefore I have divided many psalms into several parts, and disposed them into distinct hymns on those various subjects, that may be proper matter for christian psalmody.

Besides, that excessive long tone of voice, that stretches out every syllable in our public singing, allows us neither time nor spirits to sing above six or eight stanzas at once, and sometimes we make use of but three or four: Therefore I have reduced almost all the work into hymns of such a length, as may suit the usual custom of the churches; that they may not sing broken fragments of sense, as is too often done, and spoil the beauty of this worship; but may finish a whole song and subject at once.

For this end I have been forced to transpose, or omit, some of the verses; and by this means, some will object, that I have left out some useful and significant lines. Perhaps so: But if I had not, the clerk would have left them out, to save the time for other parts of worship; and I desire but the same liberty which he has to choose which verses shall be sung. Yet I think it will be seldom found that I have omitted any useful psalm, or verse, whose sense is not abundantly repeated in other parts of the book; and what I have left out in one meter I have often inserted in another.

When the occasion or subject are much the same throughout a long psalm, I have either abridged the verses, or divided the psalm by pauses, after the *French* manner, where the sense would admit an interruption, that the worship may not be tiresome.

Of the Verse.

I resign to Sir *John Denham* the honour of the best poet, if he had given his genius but a just liberty; yet his work will ever shine brightest among those that have confined themselves to a mere translation. But that close confinement has often forbid the freedom and glory of verse, and by cramping his sense, has rendered it sometimes too obscure for a plain reader and the public worship, even though we lived in

the days of *David* and *Judaism*. These inconveniencies he himself suspects, and fears in the preface.

I am content to yield to Mr. *Milbourne* the preference of his poesy in several parts of his psalms, and to Mr. *Tate* and Dr. *Brady* in some of theirs; but in those very places their turns of thought and language are too much raised above a vulgar audience, and fit only for persons of an higher education.

I have not refused, in some few psalms, to borrow a single line or two from these three authors; yet I have taken the most freedom of that sort with Dr. *Patrick*, for his style best agrees with my design, though his verse be generally of a lower strain. But where I have used three or four lines together of any author, I have acknowledged it in the notes.

In some of the more elevated psalms I have given a little indulgence to my genius; and if it should appear that I have aimed at the sublime, yet I have generally kept within the reach of an unlearned reader. I never thought the art of sublime writing consisted in flying out of sight; nor am I of the mind of the *Italian*, who said, Obscurity begets greatness. I have always avoided the language of the poets, where it did not suit the language of the gospel.

In many of these composures I have just permitted my verse to rise above a flat and indolent style; yet I hope it is every where supported above the just contempt of the critics: Though I am sensible that I have often subdued it below their esteem; because I would neither indulge any bold metaphors, nor admit of hard words, nor tempt an ignorant worshipper to sing without his understanding.

Though I have attempted to imitate the sacred beauties of my author, in some of the sprightly psalms, such as *Psal.* xlv. xlv. xlix. lxxii. xc. xci. civ. cxiv. cxv. cxxxix. &c. yet if my youthful readers complain, that they expected to find here more elegant and beautiful descriptions with which the sacred original abounds, let them consider that some of those pieces of descriptive poesy are the flowery elegancies peculiar to eastern nations and antique ages, and are much too large also to be brought into such short christian sonnets as are used in our present worship; almost all those psalms I have contracted and fitted to more spiritual devotion, as *Psal.* xviii. lxxiii. lxxviii. cv. cvi. cix. &c.

Of the Meter and Rhyme.

I have formed my verse in the three most usual meters to which our psalm tunes are fitted, namely, the common meter, the meter of the old twenty-fifth psalm, which I call short meter, and that of the old hundredth psalm, which I call long meter. Besides these, I have done some few psalms in stanzas of six, eight, or twelve lines, to the best of the old tunes. Many of them I have also cast into two or three meters, not by leaving out or adding two syllables in a line, whereby others have cramped or stretched their verse to the destruction of all poesy; but I have made an intire new song, and oftentimes, in the different meters, I have indulged those different senses, in which commentators have explained the inspired author: And if in one meter I have given the loose to a paraphrase, I have confined myself to my text in the other.

If I am charged by the critics for repeating the same rhymes too often, let them consider, that the words which continually recur in divine poesy, admit exceeding few rhymes to them fit for sacred use; these are God, world, flesh, soul, life, death, faith,

faith, hope, heaven, earth, &c. which I think will make sufficient apology; especially since I have coupled all my lines by rhymes, much more than either Mr. Tate or Dr. Patrick have done, which is certainly most musical and agreeable to the ear, where rhyme is used at all.

I must confess I have never yet seen any version, or paraphrase of the psalms, in their own *jewish* sense, so perfect as to discourage all further attempts. But whoever undertakes the noble work, let him bring with him a soul devoted to piety, an exalted genius, and withal a studious application. For *David's* harp abhors a prophane finger, and disdains to answer to an unskilful or a careless touch. A meaner pen may imitate at a distance, but a complete translation, or a just paraphrase, demands a rich treasury of diction, and exalted fancy, a quick taste of devout passion, together with judgment strict and severe to retrench every luxuriant line, and to maintain a religious sovereignty over the whole work. Thus the psalmist of *Israel* might arise in *Great Britain* in all his *Hebrew* glory, and entertain the more knowing and polite christians of our age. But still I am bold to maintain the great principle on which my present work is founded; and that is, that if the brightest genius on earth, or an angel from heaven, should translate *David*, and keep close to the sense and style of the inspired author, we should only obtain thereby a bright or heavenly copy of the devotions of the *jewish* king; but it could never make the fittest psalm-book for a christian people.

It was not my design to exalt myself to the rank and glory of poets; but I was ambitious to be a servant to the churches, and a helper to the joy of the meanest christian. Though there are many gone before me, who have taught the *Hebrew* psalmist to speak *English*, yet I think I may assume this pleasure of being the first who hath brought down the royal author into the common affairs of the christian life, and led the psalmist of *Israel* into the church of Christ, without any thing of a *jew* about him. And whensoever there shall appear any paraphrase of the book of psalms, that retains more of the savour of *David's* piety, discovers more of the style and spirit of the gospel, with a superior dignity of verse, and yet the lines as easy and flowing and the sense and language as level to the lowest capacity, I shall congratulate the world, and consent to say, Let this attempt of mine be buried in silence.

Till such a work arise, I must attend these evangelic songs, which have been the labour of so many years, with a devout wish.

May that God who has favoured me with life and capacity to finish this work for the service of his churches, after so many years of tiresome sickness and confinement, accept this humble offering from a thankful heart. May the Lord, who dwelt of old amidst the praises of *Israel*, encourage and bless this essay, to assist christians in the work of praise! And may his churches exalt him here on earth in the language of his gospel and his grace, till they shall be called up to heaven and the noble society above! There *David* and *Asaph* have changed their ancient style, and the song of *Moses* and of the Lamb are one: There the *jews* join with the nations to exalt their God, and Redeemer in the language of angels, and in the strains of complete glory. Amen.

Advertisement to the READERS.

THE chief design of this work was to improve psalmody, or religious singing, and to encourage the frequent practice of it in public assemblies and private families with more honour and delight; yet the author hopes the reading of it may also entertain the parlour and the closet with devout pleasure and holy meditations. Therefore he would request his readers, at proper seasons, to peruse it through, and among three hundred and forty sacred hymns they may find out several that suit their own case and temper, or the circumstances of their families and friends; they may teach their children such as are proper for their age, and by treasuring them in their memory, they may be furnished for pious retirement, or may entertain their friends with holy melody.

Of choosing or finding the Psalm.

The perusal of the whole book will acquaint every reader with the author's method, and by consulting the index, or table of contents, he may find hymns very proper for many occasions of the christian life and worship, though no copy of *David's* psalter can provide for all.

Or if he remember the first line of any psalm, the table of the first lines will direct where to find it.

Or if any shall think it best to sing all the psalms in order in churches or families, it may be done with profit; provided those psalms be omitted that refer to special occurrences of nations, churches, or single christians.

Of naming the Psalms.

Let the number of the psalm be named distinctly, together with the particular meter, and particular part of it: As for instance; Let us sing the thirty-third psalm, second part, common meter; or, let us sing the ninety-first psalm, first part, beginning at the pause, or ending at the pause; or, let us sing the eighty-fourth psalm, as the hundred and forty eighth psalm, &c. And then read over the first stanza before you begin to sing, that the people may find it in their books, whether you sing with or without reading line by line.

Of dividing the Psalm.

If the psalm be too long for the time or custom of singing, there are pauses in many of them at which you may properly rest: Or you may leave out those verses which are included in crotchets [] without disturbing the sense: Or in some places you may begin to sing at a pause.

Do not always confine yourselves to six stanzas, but sing seven or eight, rather than confound the sense and abuse the psalm in solemn worship.

Of the manner of singing.

It were to be wished that all congregations and private families would sing as they do in foreign protestant countries, without reading line by line. Though the author has done what he could to make the sense complete in every line or two, yet many inconveniencies will always attend this unhappy manner of singing; but where it cannot be altered, these two things may give some relief.

First, Let as many as can do it bring psalm-books with them, and look on the words while they sing, so far as to make the sense complete.

Secondly, Let the clerk read the whole psalm over aloud before he begins to parcel out the lines, that the people may have some notion of what they sing; and not be forced to drag on heavily through eight tedious syllables without any meaning, till the next line come to give the sense of them.

It were to be wished also, that we might not dwell so long upon every single note, and produce the syllables to such a tiresome extent with a constant uniformity of time; which disgraces the music, and puts the congregation quite out of breath in singing five or six stanzas: Whereas if the method of singing were but reformed to a greater speed in pronunciation, we might often enjoy the pleasure of a longer psalm with less expence of time and breath; and our psalmody would be more agreeable to that of the ancient churches, more intelligible to others, and more delightful to ourselves.

Dec. 1, 1718.

THE

OF THE MANNER OF READING

It were to be wished that all congregations and private families would find as they do in the study of the scriptures, without feeling the necessity of any other book. But as this is not the case, and as the scriptures are so often misread, it is necessary to give some directions to the reader. The first of these is, that the reader should be prepared to read with a view to the understanding of the sense, and not to the mere perusal of the words. The second is, that the reader should be prepared to read with a view to the discovery of the truth, and not to the mere gratification of the curiosity. The third is, that the reader should be prepared to read with a view to the improvement of the mind, and not to the mere amusement of the senses. The fourth is, that the reader should be prepared to read with a view to the edification of the soul, and not to the mere gratification of the passions. The fifth is, that the reader should be prepared to read with a view to the glorification of God, and not to the mere gratification of the self.

THE
PSALMS of DAVID
IMITATED in the
LANGUAGE
OF THE
NEW TESTAMENT.

PSALM I. Common Meter.

The way and end of the righteous and the wicked.

I.

BLeft is the man who shuns the place
Where sinners love to meet;
Who fears to tread their wicked ways,
And hates the scoffers seat.

II.

But in the statutes of the Lord
Has plac'd his chief delight;
By day he reads or hears the word,
And meditates by night.

III.

[He like a plant of generous kind
By living waters set,
Safe from the storms and blasting wind,
Enjoys a peaceful state.]

IV.

Green as the leaf, and ever fair
Shall his profession shine.

VOL. IV.

While fruits of holiness appear
Like clusters on the vine.

V.

Not so the impious and unjust;
What vain designs they form!
Their hopes are blown away like dust,
Or chaff before the storm.

VI.

Sinners in judgment shall not stand
Amongst the sons of grace,
When *Christ* the judge at his right-hand
Appoints his saints a place.

VII.

His eye beholds the path they tread,
His heart approves it well;
But crooked ways of sinners lead
Down to the gates of hell.

In this work I have often borrowed a line or two
from the new testament; that the excellent and in-
spired compositions of the Jewish psalmist may be
brightened by the clearer discoveries of the gospel.

Stanza 6. He shall set the sheep at his right-
hand, &c. *Matt. xxv. 33.*

B

PSALM

PSALM I. Short Meter.

The saint happy, the sinner miserable.

I.

THE man is ever blest
Who shuns the sinner's ways,
Among their counsels never stands,
Nor takes the scorner's place.

II.

But makes the law of God
His study and delight,
Amidst the labours of the day,
And watches of the night.

III.

He like a tree shall thrive,
With waters near the root:
Fresh as the leaf his name shall live,
His works are heav'nly fruit.

IV.

Not so th' ungodly race,
They no such blessings find:
Their hopes shall flee like empty chaff
Before the driving wind.

V.

How will they bear to stand
Before that judgment-seat,
Where all the saints at Christ's right-hand
In full assembly meet?

VI.

He knows, and he approves
The way the righteous go;
But sinners and their works shall meet
A dreadful overthrow.

PSALM I. Long Meter.

The difference between the righteous and the wicked.

I.

HAPPY the man, whose cautious feet
Shun the broad way that sinners go,
Who hates the place where atheists meet,
And fears to talk as scoffers do.

II.

He loves t'employ his morning light
Amongst the statutes of the Lord;
And spends the wakeful hours of night,
With pleasure pond'ring o'er the word.

III.

He, like a plant by gentle streams,
Shall flourish in immortal green;
And heav'n will shine with kindest beams
On ev'ry work his hands begin.

IV.

But sinners find their counsels crost;
As chaff before the tempest flies,
So shall their hopes be blown and lost,
When the last trumpet shakes the skies.

V.

In vain the rebel seeks to stand
In judgment with the pious race;
The dreadful judge with stern command
Divides him to a different place.

VI.

"Straight is the way my saints have trod,
"I blest the path, and drew it plain;
"But you would choose the crooked road,
"And down it leads to endless pain.

Stan. 1. line 2. and Stan. 6. l. 4. Broad is the way
that leads to destruction, *Matt. vii. 13, 14.*

Stan. 4. l. 4. At the last trump, *Eccl. 1 Cor. xv. 52.*

PSALM II. Short Meter.

Translated according to the divine pattern,
Acts iv. 24. Eccl.

Christ dying, rising, interceding, and reigning.

I.

MAKER and sovereign Lord,
Of heav'n, and earth, and seas,
Thy providence confirms thy word,
And answers thy decrees.

II.

The things so long foretold
By David are fulfill'd,
When Jews and Gentiles join'd to slay
Jesus, thine holy child.]

III.

Why did the Gentiles rage,
And Jews with one accord
Bend all their counsels to destroy
Th' Anointed of the Lord?

IV.

Rulers and kings agree
To form a vain design;

Against

Against the Lord their pow'rs unite,
Against his *Christ* they join.

V.

The Lord derides their rage,
And will support his throne;
He that hath rais'd him from the dead,
Hath own'd him for his Son.

PAUSE.

VI.

Now he's ascended high,
And asks to rule the earth;
The merit of his blood he pleads,
And pleads his heav'nly birth.

VII.

He asks, and God bestows
A large inheritance;
Far as the world's remotest ends
His kingdom shall advance.

VIII.

The nations that rebel
Must feel his iron rod;
He'll vindicate those honours well
Which he receiv'd from God.

IX.

[Be wise, ye rulers, now,
And worship at his throne;
With trembling joy, ye people, bow
To God's exalted Son.

X.

If once his wrath arise,
Ye perish on the place:
Then blessed is the soul that flies
For refuge to his grace.]

Stan. 1. l. 1. Lord thou art God who hast made heaven—Who by the mouth of thy servant *David* hast said, Why did the heathen rage, &c. *Acts* iv. 24, &c.

Stan. 1. l. 3. To do whatsoever thy hand and thy counsel determined to be done, &c. verse 28. And several other lines of this version are evidently borrowed from the fuller discoveries of *Christ* in the new testament.

Stan. 8. Shall rule the nations with a rod of iron, even as I received of my Father, *Rev.* ii. 27.

PSALM II. Common Meter.

I.

WHY did the nations join to slay
The Lord's anointed Son?

Why did they cast his laws away,
And tread his gospel down?

II.

The Lord that sits above the skies,
Derides their rage below,
He speaks with vengeance in his eyes,
And strikes their spirits through.

III.

"I call him my eternal Son,
"And raise him from the dead:
"I make my holy hill his throne,
"And wide his kingdom spread.

IV.

"Ask me, my Son, and then enjoy
"The utmost heathen lands:
"Thy rod of iron shall destroy
"The rebel that withstands.

V.

Be wise, ye rulers of the earth,
Obey th' anointed Lord;
Adore the king of heav'nly birth
And tremble at his word.

VI.

With humble love address his throne,
For if he frown, ye die:
Those are secure, and those alone
Who on his grace rely.

PSALM II. Long Meter.

Christ's death, resurrection and ascension.

I.

WHY did the *Jews* proclaim their rage?
The *Romans* why their swords employ?
Against the Lord their pow'rs engage
His dear anointed to destroy?

II.

"Come, let us break his bands, they say;
"This man shall never give us laws:
And thus they cast his yoke away,
And nail'd the monarch to the cross.

III.

But God, who high in glory reigns,
Laughs at their pride, their rage controls,
He'll vex their hearts with inward pains,
And speak in thunder to their souls.

IV.

"I will maintain the king I made
"On *Zion's* everlasting hill,

B 2

"My

The Psalms of David imitated in the

" My hand shall bring him from the dead, And all my swelling sins appear
 " And he shall stand your Sov'reign still. Too big to be forgiv'n.

V.

[His wondrous rising from the earth
 Makes his eternal Godhead known;
 The Lord declares his heav'nly birth,
 " This day have I begot my Son.

VI.

" Ascend, my Son, to my right-hand,
 " There thou shalt ask, and I bestow
 " The utmost bounds of heathen lands;
 " To thee the northern isles shall bow.]

VII.

But nations that resist his grace,
 Shall fall before his iron stroke;
 His rod shall crush his foes with ease,
 As potter's earthen work is broke.

P A U S E.

VIII.

Now ye that sit on earthly thrones,
 Be wise, and serve the Lord, the Lamb;
 Now at his feet submit your crowns,
 Rejoice and tremble at his name.

IX.

With humble love address the Son,
 Lest he grow angry, and ye die;
 His wrath will burn to worlds unknown,
 If ye provoke his jealousy.

X.

His storms shall drive you quick to hell,
 He is a God, and ye but dust:
 Happy the souls that know him well,
 And make his grace their only trust.

Stan. 5. Declared to be the Son of God with
 power, by his resurrection from the dead, *Rom. i. 4.*

P S A L M III. Common Meter.

*Doubts and fears suppress; or, God our de-
 fence from sin and satan.*

I.

MY God, how many are my fears!
 How fast my foes increase!
 Conspiring my eternal death,
 They break my present peace.

II.

The lying tempter would persuade
 There's no relief in heav'n;

III.

But thou, my glory and my strength,
 Shalt on the tempter tread,
 Shalt silence all my threat'ning guilt,
 And raise my drooping head.

IV.

[I cry'd, and from his holy hill
 He bow'd a list'ning ear;
 I call'd my Father and my God,
 And he subdu'd my fear.

V.

He shed soft slumbers on mine eyes,
 In spite of all my foes;
 I 'woke, and wonder'd at the grace
 That guarded my repose.]

VI.

What tho' the hosts of death and hell
 All arm'd against me stood,
 Terrors no more shall shake my soul;
 My refuge is my God.

VII.

Arise, O Lord, fulfil thy grace,
 While I thy glory sing:
 My God has broke the serpent's teeth,
 And death has lost his sting.

VIII.

Salvation to the Lord belongs,
 His arm alone can save:
 Blessings attend thy people here,
 And reach beyond the grave.

In this psalm I have changed *David's* personal
 enemies into the spiritual enemies of every christian,
 namely, sin, satan, &c. and have mentioned the
 serpent, the tempter, the guilt of sin, and the sting
 of death, which are words well known in the new
 testament.

P S A L M III. 1, 2, 3, 4, 5, 8. Long Meter.

A morning psalm.

I.

O Lord, how many are my foes,
 In this weak state of flesh and blood!
 My peace they daily discompose,
 But my defence and hope is God.

II.

Tir'd with the burdens of the day,
 To thee I rais'd an ev'ning cry:

Thou

Thou heard'st when I began to pray,
And thine almighty help was nigh.

III.

Supported by thine heav'nly aid,
I laid me down, and slept secure:
Not death should make my heart afraid,
Tho' I should wake and rise no more.

IV.

But God sustain'd me all the night;
Salvation doth to God belong:
He rais'd my head to see the light,
And make his praise my morning song.

In the third and fourth Psalms there is a verse or two that shew the one to be writ in the morning, the other in the evening; wherefore I have chosen out those parts that seem most easily applicable, and have turned them into a morning and evening song.

PSALM IV. 1, 2, 3, 5, 6, 7. Long Meter.
*Hearing of prayer; or, God our portion, and
Christ our hope.*

I.

O God of grace and righteousness,
Hear and attend when I complain:
Thou hast enlarg'd me in distress,
Bow down a gracious ear again.

II.

Ye sons of men, in vain ye try
To turn my glory into shame:
How long will scoffers love to lye,
And dare reproach my Saviour's name?

III.

Know that the Lord divides his saints
From all the tribes of men beside;
He hears the cry of penitents
For the dear sake of *Christ* that dy'd.

IV.

When our obedient hands have done
A thousand works of righteousness,
We put our trust in God alone,
And glory in his pard'ning grace.

V.

Let the unthinking many say,
"Who will bestow some earthly good?"
But, Lord, thy light and love we pray;
Our souls desire this heav'nly food.

VI.

Then shall my cheerful pow'rs rejoice,
At grace and favour so divine;

Nor will I change my happy choice
For all their corn, and all their wine.

Though this psalm may not directly intend the Messiah, yet I have taken occasion to apply some expressions in it to *Christ* and his gospel, I hope with some advantage, and without offence.

PSALM IV. 3, 4, 5, 8. Common Meter.

An evening psalm.

I.

Lord, thou wilt hear me when I pray,
I am for ever thine,
I fear before thee all the day,
Nor would I dare to sin.

II.

And while I rest my weary head
From cares and business free,
'Tis sweet conversing on my bed
With my own heart and thee.

III.

I pay this ev'ning sacrifice;
And when my work is done,
Great God, my faith and hope relies
Upon thy grace alone.

IV.

Thus with my thoughts compos'd to peace,
I'll give mine Eyes to sleep;
Thy hand in safety keeps my days,
And will my slumbers keep.

PSALM V.

For the Lord's-day morning.

I.

Lord, in the morning thou shalt hear
My voice ascending high:
To thee will I direct my pray'r,
To thee lift up mine eye.

II.

Up to the hills where *Christ* is gone
To plead for all his saints,
Presenting at his Father's throne
Our songs and our complaints.

III.

Thou art a God before whose sight
The wicked shall not stand;
Sinners shall ne'er be thy delight,
Nor dwell at thy right-hand.

IV.

IV.

But to thy house will I resort,
To taste thy mercies there;
I will frequent thine holy court,
And worship in thy fear.

V.

O may thy Spirit guide my feet
In ways of righteousness!
Make every path of duty straight,
And plain before my face.

PAUSE.

VI.

My watchful enemies combine
To tempt my feet astray;
They flatter with a base design
To make my soul their prey.

VII.

Lord, crush the serpent in the dust,
And all his plots destroy;
While those that in thy mercy trust
For ever shout for joy.

VIII.

The men that love and fear thy name
Shall see their hopes fulfill'd;
The mighty God will compass them
With favour as a shield.

This psalm begins with the mention of morning prayer, and proceeds to the worship of God in his temple, which inclined me to intitle it, for a Lord's-day morning.

Stan. 2. and 5. Where any just occasion is given to make mention of *Christ*, and the holy Spirit, I refuse it not; and I am persuaded *David* would not have refused it, had he lived under the gospel; nor *St. Paul*, had he written a psalm-book.

PSALM VI. Common Meter.

Complaint in sickness; or, diseases healed.

I.

IN anger, Lord, rebuke me not,
Withdraw the dreadful storm;
Nor let thy fury grow so hot
Against a feeble worm.

II.

My Soul's bow'd down with heavy cares,
My flesh with pain oppress'd;
My couch is witness to my tears,
My tears forbid my rest.

III.

Sorrow and pain wear out my days,
I waste the night with cries,
Counting the minutes as they pass,
Till the slow morning rise.

IV.

Shall I be still tormented more?
Mine eye consum'd with grief?
How long, my God, how long before
Thy hand afford relief?

V.

He hears when dust and ashes speak,
He pities all our groans,
He saves us for his mercy's sake,
And heals our broken bones.

VI.

The virtue of his sov'reign word
Restores our fainting breath:
For silent graves praise not the Lord,
Nor is he known in death.

Vexation by personal enemies is not a constant attendant of sickness; therefore in this version I have omitted it as a peculiar circumstance of *David's*. In the next version I have changed these enemies for temptations and despairing thoughts.

The 5th verse of this psalm, which is a plea in the prayer, may be naturally transposed to the end, as a ground of praise.

PSALM VI. Long Meter.

Temptations in sickness overcome.

I.

LORD, I can suffer thy rebukes,
When thou with kindness dost chastise;
But thy fierce wrath I cannot bear,
O let it not against me rise!

II.

Pity my languishing estate,
And ease the sorrows that I feel;
The wounds thine heavy hand hath made,
O let thy gentler touches heal!

III.

See how I pass my weary days
In sighs and groans; and when 'tis night,
My bed is water'd with my tears:
My grief consumes and dims my sight.

IV.

Look how the pow'rs of nature mourn!
How long, Almighty God, how long?
When

When shall thine hour of grace return?
When shall I make thy grace my song?

V.

I feel my flesh so near the grave,
My thoughts are tempted to despair;
But graves can never praise the Lord,
For all is dust and silence there.

VI.

Depart, ye tempters, from my soul;
And all despairing thoughts depart;
My God, who hears my humble moan,
Will ease my flesh, and cheer my heart.

Part of the three first stanzas I have borrowed
from Dr. Patrick, being pleased with the agreeable
turn he gives to David's sense.

PSALM VII.

*God's care of his people, and punishment of
persecutors.*

I.

MY trust is in my heav'nly friend,
My hope in thee, my God;
Rise, and my helpless life defend
From those that seek my blood.

II.

With insolence and fury they
My soul in pieces tear,
As hungry lions rend the prey:
When no deliverer's near.

III.

If I had e'er provok'd them first,
Or once abus'd my foe,
Then let him tread my life to dust,
And lay mine honour low.

IV.

If there be malice hid in me,
I know thy piercing eyes;
I should not dare appeal to thee,
Nor ask my God to rise.

V.

Arise, my God, lift up thy hand,
Their pride and pow'r control;
Awake to judgment, and command
Deliv'rance for my soul.

PAUSE.

VI.

Let sinners and their wicked rage
Be humbled to the dust;

Shall not the God of truth engage
To vindicate the just?

VII.

He knows the heart, he tries the reins,
He will defend th'upright:
His sharpest arrows he ordains
Against the sons of spite.

VIII.

For me their malice digg'd a pit,
But there themselves are cast;
My God makes all their mischief light:
On their own heads at last.

IX.

That cruel persecuting race
Must feel his dreadful sword;
Awake my soul, and praise the grace
And justice of the Lord.

In this psalm I have not exactly followed every
single verse of the psalmist, but have endeavoured to
contract the substance of it into fewer lines, yet not
without a regard to the literal sense and words also,
as will appear by the comparison.

PSALM VIII. Short Meter.

*God's sovereignty and goodness; and man's
dominion over the creatures.*

I.

O Lord, our heav'nly king,
Thy name is all divine;
Thy glories round the earth are spread,
And o'er the heav'ns they shine.

II.

When to thy works on high
I raise my wond'ring eyes,
And see the moon, complete in light,
Adorn the darksome skies.

III.

When I survey the stars,
And all their shining forms,
Lord, what is man, that worthless thing,
Akin to dust and worms?

IV.

Lord, what is worthless man,
That thou shouldst love him so?
Next to thine angels is he plac'd,
And lord of all below.

V.

Thine honours crown his head,
While beasts like slaves obey,

And

And birds that cut the air with wings;
And fish that cleave the sea.

VI.

How rich thy bounties are!
And wondrous are thy ways:
Of dust and worms thy pow'r can frame
A monument of praise.

VII.

[Out of the mouths of babes
And sucklings thou canst draw
Surprising honours to thy name,
And strike the world with awe.

VIII.

O Lord, our heav'nly king,
Thy name is all divine:
Thy glories round the earth are spread,
And o'er the heav'ns they shine.]

Stan. 7. The transposing of the second verse of this psalm towards the end, will not appear offensive, since the connexion of it, with the other parts of the psalm, appears so much more visible.

PSALM VIII. Common Meter.

*Christ's condescension and glorification; or,
God made man.*

I.

O Lord, our Lord, how wondrous great,
Is thine exalted name!
The glories of thy heav'nly state
Let men and babes proclaim.

II.

When I behold thy works on high,
The moon that rules the night,
And stars that well adorn the sky,
Those moving worlds of light.

III.

Lord, what is man, or all his race,
Who dwells so far below,
That thou shouldst visit him with grace,
And love his nature so!

IV.

That thine eternal son should bear
To take a mortal form,
Made lower than his angels are,
To save a dying worm?

V.

[Yet while he liv'd on earth unknown,
And men would not adore,

Th' obedient seas and fishes own
His godhead and his pow'r.

VI.

The waves lay spread beneath his feet;
And fish, at his command,
Bring their large shoals to Peter's net,
Bring tribute to his hand.

VII.

These lesser glories of the sun
Shone thro' the fleshly cloud;
Now we behold him on his throne,
And men confess him God.]

VIII.

Let him be crown'd with majesty,
Who bow'd his head to death;
And be his honours sounded high,
By all things that have breath.

IX.

Jesus, our Lord, how wondrous great
Is thine exalted name!
The glories of thy heav'nly state
Let the whole earth proclaim.

Stan. 4. If the citation of part of this psalm by the apostle, *Heb. ii. 5.* be but a mere allusion, yet it affords ground enough for the turn I have given it in this version, and the application of it to *Christ*.

Stan. 6. 1. 8. *Jesus* went to them walking on the sea, *Matt. xiv. 25.*

Line 2. He said to *Simon*, lanch out, &c. and they inclosed a great multitude of fishes, *Luke v. 4, 6.*

Line 4. Cast an hook and take up the fish—thou shalt find a piece of money, &c. *Matt. xvii. 27.*

PSALM VIII. verse 1, 2. Paraphras'd.

The first Part. Long Meter.

*The Hosanna of the children; or, infants
praising God.*

I.

Almighty ruler of the skies,
Thro' the wide earth thy name is spread,
And thine eternal glories rise
O'er all the heav'ns thy hands have made.

II.

To thee the voices of the young
A monument of honour raise;
And babes, with uninstructed tongue,
Declare the wonders of thy praise.

III.

III.
Thy pow'r assists their tender age
To bring proud rebels to the ground,
To still the bold blasphemer's rage,
And all their policies confound.

IV.
Children amidst thy temple throng
To see their great Redeemer's face;
The Son of *David* is their song,
And young *Hofannas* fill the place.

V.
The frowning scribes and angry priests
In vain their impious cavils bring;
Revenge sits silent in their breasts,
Whilst *jewish* babes proclaim their king.

The two first verses are here paraphrased and explained by the history of the children crying *Hofanna* to *Christ*, *Matt. xxi. 15, 16.* where our Saviour cites and applies those words of the psalmist.

PSALM VIII. Verse 3, &c. Paraphras'd.

The second Part. Long Meter.

Adam and Christ, lords of the old and the new creation.

I.
LOrd, what was man, when made at first,
Adam the offspring of the dust,
That thou shouldst set him and his race
But just below an angel's place?

II.
That thou shouldst raise his nature so,
And make him lord of all below;
Make every beast and bird submit,
And lay the fishes at his feet?

III.
But, O! what brighter glories wait
To crown the second *Adam's* state?
What honours shall thy Son adorn,
Who condescended to be born?

IV.
See him below his angels made;
See him in dust amongst the dead,
To save a ruin'd world from sin;
But he shall reign with pow'r divine.

V.
The world to come, redeem'd from all
The miseries that attend the fall,

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New-made, and glorious, shall submit
At our exalted Saviour's feet.

I am persuaded the true meaning of the apostle in citing the words of this psalm, and applying them to our Saviour, *Heb. ii. 5, &c.* is to shew that *Christ*, the second *Adam*, must have dominion over the new world, as *Adam*, the first man, had over the old, and that he is truly and really man, because the first *Adam* is the figure and type of him in this his dominion.

PSALM IX. The first Part.

Wrath and mercy from the judgment-seat.

I.
With my whole heart I'll raise my song,
Thy wonders I'll proclaim,
Thou sov'reign judge of right and wrong,
Wilt put my foes to shame.

II.
I'll sing thy majesty and grace;
My God prepares his throne
To judge the world in righteousness,
And make his vengeance known.

III.
Then shall the Lord a refuge prove
For all the poor oppress'd;
To save the people of his love,
And give the weary rest.

IV.
The men, that know thy name, will trust
In thy abundant grace;
For thou hast ne'er forsook the just,
Who humbly seek thy face.

V.
Sing praises to the righteous Lord,
Who dwells on *Zion's* hill,
Who executes his threat'ning word,
And doth his grace fulfil.

PSALM IX. Verse 12. The second Part.

The wisdom and equity of providence.

I.
When the great judge, supreme and just,
Shall once enquire for blood,
The humble souls that mourn in dust,
Shall find a faithful God.

II.
He from the dreadful gates of death
Does his own children raise:

C

In

The Psalms of David imitated in the

In Zion's gates, with chearful breath,
They sing their Father's praise.

III.

His foes shall fall, with heedless feet,
Into the pit they made,
And sinners perish in the net
That their own hands had spread.

IV.

Thus by thy judgments, mighty God,
Are thy deep counsels known;
When men of mischief are destroy'd
The snare must be their own.

PAUSE.

V.

The wicked shall sink down to hell;
Thy wrath devour the lands
That dare forget thee, or rebel
Against thy known commands.

VI.

Tho' faints to sore distress are brought,
And wait and long complain,
Their cries shall not be still forgot,
Nor shall their hopes be vain.

VII.

[Rise, great Redeemer, from thy seat
To judge and save the poor;
Let nations tremble at thy feet,
And man prevail no more.

VIII.

Thy thunder shall affright the proud,
And put their hearts to pain,
Make 'em confess that thou art God,
And they but feeble men.]

PSALM X.

*Prayer heard, and saints saved; or, pride,
atheism, and oppression punished.*

For a humiliation-day.

I.

WHY doth the Lord stand off so far?
And why conceal his face,
When great calamities appear,
And times of deep distress?

II.

Lord, shall the wicked still deride
Thy justice and thy pow'r?

Shall they advance their heads in pride,
And still thy saints devour?

III.

They put thy judgments from their sight,
And then insult the poor;
They boast in their exalted height,
That they shall fall no more.

IV.

Arise, O God, lift up thine hand,
Attend our humble cry,
No enemy shall dare to stand
When God ascends on high.

PAUSE.

V.

Why do the men of malice rage,
And say with foolish pride,
"The God of heaven will ne'er engage
"To fight on Zion's side?"

VI.

But thou for ever art our Lord;
And pow'rful is thine hand,
As when the heathens felt thy sword,
And perish'd from thy land.

VII.

Thou wilt prepare our hearts to pray,
And cause thine ear to hear;
He hearkens what his children say,
And puts the world in fear.

VIII.

Proud tyrants shall no more oppress,
No more despise the just;
And mighty sinners shall confess
They are but earth and dust.

PSALM XI.

God loves the righteous, and hates the wicked.

I.

MY refuge is the God of love,
Why do my foes insult and cry,
"Fly like a timorous trembling dove,
"To distant woods or mountains fly?"

II.

If government be all destroy'd,
(That firm foundation of our peace)
And violence make justice void,
Where shall the righteous seek redress?

III.

III.

The Lord in heav'n has fixt his throne,
His eye surveys the world below;
To him all mortal things are known,
His eye-lids search our spirits thro'.

IV.

If he afflicts his faints so far
To prove their love, and try their grace,
What may the bold transgressors fear?
His very soul abhors their ways.

V.

On impious wretches he shall rain
Tempests of brimstone, fire, and death;
Such as he kindled on the plain
Of Sodom with his angry breath.

VI.

The righteous Lord loves righteous souls,
Whose thoughts and actions are sincere,
And with a gracious eye beholds
The men that his own image bear.

PSALM XII. Long Meter.

*The saints safety and hope in evil times; or,
sins of the tongue complain'd of, namely,
blasphemy, falsehood, &c.*

I.

Lord, if thou dost not soon appear,
Virtue and truth will fly away;
A faithful man, amongst us here,
Will scarce be found, if thou delay.

II.

The whole discourse, when neighbours meet,
Is fill'd with trifles loose and vain:
Their lips are flatt'ry and deceit,
And their proud language is profane.

III.

But lips, that with deceit abound,
Shall not maintain their triumph long;
The God of vengeance will confound
The flatt'ring and blaspheming tongue.

IV.

"Yet shall our words be free, they cry;
"Our tongues shall be control'd by none:
"Where is the Lord will ask us why?
"Or say, our lips are not our own?"

V.

The Lord, who sees the poor oppress,
And hears th' oppressor's haughty strain,

Will rise to give his children rest,
Nor shall they trust his word in vain.

VI.

Thy word, O Lord, tho' often try'd,
Void of deceit shall still appear;
Not silver, sev'n times purify'd
From dross and mixture, shines so clear.

VII.

Thy grace shall, in the darkest hour,
Defend the holy soul from harm;
Tho' when the vilest men have pow'r,
On every side will sinners swarm.

PSALM XII. Common Meter.

*Complaint of a general corruption of manners;
or, the promise and sign of Christ's coming
to judgment.*

I.

Help, Lord, for men of virtue fail,
Religion loses ground;
The sons of violence prevail,
And treacheries abound.

II.

Their oaths and promises they break,
Yet act the flatt'rer's part;
With fair deceitful lips they speak,
And with a double heart.

III.

If we reprove some hateful lye,
How is their fury stirr'd!
"Are not our lips our own, they cry,
"And who shall be our Lord?"

IV.

Scoffers appear on every side,
Where a vile race of men
Is rais'd to seats of pow'r and pride,
And bears the sword in vain.

PAUSE.

V.

Lord, when iniquities abound,
And blasphemy grows bold,
When faith is hardly to be found,
And love is waxing cold.

VI.

Is not thy chariot hast'ning on?
Hast thou not giv'n this sign?
May we not trust and live upon
A promise so divine?

VII.

" Yes, faith the Lord, now will I rise,

" And make oppressors flee ;

" I shall appear to their surprise,

" And let my servants free.

VIII.

Thy word, like silver sev'n times try'd,

Thro' ages shall endure ;

The men that in thy truth confide,

Shall find the promise sure.

Stan. 4. The last verse of this psalm may naturally be inserted here.

Stan. 5. The signs of *Christ's* coming, mentioned in the new testament, *Matt.* xxiv. 12. *Luke* xviii. 8. are abounding iniquity, love waxing cold, and faith scarce to be found, and seem very much akin to the sense of this psalm.

PSALM XIII. Long Meter.

*Pleading with God under desertion ; or,
hope in darknefs.*

I.

HOW long, O Lord, shall I complain,
Like one that seeks his God in vain ?
Canst thou thy face for ever hide ?
And I still pray, and be deny'd ?

II.

Shall I for ever be forgot,
As one whom thou regardest not ?
Still shall my soul thine absence mourn ?
And still despair of thy return ?

III.

How long shall my poor troubled breast
Be with these anxious thoughts oppress'd ?
And *Satan*, my malicious foe,
Rejoice to see me sunk so low ?

IV.

Hear, Lord, and grant me quick relief,
Before my death conclude my grief ;
If thou withhold thy heav'nly light,
I sleep in everlasting night.

V.

How will the pow'rs of darknefs boast,
If but one praying soul be lost ?
But I have trusted in thy grace,
And shall again behold thy face.

VI.

Whate'er my fears or foes suggest,
Thou art my hope, my joy, my rest ;

My heart shall feel thy love, and raise
My chearful voice to songs of praise.

PSALM XIII. Common Meter.

Complaint under temptations of the devil.

I.

HOW long wilt thou conceal thy face ?
My God, how long delay ?
When shall I feel those heav'nly rays,
That chase my fears away ?

II.

How long shall my poor lab'ring soul
Wrestle and toil in vain ?
Thy word can all my foes control,
And ease my raging pain.

III.

See how the prince of darknefs tries
All his malicious arts,
He spreads a mist around my eyes,
And throws his fiery darts.

IV.

Be thou my sun, and thou my shield,
My soul in saf'ty keep ;
Make haste before mine eyes are seal'd
In death's eternal sleep.

V.

How would the tempter boast aloud
If I become his prey !
Behold, the sons of hell grow proud
At thy so long delay.

VI.

But they shall fly at thy rebuke,
And *Satan* hide his head ;
He knows the terrors of thy look,
And hears thy voice with dread.

VII.

Thou wilt display that sov'reign grace,
Where all my hopes have hung :
I shall employ my lips in praise,
And victory shall be sung.

PSALM XIV. First Part.

By nature all men are sinners.

I.

FOOLS in their heart believe and say,
" That all religion's vain,
" There

" There is no God that reigns on high,
" Or minds th' affairs of men.

II.

From thoughts so dreadful and profane
Corrupt discourse proceeds;
And in their impious hands are found
Abominable deeds.

III.

The Lord from his celestial throne
Look'd down on things below,
To find the man that sought his grace,
Or did his justice know.

IV.

By nature all are gone astray,
Their practice all the same;
There's none that fears his maker's hand,
There's none that loves his name.

V.

Their tongues are us'd to speak deceit,
Their slanders never cease;
How swift to mischief are their feet,
Nor know the paths of peace!

VI.

Such seeds of sin (that bitter root)
In ev'ry heart are found:
Nor can they bear diviner fruit,
Till grace refine the ground.

Several verses of this psalm are cited by the apostle, *Rom. iii. 10, &c.* to shew the universal corruption of human nature; wherefore I have brought more of the apostle's words, there used, into the fourth and fifth stanzas here, and concluded this part of the psalm agreeably to *St. Paul's* design.

Note, The second part of this psalm speaks only of persecutors and the enemies of the church; therefore I have divided it from the former.

PSALM XIV. The second Part.

The folly of persecutors.

I.

ARE sinners now so senseless grown,
That they the saints devour?
And never worship at thy throne,
Nor fear thine awful pow'r?

II.

Great God! appear to their surprise,
Reveal thy dreadful name;
Let them no more thy wrath despise,
Nor turn our hope to shame.

III.

Dost thou not dwell among the just,
And yet our foes deride,
That we should make thy name our trust;
Great God! confound their pride.

IV.

O that the joyful day were come
To finish our distress!
When God shall bring his children home,
Our songs shall never cease.

PSALM XV. Common Meter.

*Characters of a saint; or, a citizen of Zion;
or, the qualifications of a christian.*

I.

WHO shall inhabit in thy hill,
O God of holiness?
Whom will the Lord admit to dwell
So near his throne of grace?

II.

The man that walks in pious ways,
And works with righteous hands;
That trusts his maker's promises,
And follows his commands.

III.

He speaks the meaning of his heart,
Nor slanders with his tongue;
Will scarce believe an ill report,
Nor do his neighbour wrong.

IV.

The wealthy sinner he contemns,
Loves all that fear the Lord;
And tho' to his own hurt he swears,
Still he performs his word.

V.

His hands disdain a golden bribe,
And never gripe the poor;
This man shall dwell with God on earth,
And find his heav'n secure.

PSALM XV. Long Meter.

*Religion and justice, goodness and truth; or,
duties to God and man; or, the qualifica-
tions of a christian.*

I.

WHO shall ascend thy heav'nly place,
Great God, and dwell before thy face?
The man that minds religion now,
And humbly walks with God below.

II.

Whose hands are pure, whose heart is clean,
Whose lips still speak the thing they mean;
No slanders dwell upon his tongue;
He hates to do his neighbour wrong.

III.

[Scarce will he trust an ill report,
Nor vents it to his neighbour's hurt:
Sinners of state he can despise,
But saints are honour'd in his eyes.]

IV.

[Firm to his word he ever stood,
And always makes his promise good;
Nor dares to change the thing he swears,
Whatever pain or loss he bears.]

V.

[He never deals in bribing gold,
And mourns that justice should be sold;
While others gripe and grind the poor,
Sweet charity attends his door.]

VI.

He loves his enemies, and prays
For those that curse him to his face;
And doth to all men still the same
That he would hope or wish from them.

VII.

Yet when his holiest works are done,
His soul depends on grace alone:
This is the man thy face shall see,
And dwell for ever, Lord, with thee.

Since our blessed Saviour, in the new testament, has so much explained the duties of the law, and published the gospel, I could not pass over this psalm of the characters of the *jewish* saint, without inserting some brighter articles that must belong to the christian: Such as, alms and charity to the poor, love to enemies, blessing those that curse us, doing to others as we would have them do to us, and hope of acceptance only through divine grace.

I thought it necessary also to leave out the mention of usury, verse 5. which though politically forbidden by the *Jews* among themselves, was never unlawful to the gentiles, nor to any christians, since the *jewish* polity expired.

PSALM XVI. The first Part. Long Meter.

Confession of our poverty, and saints the best company; or, good works profit men, not God.

I.

Preserve me, Lord, in time of need;
For succour to thy throne I flee,

But have no merits there to plead;
My goodness cannot reach to thee.

II.

Oft have my heart and tongue confest
How empty and how poor I am;
My praise can never make thee blest,
Nor add new glories to thy name.

III.

Yet, Lord, thy saints on earth may reap
Some profit by the good we do;
These are the company I keep,
These are the choicest friends I know.

IV.

Let others choose the sons of mirth,
To give a relish to their wine,
I love the men of heavenly birth,
Whose thoughts and language are divine.

PSALM XVI. The second Part. Long Meter.

Christ's all-sufficiency.

I.

HOW fast their guilt and sorrows rise,
Who haste to seek some idol-god?
I will not taste their sacrifice,
Their off'rings of forbidden blood.

II.

My God provides a richer cup,
And nobler food to live upon:
He, for my life, has offer'd up
Jesus his best-beloved Son.

III.

His love is my perpetual feast;
By day his counsels guide me right:
And be his name for ever blest,
Who gives me sweet advice by night.

IV.

I set him still before mine eyes;
At my right hand he stands prepar'd
To keep my soul from all surprise,
And be my everlasting guard.

From the psalmist's mention of drink-offerings of blood, I take occasion to allude to the sacrifice of *Christ*. His flesh is meat indeed, and his blood is drink indeed; *John* vi. 55.

PSALM

PSALM XVI. The third Part. Long Meter.

Courage in death, and hope of the resurrection.

I.

When God is high, my faith is strong;
His arm is my almighty prop:
Be glad, my heart; rejoice, my tongue;
My dying flesh shall rest in hope.

II.

Tho' in the dust I lay my head,
Yet, gracious God, thou wilt not leave
My soul for ever with the dead,
Nor lose thy children in the grave.

III.

My flesh shall thy first call obey,
Shake off the dust, and rise on high;
Then shalt thou lead the wondrous way
Up to thy throne above the sky.

IV.

There streams of endless pleasure flow;
And full discoveries of thy grace
(Which we but tasted here below)
Spread heav'nly joys thro' all the place.

The last verses of this psalm are applied only to *Christ*, *Acts* xiii. 36. and ii. 23, &c. yet since they contain so fair a view of a resurrection, which is so seldom found in this book, I have formed these four stanzas into such expressions as may be assumed by christians, and apply'd to themselves.

PSALM XVI. 1—8. The first Part. Common Meter.

Support and counsel from God without merit.

I.

SAve me, O Lord, from every foe;
In thee my trust I place,
Tho' all the good that I can do
Can ne'er deserve thy grace.

II.

Yet if my God prolong my breath,
The saints may profit by't;
The saints the glory of the earth,
The men of my delight.

III.

Let heathens to their idols haste,
And worship wood or stone:

But my delightful lot is cast
Where the true God is known.

IV.

His hand provides my constant food,
He fills my daily cup;
Much am I pleas'd with present good,
But more rejoice in hope.

V.

God is my portion and my joy,
His counsels are my light;
He gives me sweet advice by day,
And gentle hints by night.

VI.

My soul would all her thoughts approve
To his all-seeing eye:
Not death, nor hell, my hope shall move,
While such a friend is nigh.

PSALM XVI. The second Part. Common Meter.

The death and resurrection of Christ.

I.

I Set the Lord before my face,
“He bears my courage up;
“My heart and tongue their joys express,
“My flesh shall rest in hope.

II.

“My spirit, Lord, thou wilt not leave
“Where souls departed are;
“Nor quit my body to the grave,
“To see corruption there.

III.

“Thou wilt reveal the path of life,
“And raise me to thy throne;
“Thy courts immortal pleasure give,
“Thy presence joys unknown.

IV.

[Thus in the name of *Christ*, the Lord,
The holy *David* sung,
And providence fulfils the word
Of his prophetic tongue.

V.

Jesus, whom every saint adores,
Was crucify'd and slain;
Behold the tomb its prey restores,
Behold he lives again.

VI.

VI.

When shall my feet arise and stand
On heav'n's eternal hills?
There sits the Son at God's right-hand,
And there the Father smiles.]

In this version I have applied the three last verses of this psalm to *Christ* alone, as *St. Peter* applies them, *Acts* ii. 23. yet instead of the fourth line of the second stanza, To see corruption there; you may read thus, To dwell for ever there. And then the three first stanzas may be sung alone, and applied to every christian.

Stan. 2. It is now agreed by the learned, that שְׁאוֹל Sheol, which is rendered hell, signifies only the state of the dead, that is, the grave for the body, and the separate state for the spirit.

PSALM XVII. verse 15, &c.
Short Meter.

Portion of saints and sinners; or, hope and despair in death.

I.

A Rise, my gracious God,
And make the wicked flee;
They are but thy chastising rod,
To drive thy faints to thee.

II.

Behold the sinner dies,
His haughty words are vain;
Here in this life his pleasure lies,
And all beyond is pain.

III.

Then let his pride advance,
And boast of all his store;
The Lord is my inheritance,
My soul can wish no more.

IV.

I shall behold the face
Of my forgiving God,
And stand complete in righteousness,
Wash'd in my Saviour's blood.

V.

There's a new heav'n begun,
When I awake from death,
Drest in the likeness of thy Son,
And draw immortal breath.

Stan. 5. The heaven which souls enjoy in the separate state, is so much increased by the resurrection of the body, that it may be called a new heaven, the heaven of the body as well as of the soul.

PSALM XVII. Long Meter.

The sinner's portion and saint's hope; or, the heaven of separate souls and the resurrection.

I.

Lord, I am thine; but thou wilt prove
My faith, my patience, and my love:
When men of spite against me join,
They are the sword, the hand is thine.

II.

Their hope and portion lies below;
'Tis all the happiness they know,
'Tis all they seek; they take their shares,
And leave the rest among their heirs.

III.

What sinners value, I resign;
Lord, 'tis enough that thou art mine:
I shall behold thy blissful face,
And stand complete in righteousness.

IV.

This life's a dream, an empty show;
But the bright world, to which I go,
Hath joys substantial and sincere;
When shall I wake, and find me there?

V.

O glorious hour! O blest abode!
I shall be near and like my God!
And flesh and sin no more control
The sacred pleasures of the soul.

VI.

My flesh shall slumber in the ground,
'Till the last trumpet's joyful sound;
Then burst the chains with sweet surprise,
And in my Saviour's image rise.

The sense of a great part of this psalm occurs so often in the book of psalms, that I thought it necessary to translate no more than these few verses of it, namely, verse 3. Thou hast proved my heart, thou hast tried me, and shalt find nothing. Verse 13. The wicked are thy sword. Verse 14. The men of the world have their portion in this life, whose belly thou fillest: They leave the rest of their substance to their babes. Verse 15. I shall behold thy face in righteousness, I shall be satisfied when I awake with thy likeness.

I confess I have indulged a large exposition here, but I could not forbear to give my thoughts a loose upon this divine description of complete blessedness in the 15th verse; this bright abridgment of heaven.

From the word awake, I have taken occasion to represent the departing soul's awaking into the world of spirits, as well as the body's awaking from the grave.

PSALM

PSALM XVIII. The first Part.

Long Meter. Verse 1—6, 15—18.

Deliverance from despair; or, Temptations overcome.

I.

Thee will I love, O Lord, my strength,
My rock, my tower, my high defence;
Thy mighty arm shall be my trust,
For I have found salvation thence.

II.

Death, and the terrors of the grave,
Stood round me with their dismal shade;
While floods of high temptations rose,
And make my sinking soul afraid.

III.

I saw the op'ning gates of hell,
With endless pains and sorrows there,
Which none but they that feel can tell,
While I was hurry'd to despair.

IV.

In my distress I call'd my God,
When I could scarce believe him mine;
He bow'd his ear to my complaint,
Then did his grace appear divine.

V.

[With speed he flew to my relief,
As on a cherub's wing he rode;
Awful and bright as lightning shone
The face of my deliverer God.]

VI.

Temptations fled at his rebuke,
The blast of his almighty breath;
He sent salvation from on high,
And drew me from the deeps of death.]

VII.

Great were my fears, my foes were great,
Much was their strength and more their rage;
But *Christ*, my Lord, is conqu'ror still
In all the wars that devils wage.

VIII.

My song for ever shall record
That terrible, that joyful hour;
And give the glory to the Lord
Due to his mercy and his pow'r.

I have divided this long psalm into three parts, and accommodated the several verses of it to our spiritual warfare and victory through grace, as being of more

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frequent and general use to christians: Yet there are so noble expressions of triumph in God, and thanks for victory over temporal enemies scattered up and down, that persuaded me to form them afterwards in common meter also, agreeable to their original design.

PSALM XVIII. The second Part.

Verse 20—26. Long Meter.

Sincerity proved and rewarded.

I.

Lord, thou hast seen my soul sincere,
Hast made thy truth and love appear;
Before mine eyes I set thy laws,
And thou hast own'd my righteous cause.

II.

Since I have learnt thy holy ways,
I've walk'd upright before thy face;
Or if my feet did e'er depart,
'Twas never with a wicked heart.

III.

What fore temptations broke my rest!
What wars and strugglings in my breast!
But thro' thy grace that reigns within,
I guard against my darling sin.

IV.

That sin that close besets me still,
That works and strives against my will;
When shall thy Spirit's sov'reign pow'r
Destroy it, that it rise no more?

V.

[With an impartial hand the Lord
Deals out to mortals their reward;
The kind and faithful souls shall find
A God as faithful and as kind.]

VI.

The just and pure shall ever say
Thou art more pure, more just than they:
And men that love revenge shall know
God hath an arm of vengeance too.]

PSALM XVIII. The third Part.

Verse 30, 31, 34, 35, 46, &c. Long Meter.

Rejoicing in God; or, Salvation and triumph.

I.

Just are thy ways, and true thy word,
Great rock of my secure abode;
Who

Who is a God beside the Lord?
Or where's a refuge like our God?

II.

'Tis he that girds me with his might,
Gives me his holy sword to wield;
And while with sin and hell I fight,
Spreads his salvation for my shield.

III.

He lives, (and blessed be my rock,)
The God of my salvation lives,
The dark designs of hell are broke,
Sweet is the peace my Father gives.

IV.

Before the scoffers of the age
I will exalt my Father's name,
Nor tremble at their mighty rage,
But meet reproach, and bear the shame.

V.

To *David* and his royal seed,
Thy grace for ever shall extend;
Thy love to saints in *Christ* their head
Knows not a limit, nor an end.

PSALM XVIII. The first Part.
Common Meter.

Victory and triumph over temporal enemies.

I.

WE love thee, Lord, and we adore,
Now is thine arm reveal'd;
Thou art our strength, our heav'nly tower,
Our bulwark and our shield.

II.

We fly to our eternal rock,
And find a sure defence;
His holy name our lips invoke,
And draw salvation thence.

III.

When God, our leader, shines in arms,
What mortal heart can bear
The thunder of his loud alarms?
The lightning of his spear?

IV.

He rides upon the winged wind,
And angels in array
In millions wait to know his mind,
And swift as flames obey.

V.

He speaks, and at his fierce rebuke,
Whole armies are dismay'd;

His voice, his frown, his angry look
Strikes all their courage dead.

VI.

He forms our generals for the field,
With all their dreadful skill;
Gives them his awful sword to wield,
And makes their hearts of steel.

VII.

[He arms our captains to the fight,
(Tho' there his name's forgot;
He girded *Cyrus* with his might,
But *Cyrus* knew him not.)

VIII.

Oft has the Lord whole nations blest
For his own churches sake:
The pow'rs that give his people rest,
Shall of his care partake.]

Stan. 7. Isa. xlv. 1, 5. Thus saith the Lord to Cyrus, — I girded thee, though thou hast not known me.

PSALM XVIII. The second Part.
Common Meter.

The conqueror's song.

I.

TO thine almighty arm we owe
The triumphs of the day;
Thy terrors, Lord, confound the foe,
And melt their strength away.

II.

'Tis by thine aid our troops prevail,
And break united pow'rs,
Or burn their boasted fleets, or scale
The proudest of their towers.

III.

How have we chas'd them thro' the field,
And trod them to the ground,
While thy salvation was our shield,
But they no shelter found!

IV.

In vain to idol-saints they cry,
And perish in their blood;
Where is a rock so great, so high,
So pow'rful as our God?

V.

The rock of *Israel* ever lives,
His name be ever blest;
'Tis his own arm the victory gives,
And gives his people rest.

VI.

VI.

On kings that reign as *David* did,
He pours his blessings down;
Secures their honours to their seed,
And well supports the crown.

PSALM XIX. First Part. Long Meter.

The Book of nature and scripture.

For a Lord's-day morning.

I.

BEhold the lofty sky
Declares its maker God;
And all his starry works on high
Proclaim his pow'r abroad.

II.

The darkness and the light
Still keep their course the same;
While night to day, and day to night
Divinely teach his name.

III.

In ev'ry diff'rent land,
Their general voice is known;
They shew the wonders of his hand,
And orders of his throne.

IV.

Ye *British* lands rejoice,
He here reveals his word,
We are not left to nature's voice,
To bid us know the Lord.

V.

His statutes and commands
Are set before our eyes,
He put his gospel in our hands,
Where our salvation lies.

VI.

His laws are just and pure,
His truth without deceit,
His promises for ever sure,
And his rewards are great.

VII.

[Not honey to the taste
Affords so much delight,
Nor gold that has the furnace past,
So much allures the sight.

VIII.

While of thy works I sing,
Thy glory to proclaim,

Accept the praise, my God, my king,
In my Redeemer's name.]

The psalmist here, and in other psalms, uses the word law, to express the five books of *Moses*, or all the divine revelation that he had in his time; yet *Christ* and the apostles so frequently distinguish the law and the gospel, that I have chosen to imitate their language, and have often introduced the words gospel, truth and promise, instead of statutes, testimonies, &c. as being more agreeable to the stile of the new testament.

Stan. 8. I have here inserted the last verse of the psalm with an evangelical turn, as a proper conclusion of this first part; the whole being too long to be sung at once, according to our present custom.

PSALM XIX. Second Part. Short Meter.

God's word most excellent; or, Sincerity and watchfulness.

For a Lord's-day morning.

I.

BEhold the morning sun,
Begins his glorious way;
His beams thro' all the nations run,
And life and light convey.

II.

But where the gospel comes,
It spreads diviner light,
It calls dead sinners from their tombs,
And gives the blind their sight.

III.

How perfect is thy word!
And all thy judgments just!
For ever sure thy promise, Lord,
And men securely trust.

IV.

My gracious God, how plain
Are thy directions giv'n!
O may I never read in vain,
But find the path to heav'n!

PAUSE.

V.

I hear thy word with love,
And I would fain obey;
Send thy good Spirit from above
To guide me, lest I stray.

VI.

O who can ever find
The errors of his ways?

Yet with a bold presumptuous mind,
I would not dare transgress.

VII.

Warn me of ev'ry sin,
Forgive my secret faults,
And cleanse this guilty soul of mine,
Whose crimes exceed my thoughts.

VIII.

While with my heart and tongue,
I spread thy praise abroad,
Accept the worship and the song,
My Saviour and my God.

PSALM XIX. Long Meter.

The books of nature and of scripture compared; or, The glory and success of the gospel.

I.

THE heav'ns declare thy glory, Lord,
In every star thy wisdom shines;
But when our eyes behold thy word,
We read thy name in fairer lines.

II.

The rolling sun, the changing light,
And nights and days thy pow'r confess;
But the best volume thou hast writ
Reveals thy justice and thy grace.

III.

Sun, Moon, and Stars, convey thy praise
Round the whole earth, and never stand;
So when thy truth begun its race,
It touch'd, and glanc'd on ev'ry land.

IV.

Nor shall thy spreading gospel rest,
Till thro' the world thy truth has run;
Till *Christ* has all the nations blest,
That see the light, or feel the sun.

V.

Great sun of righteousness, arise,
Bless the dark world with heav'nly light;
Thy gospel makes the simple wise;
Thy laws are pure, thy judgments right.

VI.

Thy noblest wonders here we view
In souls renew'd, and sins forgiv'n:
Lord, cleanse my sins, my soul renew,
And make thy word my guide to heav'n.

Though the plain design of the psalmist is to shew
the excellency of the book of scripture above the

book of nature, in order to convert and save a sinner, yet the apostle *Paul*, in *Rom. x. 18.* applies or accommodates the 4th verse to the spreading of the gospel over the *Roman* empire, which is called the whole world in the new testament; and in this version I have endeavoured to imitate him.

PSALM XIX. To the the Tune of the 113th Psalm.

The book of nature and scripture.

I.

[frame,

Great God, the heav'ns well-order'd
Declares the glories of thy name;
There thy rich works of wonder shine:
A thousand starry beauties there,
A thousand radiant marks appear
Of boundless pow'r and skill divine.

II.

From night to day, from day to night,
The dawning and the dying light,
Lectures of heav'nly wisdom read;
With silent eloquence they raise
Our thoughts to our Creator's praise,
And neither sound nor language need.

III.

Yet their divine instructions run
Far as the journeys of the sun,
And every nation knows their voice:
The sun, like some young bridegroom drest,
Breaks from the chambers of the east,
Rolls round, and makes the earth rejoice.

IV.

Where'er he spreads his beams abroad,
He smiles, and speaks his maker God;
All nature joins to shew thy praise:
Thus God in every creature shines;
Fair are the book of nature's lines,
But fairer is thy book of grace.

PAUSE.

V.

I love the volumes of thy word;
What light and joy those leaves afford
To souls benighted and distressed!
Thy precepts guide my doubtful way,
Thy fear forbids my feet to stray,
Thy promise leads my heart to rest.

VI.

From the discoveries of thy law,
The perfect rules of life I draw,

These

These are my study and delight:
Not honey so invites the taste,
Nor gold, that hath the furnace past,
Appears so pleasing to the sight.

VII.

Thy threatnings wake my slumb'ring eyes,
And warn me where my danger lies;
But 'tis thy blessed gospel, Lord,
That makes my guilty conscience clean,
Converts my soul, subdues my sin,
And gives a free but large reward.

VIII.

Who knows the errors of his thoughts?
My God, forgive my secret faults,
And from presumptuous sins restrain:
Accept my poor attempts of praise,
That I have read thy book of grace,
And book of nature not in vain.

PSALM XX.

Prayer and hope of victory.

For a day of prayer in time of war.

I.

NOW may the God of pow'r and grace
Attend his people's humble cry!
Jehovah hears, when *Israel* prays,
And brings deliverance from on high.

II.

The name of *Jacob's* God defends
Better than shields or brazen walls;
He, from his sanctuary, sends
Succour and strength when *Zion* calls.

III.

Well he remembers all our sighs,
His love exceeds our best deserts;
His love accepts the sacrifice
Of humble groans and broken hearts.

IV.

In his salvation is our hope,
And, in the name of *Israel's* God,
Our troops shall lift their banners up,
Our navies spread their flags abroad.

V.

Some trust in horses train'd for war,
And some of chariots make their boasts;
Our surest expectations are
From thee, the Lord of heav'nly hosts.

VI.

[O may the memory of thy name
Inspire our armies for the fight!
Our foes shall fall and die with shame,
Or quit the field with shameful flight.]

VII.

Now save us, Lord, from slavish fear,
Now let our hopes be firm and strong,
Till the salvation shall appear,
And joy and triumph raise the song.

PSALM XXI. Common Meter.

Our king is the care of heaven.

I.

THE king, O Lord, with songs of praise,
Shall in thy strength rejoice;
And blest with thy salvation, raise
To heav'n his chearful voice.

II.

Thy sure defence, thro' nations round,
Has spread his glorious name;
And his successful actions crown'd
With majesty and fame.

III.

Then let the king on God alone,
For timely aid, rely;
His mercy shall support the throne,
And all our wants supply.

IV.

But, righteous Lord, his stubborn foes
Shall feel thy dreadful hand;
Thy vengeful arm shall find out those
That hate his mild command.

V.

When thou against them dost engage,
Thy just, but dreadful doom
Shall, like a fiery oven's rage,
Their hopes and them consume.

VI.

Thus, Lord, thy wondrous pow'r declare,
And thus exalt thy fame;
Whilst we glad songs of praise prepare
For thine almighty name.

I have borrowed almost all these stanzas from
Mr. Tate's version, and they seem very applicable
to his present majesty king *George*, 1716.

PSALM XXI. 1—9. Long Meter.

Christ exalted to the kingdom.

I.

David rejoic'd in God his strength,
 Rais'd to the throne by special grace;
 But *Christ*, the Son, appears at length,
 Fulfills the triumph and the praise.

II.

How great is the *Messiah's* joy
 In the salvation of thy hand!
 Lord, thou hast rais'd his kingdom high,
 And giv'n the world to his command.

III.

Thy goodness grants whate'er he will,
 Nor doth the least request withhold;
 Blessings of love prevent him still,
 And crowns of glory, not of gold.

IV.

Honour and majesty divine
 Around his sacred temples shine;
 Blest with the favour of thy face,
 And length of everlasting days.

V.

Thine hand shall find out all his foes;
 And as a fiery oven glows
 With raging heat and living coals,
 So shall thy wrath devour their souls.

PSALM XXII. 1—16. The first Part.
Common Meter.*The sufferings and death of Christ.*

I.

WHY has my God my soul forlook,
 Nor will a smile afford?
 (Thus *David* once, in anguish, spoke,
 And thus our dying Lord.)

II.

Tho' 'tis thy chief delight to dwell
 Among thy praising saints,
 Yet thou canst hear a groan as well,
 And pity our complaints.

III.

Our fathers trusted in thy name,
 And great deliverance found;
 But I'm a worm despis'd of men,
 And trodden to the ground.

IV.

Shaking the head they pass me by,
 And laugh my soul to scorn;
 "In vain he trusts in God, they cry,
 "Neglected and forlorn.

V.

But thou art he who form'd my flesh
 By thine almighty word,
 And since I hung upon the breast,
 My hope is in the Lord.

VI.

Why will my Father hide his face,
 When foes stand threatening round,
 In the dark hour of deep distress,
 And not an helper found?

PAUSE.

VII.

Behold thy darling left among
 The cruel and the proud,
 As bulls of *Basban* fierce and strong,
 As lions roaring loud.

VIII.

From earth and hell my sorrows meet
 To multiply the smart;
 They nail my hands, they pierce my feet,
 And try to vex my heart.

IX.

Yet if thy sov'reign hand let loose
 The rage of earth and hell,
 Why will my heav'nly Father bruise
 The Son he loves so well?

X.

My God, if possible it be,
 Withhold this bitter cup;
 But I resign my will to thee,
 And drink the sorrows up.

XI.

My heart dissolves with pangs unknown,
 In groans I waste my breath;
 Thy heavy hand has brought me down
 Low as the dust of death.

VII.

Father, I give my spirit up,
 And trust it in thy hand;
 My dying flesh shall rest in hope,
 And rise at thy command.

PSALM XXII. 20, 21, 27-31.

The second Part. Common Meter.

Christ's sufferings and kingdom.

I.

NOW from the roaring lion's rage,
"O Lord, protect thy Son;
"Nor leave thy darling to engage
"The pow'rs of hell alone.

II.

Thus did our suff'ring Saviour pray,
With mighty cries and tears;
God heard him in that dreadful day,
And chas'd away his fears.

III.

Great was the victory of his death,
His throne exalted high;
And all the kindreds of the earth
Shall worship, or shall die.

IV.

A num'rous offspring must arise
From his expiring groines;
They shall be reckon'd, in his eyes,
For daughters and for sons.

V.

The meek and humble souls shall see
His table richly spread;
And all that seek the Lord shall be
With joys immortal fed.

VI.

The isles shall know the righteousness
Of our incarnate God;
And nations, yet unborn, profess
Salvation in his blood.

PSALM XXII. Long Meter.

Christ's sufferings and exaltation.

I.

NOW let our mournful songs record
The dying sorrows of our Lord;
When he complain'd in tears and blood,
As one forsaken of his God.

II.

The Jews beheld him thus forlorn,
And shake their heads, and laugh in scorn;
"He rescu'd others from the grave;
"Now let him try himself to save.

III.

"This is the man did once pretend
"God was his Father, and his friend;
"If God the blessed lov'd him so,
"Why doth he fail to help him now?

IV.

Barbarous people! cruel priests!
How they stood round like savage beasts!
Like lions gaping to devour,
When God had left him in their pow'r.

V.

They wound his head, his hands, his feet,
Till streams of blood each other meet;
By lot his garments they divide,
And mock the pangs in which he dy'd.

VI.

But God, his Father, heard his cry;
Rais'd from the dead, he reigns on high;
The nations learn his righteousness,
And humble sinners taste his grace.

In this version I have abridged the whole psalm, and chosen only those verses of it which are cited or explained in the new testament, namely, 1, 7, 8, 12, 13, 16, 18, 24, 28, 29, 31.

PSALM XXIII. Long Meter.

God our Shepherd.

I.

MY shepherd is the living Lord;
Now shall my wants be well supply'd;
His providence and holy word
Become my saf'ty and my guide.

II.

In pastures where salvation grows,
He makes me feed, he makes me rest;
There living water gently flows,
And all the food divinely blest.

III.

My wandring feet his ways mistake,
But he restores my soul to peace,
And leads me, for his mercy's sake,
In the fair paths of righteousness.

IV.

Tho' I walk thro' the gloomy vale,
Where death and all its terrors are,
My heart and hope shall never fail,
For God my shepherd's with me there.

V.

Amidst the darkness and the deeps
Thou art my comfort, thou my stay;

The

Thy staff supports my feeble steps,
Thy rod directs my doubtful way.

VI.

The sons of earth and sons of hell
Gaze at thy goodness, and repine
To see my table spread so well,
With living bread and chearful wine.

VII.

[How I rejoice when on my head
Thy Spirit condescends to rest!
'Tis a divine anointing shed
Like oil of gladness at a feast.]

VIII.

Surely the mercies of the Lord
Attend his household all their days:
There will I dwell to hear his word,
To seek his face and sing his praise.]

PSALM XXIII. Common Meter.

I.

MY shepherd will supply my need,
Jehovah is his name;
In pastures fresh he makes me feed,
Beside the living stream.

II.

He brings my wandring spirit back,
When I forsake his ways;
And leads me, for his mercy's sake,
In paths of truth and grace.

III.

When I walk thro' the shades of death,
Thy presence is my stay;
A word of thy supporting breath
Drives all my fears away.

IV.

Thy hand, in spite of all my foes,
Doth still my table spread;
My cup with blessings overflows,
Thine oil anoints my head.

V.

The sure provisions of my God
Attend me all my days;
O may thy house be mine abode,
And all my work be praise!

VI.

There would I find a settled rest,
(While others go and come)

No more a stranger, or a guest,
But like a child at home.

Stan. 4. The oil or ointment that was used of old to anoint and perfume the head, in the sense and language of the new testament, must signify the communications of the holy Spirit, which is called the anointing, 1 *John* iii. 20, 27. as I have explained it in the long meter; and *Psal.* xlv. 47. with *John* iii. 34. approves it.

PSALM XXIII. Short Meter.

I.

THE Lord my shepherd is,
I shall be well supply'd;
Since he is mine, and I am his,
What can I want beside?

II.

He leads me to the place
Where heav'nly pasture grows,
Where living waters gently pass,
And full salvation flows.

III.

If e'er I go astray,
He doth my soul reclaim,
And guides me in his own right way,
For his most holy name.

IV.

While he affords his aid,
I cannot yield to fear;
Tho' I should walk thro' death's dark shade,
My shepherd's with me there.

V.

In spite of all my foes,
Thou dost my table spread,
My cup with blessings overflows,
And joy exalts my head.

VI.

The bounties of thy love
Shall crown my following days;
Nor from thy house will I remove,
Nor cease to speak thy praise.

PSALM XXIV. Common Meter.

Dwelling with God.

I.

THE earth for ever is the Lord's,
With *Adam's* numerous race;
He

He rais'd its arches o'er the floods,
And built it on the seas.

II.

But who among the sons of men,
May visit thine abode?
He that has hands from mischief clean,
Whose heart is right with God.

III.

This is the man may rise and take
The blessings of his grace;
This is the lot of those that seek
The God of *Jacob's* face.

IV.

Now let our souls immortal pow'rs
To meet the Lord prepare,
Lift up their everlasting doors,
The king of glory's near.

V.

The king of glory! Who can tell
The wonders of his might?
He rules the nations; but to dwell
With saints, is his delight.

PSALM XXIV. Long Meter.

Saints dwell in heaven; or, Christ's ascension.

I.

THIS spacious earth is all the Lord's,
And men, and worms, and beasts, and
birds:
He rais'd the buildings on the seas,
And gave it for their dwelling-place.

II.

But there's a brighter world on high,
Thy palace, Lord, above the sky:
Who shall ascend that blest abode,
And dwell so near his maker God?

III.

He that abhors and fears to sin,
Whose heart is pure, whose hands are
clean,
Him shall the Lord the Saviour bless,
And clothe his soul with righteousness.

IV.

These are the men, the pious race
That seek the God of *Jacob's* face;
These shall enjoy the blissful sight,
And dwell in everlasting light.

VOL. IV.

PAUSE.

V.

Rejoice, ye shining worlds on high,
Behold the king of glory nigh;
Who can this king of glory be?
The mighty Lord, the Saviour's he.

VI.

Ye heav'nly gates, your leaves display
To make the Lord the Saviour way:
Laden with spoils from earth and hell,
The conqu'ror comes with God to dwell.

VII.

Rais'd from the dead he goes before,
He opens heav'n's eternal door,
To give his saints a blest abode,
Near their redeemer and their God.

If this psalm was written at the ascent of the ark of God into *Zion* the city of *David*, it is not unnatural to apply it to the presence of *Christ* with his church in worship, as in the Common Meter; or, to the ascension of *Christ* to heaven, as in this Meter. In this, and other parts of the psalm, I have endeavoured to make the connexion plain and easy, which is very obscure in the text.

PSALM XXV. I—II. The first Part.

Waiting for pardon and direction.

I.

I Lift my soul to God,
My trust is in his name;
Let not my foes, that seek my blood,
Still triumph in my shame.

II.

Sin, and the pow'rs of hell
Persuade me to despair;
Lord, make me know thy cov'nant well,
That I may 'scape the snare.

III.

From the first dawning light,
Till the dark ev'ning rise,
For thy salvation, Lord, I wait
With ever-longing eyes.

IV.

Remember all thy grace,
And lead me in thy truth;
Forgive the sins of riper days,
And follies of my youth.

E

V.

V.

The Lord is just and kind,
The meek shall learn his ways,
And ev'ry humble sinner find
The methods of his grace.

VI.

For his own goodness-sake
He saves my soul from shame:
He pardons (tho' my guilt be great)
Thro' my Redeemer's name.

PSALM XXV. 12, 14, 10, 13.

Second Part.

Divine Instruction.

I.

WHere shall the man be found
That fears t'offend his God,
That loves the gospel's joyful sound,
And trembles at the rod?

II.

The Lord shall make him know
The secrets of his heart,
The wonders of his cov'nant show,
And all his love impart.

III.

The dealings of his hand
Are truth and mercy still,
With such as to his cov'nant stand,
And love to do his will.

IV.

Their souls shall dwell at ease
Before their Maker's face;
Their feed shall taste the promises
In their extensive grace.

PSALM XXV. 15—22.

The third Part.

Distress of soul; or, backsliding and desertion.

I.

MINE eyes and my desire
Are ever to the Lord;
I love to plead his promises,
And rest upon his word.

II.

Turn, turn thee to my soul,
Bring thy salvation near;

When will thy hand release my feet
Out of the deadly snare?

III.

When shall the sov'reign grace
Of my forgiving God
Restore me from those dang'rous ways
My wand'ring feet have trod?

IV.

The tumult of my thoughts
Doth but enlarge my woe;
My spirit languishes, my heart
Is desolate and low.

V.

With ev'ry morning-light
My sorrow new begins;
Look on my anguish and my pain,
And pardon all my sins.

PAUSE.

VI.

Behold the hosts of hell,
How cruel is their hate?
Against my life they rise, and join
Their fury with deceit.

VII.

O keep my soul from death,
Nor put my hope to shame.
For I have plac'd my only trust
In my Redeemer's name.

VIII.

With humble faith I wait
To see thy face again;
Of *Israel* it shall ne'er be said,
He sought the Lord in vain.

PSALM XXVI.

Self-examination; or, evidences of grace.

I.

Judge me, O Lord, and prove my ways,
And try my reins, and try my heart;
My faith upon thy promise stays,
Nor from thy law my feet depart.

II.

I hate to walk, I hate to sit
With men of vanity and lyes;
The scoffer and the hypocrite
Are the abhorrence of mine eyes.

III.

III.
Amongst thy saints will I appear,
With hands well-wash'd in innocence;
But when I stand before thy bar,
The blood of *Christ* is my defence.

IV.
I love thy habitation, Lord,
The temple where thine honours dwell;
There shall I hear thine holy word,
And there thy works of wonder tell.

V.
Let not my soul be join'd at last,
With men of treachery and blood,
Since I my days on earth have past
Among the saints and near my God.

PSALM XXVII. 1—6. The first Part.
The church is our delight and safety.

I.
THE Lord of glory is my light,
And my salvation too;
God is my strength, nor will I fear
What all my foes can do.

II.
One privilege my heart desires;
O grant me an abode
Among the churches of thy saints,
The temples of my God!

III.
There shall I offer my requests,
And see thy beauty still,
Shall hear thy messages of love,
And there inquire thy will.

IV.
When troubles rise, and storms appear,
There may his children hide:
God has a strong pavilion where
He makes my soul abide.

V.
Now shall my head be lifted high
Above my foes around,
And songs of joy and victory
Within thy temple sound.

PSALM XXVII. 8, 9, 13, 14. Second Part.
Prayer and hope.

I.
SOON as I heard my Father say,
“Ye children seek my grace,

My heart reply'd without delay,
“I'll seek my Father's face.

II.
Let not thy face be hid from me,
Nor frown my soul away;
God of my life, I fly to thee
In a distressing day.

III.
Should friends and kindred near and dear
Leave me to want, or die;
My God would make my life his care,
And all my need supply.

IV.
My fainting flesh had dy'd with grief,
Had not my soul believ'd
To see thy grace provide relief,
Nor was my hope deceiv'd.

V.
Wait on the Lord, ye trembling saints,
And keep your courage up;
He'll raise your spirit when it faints,
And far exceed your hope.

The xxviiiith psalm has scarce any thing new, but what is repeated in other psalms.

PSALM XXIX.

Storm and thunder.

I.
GIVE to the Lord, ye sons of fame,
Give to the Lord renown and pow'r,
Ascribe due honours to his name,
And his eternal might adore.

II.
The Lord proclaims his pow'r aloud
Over the ocean and the land;
His voice divides the watry cloud,
And lightnings blaze at his command.

III.
He speaks, and tempest, hail and wind
Lay the wide forests bare around;
The fearful hart, and frighted hind,
Leap at the terror of the sound.

IV.
To *Lebanon* he turns his voice,
And, lo! the stately cedars break;
The mountains tremble at the noise,
The vallies roar, the deserts quake.

V.
The Lord sits sov'reign on the flood,
The thund'rer reigns for ever king;
But makes his church his blest abode,
Where we his awful glories sing.

VI.
In gentler language there the Lord
The counsels of his grace imparts;
Amidst the raging storm his word
Speaks peace and courage to our hearts.

PSALM XXX. The first Part.
Sickness healed, and sorrow removed.

I.
I Will extol thee, Lord, on high,
At thy command diseases fly;
Who but a God can speak and save
From the dark borders of the grave?

II.
Sing to the Lord, ye saints of his,
And tell how large his goodness is;
Let all your pow'rs rejoice and bless,
While you record his holiness.

III.
His anger but a moment stays,
His love is life and length of days;
Tho' grief and tears the night employ,
The morning-star restores the joy.

PSALM XXX. verse 6. The second Part.
Health, sickness, and recovery.

Firm was my health, my day was bright,
And I presum'd 'twould ne'er be night;
Fondly I said within my Heart,
"Pleasure and peace shall ne'er depart."

II.
But I forgot thine arm was strong,
Which made my mountain stand so long;
Soon as thy face began to hide,
My health was gone, my comforts dy'd.

III.
I cry'd aloud to thee, my God!
"What canst thou profit by my blood?
"Deep in the dust can I declare
"Thy truth, or sing thy goodness there?"

IV.
"Hear me, O God of grace! I said,
"And bring me from among the dead:

Thy word rebuk'd the pains I felt,
Thy pard'ning love remov'd my guilt.

V.
My groans, and tears, and forms of woe
Are turn'd to joy and praises now;
I throw my sackcloth on the ground,
And ease and gladness gird me round.

VI.
My tongue, the glory of my frame,
Shall ne'er be silent of thy name?
Thy praise shall sound thro' earth and heav'n,
For sickness heal'd, and sins forgiv'n,

PSALM XXXI. 5, 13—19, 22, 23.
First Part.

Deliverance from death.

I.
I Nto thine hand, O God of truth,
My spirit I commit;
Thou hast redeem'd my soul from death,
And sav'd me from the pit.

II.
The passions of my hope and fear
Maintain'd a doubtful strife,
While sorrow, pain, and sin conspir'd
To take away my life.

III.
"My times are in thine hand, I cry'd,
"Tho' I draw near the dust;
Thou art the refuge where I hide,
The God in whom I trust.

IV.
O make thy reconciled face
Upon thy servant shine,
And save me for thy mercy-sake,
For I'm intirely thine.

PAUSE.

V.
['Twas in my haste, my spirit said,
"I must despair and die,
"I am cut off before thine eyes;
But thou hast heard my cry.]

VI.
Thy goodness how divinely free!
How wondrous is thy grace,
To those that fear thy majesty,
And trust thy promises!

VII.

VII.

O love the Lord, all ye his saints,
And sing his praises loud;
He'll bend his ear to your complaints,
And recompense the proud.

PSALM XXXI. 7—13, 18—21.

Second part.

Deliverance from slander and reproach.

I.

MY heart rejoices in thy name,
My God, my help, my trust;
Thou hast preserv'd my face from shame,
Mine honour from the dust.

II.

"My life is spent with grief, I cry'd,
"My years consum'd in groans,
"My strength decays, mine eyes are dry'd,
"And sorrow wastes my bones.

III.

Among mine enemies my name
Was a mere proverb grown,
While to my neighbours I became
Forgotten and unknown.

IV.

Slander and fear on ev'ry side
Seiz'd and beset me round;
I to the throne of grace apply'd,
And speedy rescue found.

PAUSE.

V.

How great deliv'rance thou hast wrought
Before the sons of men!
The lying lips to silence brought,
And made their boastings vain!

VI.

Thy children, from the strife of tongues,
Shall thy pavilion hide,
Guard them from infamy and wrongs,
And crush the sons of pride.

VII.

Within thy secret presence, Lord,
I let me for ever dwell;
No fenced city, wall'd and barr'd,
Secures a faint so well.

I have much transposed the parts of this psalm,
that I might unite the verses of the same sense and

subject nearer together, and contract them into two
divine hymns.

PSALM XXXII. Short Meter.

Forgiveness of sin upon confession.

I.

O Blessed souls are they
Whose sins are cover'd o'er!
Divinely blest, to whom the Lord
Imputes their guilt no more!

II.

They mourn their follies past,
And keep their hearts with care;
Their lips and lives without deceit,
Shall prove their faith sincere.

III.

While I conceal'd my guilt,
I felt the fest'ring wound,
Till I confess'd my sins to thee,
And ready pardon found.

IV.

Let sinners learn to pray,
Let saints keep near the throne;
Our help, in times of deep distress,
Is found in God alone.

PSALM XXXII. Common Meter.

*Free pardon, and sincere obedience; or, Con-
fession and forgiveness.*

I.

H Appy the man to whom his God
No more imputes his sin,
But wash'd in the Redeemer's blood,
Hath made his garments clean!

II.

Happy beyond expression he,
Whose debts are thus discharg'd;
And, from the guilty bondage free,
He feels his soul enlarg'd.

III.

His spirit hates deceit and lyes,
His words are all sincere;
He guards his heart, he guards his eyes,
To keep his conscience clear.

IV.

While I my inward guilt suppress'd,
No quiet I could find;

Thy

Thy wrath lay burning in my breast,
And rack'd my tortur'd mind.

V.

Then I confess'd my troubled thoughts,
My secret sins reveal'd;
Thy pard'ning grace forgave my faults,
Thy grace my pardon seal'd.

VI.

This shall invite thy saints to pray,
When, like a raging flood,
Temptations rise, our strength and stay
Is a forgiving God.

PSALM XXXII. First Part.
Long Meter.

Repentance and free pardon; or, Justification and sanctification.

I.

Blest is the man, for ever blest,
Whose guilt is pardon'd by his God,
Whose sins with sorrow are confess'd,
And cover'd with his Saviour's blood.

II.

Blest is the man to whom the Lord
Imputes not his iniquities,
He pleads no merit of reward,
And not on works, but grace relies.

III.

From guile his heart and lips are free,
His humble joy, his holy fear
With deep repentance well agree,
And join to prove his faith sincere.

IV.

How glorious is that righteousness,
That hides and cancels all his sins!
While a bright evidence of grace
Thro' his whole life appears and shines.

These two first verses of this psalm being cited by the apostle in the fourth chapter of *Romans*, to shew the freedom of our pardon and justification by grace without works, I have, in this version of it, enlarged the sense, by mention of the blood of *Christ*, and faith and repentance; and because the psalmist adds, — "A spirit in which is no guile," I have inserted that sincere obedience; which is a scriptural evidence of our faith and justification.

PSALM XXXII. Second Part.
Long Meter.

A guilty conscience eased by confession and pardon.

I.

While I keep silence and conceal
My heavy guilt within my heart,
What torments doth my conscience feel!
What agonies of inward smart!

II.

I spread my sins before the Lord,
And all my secret faults confess;
Thy gospel speaks a pard'ning word,
Thine holy Spirit seals the grace.

III.

For this shall every humble soul
Make swift addresses to thy seat;
When floods of huge temptations roll,
There shall they find a blest retreat.

IV.

How safe beneath thy wings I lie,
When days grow dark, and storms appear!
And when I walk, thy watchful eye
Shall guide me safe from every snare.

PSALM XXXIII. First Part.
Common Meter.

Works of creation and providence.

I.

Rejoice, ye righteous in the Lord,
This work belongs to you:
Sing of his name, his ways, his word,
How holy, just and true!

II.

His mercy and his righteousness
Let heav'n and earth proclaim;
His works of nature and of grace
Reveal his wondrous name.

III.

His wisdom and almighty word
The heav'nly arches spread;
And by the Spirit of the Lord
Their shining hosts were made.

IV.

He bid the liquid waters flow
To their appointed deep;

The

The flowing seas their limits know,
And their own station keep.

V.

Ye tenants of the spacious earth,
With fear before him stand;
He spake, and nature took its birth,
And rests on his command.

VI.

He scorns the angry nations rage,
And breaks their vain designs;
His counsel stands thro' every age,
And in full glory shines.

PSALM XXXIII. Second Part.
Common Meter.

Creatures vain, and God all-sufficient.

I.

Blest is the nation where the Lord
Hath fix'd his gracious throne;
Where he reveals his heav'nly word,
And calls their tribes his own.

II.

His eye, with infinite survey,
Does the whole world behold;
He form'd us all of equal clay,
And knows our feeble mould.

III.

Kings are not rescu'd by the force
Of armies from the grave;
Nor speed nor courage of an horse
Can the bold rider save.

IV.

Vain is the strength of beasts or men,
To hope for saf'ty thence;
But holy souls from God obtain
A strong and sure defence.

V.

God is their fear, and God their trust,
When plagues or famine spread,
His watchful eye secures the just
Among ten thousand dead.

VI.

Lord, let our hearts in thee rejoice,
And bless us from thy throne;
For we have made thy word our choice,
And trust thy grace alone.

PSALM XXXIII. as the cxiith Psalm.

First Part.

Works of creation and providence.

I.

YE holy souls in God rejoice,
Your Maker's praise becomes your voice;
Great is your theme, your songs be new;
Sing of his name, his word, his ways,
His works of nature and of grace,
How wise and holy, just and true!

II.

Justice and truth he ever loves,
And the whole earth his goodness proves,
His word the heav'nly arches spread;
How wide they shine from north to south,
And by the Spirit of his mouth
Were all the starry armies made.

III.

He gathers the wide-flowing seas,
Those watry treasures know their place,
In the vast store-house of the deep.
He spake, and gave all nature birth,
And fires, and seas, and heav'n, and earth
His everlasting orders keep.

IV.

Let mortals tremble and adore
A God of such resistless pow'r,
Nor dare indulge their feeble rage:
Vain are your thoughts, and weak your hands,
But his eternal counsel stands,
And rules the world from age to age.

PSALM XXXIII. as the cxiiith Psalm.

Second Part.

Creatures vain, and God all-sufficient.

I.

O Happy nation, where the Lord
Reveals the treasure of his word,
And builds his church, his earthly throne!
His eye the heathen world surveys,
He form'd their hearts, he knows their ways,
But God their Maker is unknown.

II.

Let kings rely upon their host,
And of his strength the champion boast;

In

In vain they boast, in vain rely;
In vain we trust the brutal force,
Or speed, or courage of a horse,
To guard his rider or to fly.

III.

The eye of thy compassion, Lord,
Doth more secure defence afford
When deaths or dangers threatening stand;
Thy watchful eye preserves the just,
Who make thy name their fear and trust,
When wars or famine waste the land.

IV.

In sickness or the bloody field,
Thou our physician, thou our shield,
Send us salvation from thy throne;
We wait to see thy goodness shine;
Let us rejoice in help divine,
For all our hope is God alone.

PSALM XXXIV. First Part.
Long Meter.

*God's care of the saints; or, Deliverance
by prayer.*

I.

Lord, I will bless thee all my days,
Thy praise shall dwell upon my tongue;
My soul shall glory in thy grace,
While saints rejoice to hear the song.

II.

Come, magnify the Lord with me;
Come, let us all exalt his name;
I fought th' eternal God, and he
Has not expos'd my hope to shame.

III.

I told him all my secret grief,
My secret groaning reach'd his ears;
He gave my inward pains relief,
And calm'd the tumult of my fears.

IV.

To him the poor lift up their eyes,
Their faces feel the heav'nly shine;
A beam of mercy from the skies
Fills them with light and joy divine.

V.

His holy angels pitch their tents
Around the men that serve the Lord;
O fear and love him, all his saints,
Taste of his grace and trust his word.

VI. The wild young lions pinch'd with pain
And hunger roar thro' all the wood;
But none shall seek the Lord in vain,
Nor want supplies of real good.

PSALM XXXIV. 11—22. Second Part.
Long Meter.

Religious education; or, Instructions of piety.

I.

Children in years and knowledge young,
Your parents hope, your parents joy,
Attend the counsels of my tongue,
Let pious thoughts your minds employ.

II.

If you desire a length of days,
And peace to crown your mortal state,
Restrain your feet from impious ways,
Your lips from slander and deceit.

III.

The eyes of God regard his saints,
His ears are open to their cries;
He sets his frowning face against
The sons of violence and lyes.

IV.

To humble souls and broken hearts
God with his grace is ever nigh;
Pardon and hope his love imparts
When men in deep contrition lie.

V.

He tells their tears, he counts their groans,
His Son redeems their souls from death;
His Spirit heals their broken bones,
They in his praise employ their breath.

PSALM XXXIV. 1—10. First Part.
Common Meter.

Prayer and praise for eminent deliverance.

I.

ILL blest the Lord from day to day;
How good are all his ways!
Ye humble souls that use to pray,
Come, help my lips to praise.

II.

Sing to the honour of his name,
How a poor suff'rer cry'd,

Nor

Nor was his hope expos'd to shame,
Nor was his suit deny'd.

III.

When threatening sorrows round me stood,
And endless fears arose,
Like the loud billows of a flood,
Redoubling all my woes;

IV.

I told the Lord my fore distress
With heavy groans and tears,
He gave my sharpest torments ease,
And silenc'd all my fears.

PAUSE.

V.

[O sinners, come and taste his love,
Come, learn his pleasant ways,
And let your own experience prove
The sweetness of his grace.]

VI.

He bids his angels pitch their tents
Round where his children dwell;
What ills their heav'nly care prevents,
No earthly tongue can tell.]

VII.

[O love the Lord, ye saints of his;
His eye regards the just;
How richly blest their portion is,
Who make the Lord their trust!]

VIII.

Young lions pinch'd with hunger roar,
And famish in the wood;
But God supplies his holy poor
With ev'ry needful good.]

PSALM XXXIV. 11—12. Second Part.
Common Meter.

Exhortations to peace and holiness.

I.

Come, children, learn to fear the Lord;
And that your days be long,
Let not a false or spiteful word
Be found upon your tongue.

II.

Depart from mischief, practise love,
Pursue the works of peace;
So shall the Lord your ways approve,
And set your souls at ease.

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III.

His eyes awake to guard the just,
His ears attend their cry;
When broken spirits dwell in dust,
The God of grace is nigh.

IV.

What tho' the sorrows here they taste
Are sharp and tedious too,
The Lord, who saves them all at last,
Is their supporter now.

V.

Evil shall smite the wicked dead;
But God secures his own,
Prevents the mischief when they slide,
Or heals the broken bone.

VI.

When desolation like a flood
O'er the proud sinner rolls,
Saints find a refuge in their God,
For he redeem'd their souls.

PSALM XXXV. 1—9. The first Part.

*Prayer and faith of persecuted saints; or,
Imprecations mix'd with charity.*

I.

NOW plead my cause, Almighty God,
With all the sons of strife;
And fight against the men of blood,
Who fight against my life.

II.

Draw out thy spear and stop their way,
Lift thine avenging rod;
But to my soul in mercy say,
"I am thy Saviour-God."

III.

They plant their snares to catch my feet,
And nets of mischief spread;
Plunge the destroyers in the pit
That their own hands have made.

IV.

Let fogs and darkness hide their way,
And slipp'ry be their ground;
Thy wrath shall make their lives a prey,
And all their rage confound.

V.

They fly like chaff before the wind,
Before thine angry breath;

F

The

The angel of the Lord behind
Pursues them down to death.

VI.

They love the road that leads to hell;
Then let the rebels die,
Whose malice is implacable
Against the Lord on high.

VII.

But if thou hast a chosen few
Amongst that impious race;
Divide them from the bloody crew
By thy surprising grace.

VIII.

Then will I raise my tuneful voice
To make thy wonders known;
In their salvation I'll rejoice,
And bless thee for my own.

Stan. 6. Among the imprecations that *David* uses against his adversaries in this psalm; I have endeavoured to turn the edge of some of them away from personal enemies against the implacable enemies of God in the world.

Stan. 7, 8. Agreeably to the spirit of the gospel I have here further mollified these imprecations by a charitable distinction and petition for their souls, which spirit of evangelic charity appears so conspicuous in the 12th, 13th, and 14th verses of the psalm, that I could not form them into a short distinct hymn, enlarging on that glorious character of a christian, "love to our enemies," commanded so particularly, and so divinely exemplified by *Christ* himself.

PSALM XXXV. verse 12, 13, 14.
Second Part.

Love to enemies; or, The love of Christ to sinners typify'd in David.

I.

BEhold the love, the gen'rous love
That holy *David* shows;
Hark, how his sounding bowels move
To his afflicted foes!

II.

When they are sick, his soul complains,
And seems to feel the smart;
The spirit of the gospel reigns,
And melts his pious heart.

III.

How did his flowing tears condole
As for a brother dead!
And fasting mortify'd his soul,
While for their life he pray'd.

IV.

They gron'd; and curst him on their bed,
Yet still he pleads and mourns;
And double blessings on his head
The righteous God returns.

V.

O glorious type of heav'nly grace!
Thus *Christ* the Lord appears;
While sinners curse, the Saviour prays,
And pities them with tears.

VI.

He the true *David*, *Israel's* king,
Blest and belov'd of God,
To save us rebels dead in sin
Paid his own dearest blood.

See the notes on the first part of this psalm.
Stan. 1. Sounding of the bowels is a scriptural metaphor, *Isa.* lxiii. 15.

PSALM XXXVI. 5—9. Long Meter.

The perfection and providence of God; or, General providence and special grace.

I.

High in the heavens, eternal God,
Thy goodness in full glory shines;
Thy truth shall break thro' every cloud
That veils and darkens thy designs.

II.

For ever firm thy justice stands,
As mountains their foundations keep;
Wise are the wonders of thy hands;
Thy judgments are a mighty deep.

III.

Thy providence is kind and large,
Both man and beast thy bounty share;
The whole creation is thy charge,
But saints are thy peculiar care.

IV.

My God! how excellent thy grace;
Whence all our hope and comfort springs!
The sons of *Adam* in distress
Fly to the shadow of thy wings.

V.

From the provisions of thy house
We shall be fed with sweet repast;
There mercy like a river flows,
And brings salvation to our taste.

VI.

VI.

Life, like a fountain rich and free,
Springs from the presence of my Lord;
And in thy light our souls shall see
The glories promis'd in thy word.

PSALM XXXVI. verse 1, 2, 5, 6, 7, 9.
Common Meter.

Practical atheism exposed; or, The being and attributes of God asserted.

I.
WHILE men grow bold in wicked
ways,
And yet a God they own,
My heart within me often says,
“ Their thoughts believe there's none.

II.
Their thoughts and ways at once declare,
(Whate'er their lips profess)
God hath no wrath for them to fear,
Nor will they seek his grace.

III.
What strange self-flatt'ry blinds their eyes!
But there's a hast'ning hour
When they shall see with sore surprise
The terrors of thy pow'r.

IV.
Thy justice shall maintain its throne,
Tho' mountains melt away;
Thy judgments are a world unknown,
A deep unfathom'd sea.

V.
Above these heavens created rounds
Thy mercies, Lord, extend;
Thy truth out-lives the narrow bounds
Where time and nature end.

VI.
Saf'ty to man thy goodness brings,
Nor overlooks the beast;
Beneath the shadow of thy wings
Thy children choose to rest.

VII.
[From thee, when creature-streams run
low,
And mortal comforts die,
Perpetual springs of life shall flow,
And raise our pleasures high,

VIII.

Tho' all created light decay,
And death close up our eyes,
Thy presence makes eternal day
Where clouds can never rise.]

PSALM XXXVI. 1—7. Short Meter.

The wickedness of man, and the majesty of God; or, Practical atheism exposed.

I.
When man grows bold in sin,
My heart within me cries,
“ He hath no faith of God within,
“ Nor fear before his eyes.

II.
[He walks a while conceal'd
In a self-flatt'ring dream,
Till his dark crimes at once reveal'd
Expose his hateful name.]

III.
His heart is false and foul,
His words are smooth and fair;
Wisdom is banish'd from his soul,
And leaves no goodness there.

IV.
He plots upon his bed
New mischiefs to fulfil;
He sets his heart, and hand, and head
To practise all that's ill.

V.
But there's a dreadful God,
Tho' men renounce his fear;
His justice hid behind the cloud
Shall one great day appear.

VI.
His truth transcends the sky,
In heav'n his mercies dwell;
Deep as the sea his judgments lie,
His anger burns to hell.

VII.
How excellent his love,
Whence all our saf'ty springs!
O never let my soul remove
From underneath his wings!

PSALM XXXVII. 1-15. First Part.

*The cure of envy, fretfulness and unbelief;
or, The rewards of the righteous and the
wicked; or, The world's hatred and the
saint's patience.*

I.

WHY should I vex my soul, and fret
To see the wicked rise?
Or envy sinners waxing great
By violence and lyes?

II.

As flowry grass cut down at noon,
Before the evening fades,
So shall their glories vanish soon
In everlasting shades.

III.

Then let me make the Lord my trust,
And practise all that's good;
So shall I dwell among the just,
And he'll provide me food.

IV.

I to my God my ways commit,
And cheerful wait his will;
Thy hand, which guides my doubtful feet,
Shall my desires fulfil.

V.

Mine innocence shalt thou display,
And make thy judgments known,
Fair as the light of dawning day,
And glorious as the noon.

VI.

The meek at last the earth possess,
And are the heirs of heav'n;
True riches with abundant peace
To humble souls are giv'n.

PAUSE.

VII.

Rest in the Lord and keep his way,
Nor let your anger rise,
Tho' providence should long delay
To punish haughty vice.

VIII.

Let sinners join to break your peace,
And plot, and rage, and foam;
The Lord derides them, for he sees
Their day of vengeance come.

IX.

They have drawn out the threatening sword,
Have bent the murderous bow,
To slay the men that fear the Lord
And bring the righteous low.

X.

My God shall break their bows, and burn
Their persecuting darts,
Shall their own swords against them turn,
And pain surprise their hearts.

I have turned the divine instructions at the begin-
ning of this psalm into the form of holy purposes, as
more affecting and lively.

PSALM XXXVII. 16, 21, 26-31.

Second Part.

*Charity to the poor; or, Religion in words
and deeds.*

I.

WHY do the wealthy wicked boast,
And grow profanely bold?
The meanest portion of the just
Excels the sinner's gold.

II.

The wicked borrows of his friends,
But ne'er designs to pay;
The saint is merciful and lends,
Nor turns the poor away.

III.

His alms with lib'ral heart he gives
Amongst the sons of need;
His mem'ry to long ages lives,
And blessed is his seed.

IV.

His lips abhor to talk profane,
To slander or defraud;
His ready tongue declares to men
What he has learnt of God.

V.

The law and gospel of the Lord
Deep in his heart abide;
Led by the Spirit and the word,
His feet shall never slide.

VI.

When sinners fall, the righteous stand,
Preserv'd from ev'ry snare;
They shall possess the promis'd land,
And dwell for ever there.

PSALM XXXVII. 23—37.

Third Part.

The way and end of the righteous and wicked.

I.

MY God, the steps of pious men
Are order'd by thy will;
Tho' they should fall, they rise again,
Thy hand supports them still.

II.

The Lord delights to see their ways,
Their virtue he approves;
He'll ne'er deprive them of his grace,
Nor leave the men he loves.

III.

The heav'nly heritage is theirs,
Their portion and their home;
He feeds them now, and makes them heirs
Of blessings long to come.

IV.

Wait on the Lord, ye sons of men,
Nor fear when tyrants frown;
Ye shall confess their pride was vain,
When justice casts them down.

PAUSE.

V.

The haughty sinner have I seen
Nor fearing man nor God,
Like a tall bay-tree fair and green,
Spreading his arms abroad.

VI.

And lo, he vanish'd from the ground,
Destroy'd by hands unseen;
Nor root, nor branch, nor leaf, was found,
Where all that pride had been.

VII.

But mark the man of righteousness,
His sev'ral steps attend;
True pleasure runs thro' all his ways,
And peaceful is his end.

This long psalm abounds with useful instructions, and encouragements to piety, but the verses are very much unconnected and independent: Therefore I have contracted and transposed them so as to reduce them to three hymns of a moderate length, and with some connexion of the sense.

PSALM XXXVIII.

Guilt of conscience, and relief; or, Repentance and prayer for pardon and health.

I.

Amidst thy wrath remember love,
Restore thy servant, Lord;
Nor let a father's chaf'ning prove
Like an avenger's sword.

II.

Thine arrows stick within my heart,
My flesh is sorely prest;
Between the sorrow and the smart
My spirit finds no rest.

III.

My sins a heavy load appear,
And o'er my head are gone;
Too heavy they for me to bear,
Too hard for me to atone.

VI.

My thoughts are like a troubled sea,
My head still bending down;
And I go mourning all the day
Beneath my Father's frown.

V.

Lord, I am weak and broken fore,
None of my pow'rs are whole;
The inward anguish makes me roar,
The anguish of my soul.

VI.

All my desire to thee is known,
Thine eye counts ev'ry tear;
And every sigh, and every groan,
Is notic'd by thine ear.

VII.

Thou art my God, my only hope;
My God will hear my cry,
My God will bear my spirit up,
When Satan bids me die.

VIII.

[My foot is ever apt to slide,
My foes rejoice to see't;
They raise their pleasure and their pride,
When they supplant my feet.

IX.

But I'll confess my guilt to thee,
And grieve for all my sin;

I'll mourn, how weak my graces be,
And beg support divine.

X.

My God, forgive my follies past,
And be for ever nigh;
O Lord of my salvation, haste
Before thy servant die.]

PSALM XXXIX. 1, 2, 3. First Part.

*Watchfulness over the tongue; or, Prudence
and zeal.*

I.

THUS I resolv'd before the Lord,
"Now will I watch my tongue,
"Lest I let slip one sinful word,
"Or do my neighbour wrong.

II.

And if I'm e'er constrain'd to stay
With men of lives profane,
I'll set a double guard that day,
Nor let my talk be vain.

III.

I'll scarce allow my lips to speak
The pious thoughts I feel,
Lest scoffers should th' occasion take
To mock my holy zeal.

IV.

Yet if some proper hour appear,
I'll not be over-aw'd,
But let the scoffing sinners hear
That we can speak for God.

I have not confined myself here to the sense of the psalmist, but have taken occasion from the three first verses, to write a short hymn on the government of the tongue.

PSALM XXXIX. 4, 5, 6, 7.

The vanity of man as mortal.

I.

TEACH me the measure of my days,
Thou maker of my frame;
I would survey life's narrow space,
And learn how frail I am.

II.

A span is all that we can boast,
An inch or two of time;
Man is but vanity and dust
In all his flow'r and prime.

III.

See the vain race of mortals move
Like shadows o'er the plain,
They rage and strive, desire and love,
But all the noise is vain.

IV.

Some walk in honour's gaudy show,
Some dig for golden ore,
They toil for heirs they know not who,
And straight are seen no more.

V.

What should I wish or wait for then
From creatures, earth and dust?
They make our expectations vain,
And disappoint our trust.

VI.

Now I forbid my carnal hope,
My fond desires recal;
I give my mortal int'rest up,
And make my God my all.

PSALM XXXIX. 9—13. Third Part.

*Sick-bed devotion; or, Pleading without
repining.*

I.

GOD of my life, look gently down,
Behold the pains I feel;
But I am dumb before thy throne,
Nor dare dispute thy will.

II.

Diseases are thy servants, Lord,
They come at thy command;
I'll not attempt a murmur'ing word
Against thy chast'ning hand.

III.

Yet I may plead with humble cries,
Remove thy sharp rebukes;
My strength consumes, my spirit dies,
Through thy repeated strokes.

IV.

Crush'd as a moth beneath thy hand,
We moulder to the dust;
Our feeble pow'rs can ne'er withstand,
And all our beauty's lost.

V.

[This mortal life decays apace,
How soon the bubble's broke!

Adam

Adam and all his num'rous race
Are vanity and smoke.]

VI.

I'm but a sojourner below,
As all my fathers were,
May I be well prepar'd to go
When I the summons hear!

VII.

But if my life be spar'd a while,
Before my last remove,
Thy praise shall be my bus'ness still,
And I'll declare thy love.

PSALM XL. 1, 2, 3, 5, 17. First Part.
Common Meter.

A song of deliverance from great distress.

I.

I Waited patient for the Lord,
He bow'd to hear my cry;
He saw me resting on his word,
And brought salvation nigh.

II.

He rais'd me from a horrid pit,
Where mourning long I lay,
And from my bonds releas'd my feet,
Deep bonds of miry clay.

III.

Firm on a rock he made me stand,
And taught my chearful tongue
To praise the wonders of his hand,
In a new thankful song.

IV.

I'll spread his works of grace abroad;
The saints with joy shall hear,
And sinners learn to make my God
Their only hope and fear.

V.

How many are thy thoughts of love!
Thy mercies, Lord, how great!
We have not words nor hours enough
Their numbers to repeat.

VI.

When I'm afflicted, poor and low,
And light and peace depart,
My God beholds my heavy woe,
And bears me on his heart.

PSALM XL. 6—9. Second Part.
Common Meter.

The incarnation and sacrifice of Christ.

I.

[vain,
Thus saith the Lord, "Your work is
"Give your burnt-off'rings o'er,
"In dying goats and bullocks slain
"My soul delights no more.

II.

Then spake the Saviour, "Lo I'm here,
"My God, to do thy will;
"Whate'er thy sacred books declare,
"Thy servant shall fulfil.

III.

"Thy law is ever in my sight,
"I keep it near my heart;
"Mine ears are open'd with delight
"To what thy lips impart.

IV.

And see, the blest Redeemer comes,
Th' eternal Son appears,
And at th' appointed time assumes
The body God prepares.

V.

Much he reveal'd his Father's grace,
And much his truth he shew'd,
And preach'd the way of righteousness,
Where great assemblies stood.

VI.

His Father's honour touch'd his heart,
He pity'd sinners cries,
And to fulfil a Saviour's part,
Was made a sacrifice.

PAUSE,

VII.

No blood of beasts on altars shed
Could wash the conscience clean,
But the rich sacrifice he paid
Atones for all our sin.

VIII.

Then was the great salvation spread,
And Satan's kingdom shook;
Thus by the woman's promis'd seed
The serpent's head was broke.

If David had written this psalm in the days of the
gospel, surely he would have given a much more
express and particular account of the sacrifice of
Christ,

Christ, as he hath done of his preaching, verse 9, 10. and enlarged as *Paul* does in *Heb. x. 4.* &c. where this psalm is cited. I have done no more therefore in this paraphrase, than what I'm persuaded the psalmist himself would have done in the time of christianity.

The scriptures which I have used here on this occasion, are, *Heb. x. 4.* "It is not possible the blood of bulls and of goats should take away sin." Verse 5. "A body hast thou prepared me." *John vii. 18.* "I seek the glory of him that sent me." *Heb. x. 26.* "He appeared to put away sin by the sacrifice of himself." *Gen. iii. 15.* "The seed of the woman shall bruise the serpent's head."

PSALM XL. 5—10. Long Meter.

Christ our sacrifice.

I.

THE wonders, Lord, thy love has wrought,
Exceed our praise, surmount our thought,
Should I attempt the long detail,
My speech would faint, my numbers fail.

II.

No blood of beasts on altars spilt,
Can cleanse the souls of men from guilt;
But thou hast set before our eyes
An all-sufficient sacrifice.

III.

Lo! thine eternal Son appears,
To thy designs he bows his ears,
Assumes a body well prepar'd,
And well performs a work so hard.

IV.

"Behold, I come (the Saviour cries,
With love and duty in his eyes)
"I come to bear the heavy load
"Of sins, and do thy will, my God.

V.

"'Tis written in thy great decree,
"'Tis in thy book foretold of me,
"I must fulfil the Saviour's part,
"And lo! thy law is in my heart.

VI.

"I'll magnify thy holy law,
"And rebels to obedience draw,
"When on my cross I'm lifted high,
"Or to my crown above the sky.

VII.

"The Spirit shall descend and show
"What thou hast done, and what I do;

"The wond'ring world shall learn thy grace,

"Thy wisdom and thy righteousness.

Besides some of the scriptures mentioned under the former meter, I have here made use of these also, *1 John iii. 5.* "The Son of God was manifested, &c." *1 Pet. ii. 24.* "He bare our sins." *Isa. xlii. 21.* "He will magnify the law, and make it honourable." *John xii. 32.* "If I be lifted up, I will draw all men to me." *John xvi. 14.* "The Spirit shall receive of mine, and shew it unto you."

PSALM XLI. 1, 2, 3.

Charity to the poor; or, Pity to the afflicted.

I.

Blest is the man whose bowels move,
And melt with pity to the poor,
Whose soul, by sympathising love,
Feels what his fellow-saints endure.

II.

His heart contrives, for their relief,
More good than his own hands can do!
He, in the time of general grief,
Shall find the Lord has bowels too.

III.

His soul shall live secure on earth,
With secret blessings on his head,
When drought, and pestilence, and dearth,
Around him multiply their dead.

IV.

Or if he languish on his couch,
God will pronounce his sins forgiv'n,
Will save him with a healing touch,
Or take his willing soul to heav'n.

The ten last verses of this psalm are of quite another subject, relating to *David's* personal enemies, which being so frequently repeated, I have often omitted.

The positive blessings of long life, health, recovery, and security, in the midst of dangers, being so much promised in the old testament, and so little in the new; I have given a turn at the end of this hymn, to discourage a too confident expectation of these temporal things, and led the soul to heavenly hopes, more agreeable to the gospel.

PSALM XLII. 1—5. First Part.

Desertion and hope; or, Complaint of absence from publick worship.

I.
With earnest longings of the mind,
My God, to thee I look;
So pants the hunted hart to find
And taste the cooling brook.

II.
When shall I see thy courts of grace,
And meet my God again?
So long an absence from thy face,
My heart endures with pain.

III.
Temptations vex my weary soul,
And tears are my repast;
The foe insults without control,
“And where’s your God at last?”

IV.
’Tis with a mournful pleasure now
I think on ancient days;
Then to thy house did numbers go,
And all our work was praise.

V.
But why, my soul, sunk down so far
Beneath this heavy load?
Why do my thoughts indulge despair,
And sin against my God?

VI.
Hope in the Lord, whose mighty hand
Can all thy woes remove:
For I shall yet before him stand,
And sing restoring love.

PSALM XLII. 6—11. Second Part.

Melancholy thoughts reproved; or, Hope in afflictions.

I.
MY spirit sinks within me, Lord,
But I will call thy name to mind,
And times of past distress record,
When I have found my God was kind.

II.
Huge troubles, with tumultuous noise,
Swell like a sea, and round me spread;
VOL. IV.

Thy water-spouts drown all my joys,
And rising waves roll o’er my head.

III.
Yet will the Lord command his love,
When I address his throne by day,
Nor in the night his grace remove;
The night shall hear me sing and pray.

IV.
I’ll cast myself before his feet,
And say, “My God, my heav’nly rock,
“Why doth thy love so long forget
“The soul that groans beneath thy stroke?”

V.
I’ll chide my heart that sinks so low,
Why should my soul indulge her grief?
Hope in the Lord, and praise him too;
He is my rest, my sure relief.

VI.
Thy light and truth shall guide me still,
Thy word shall my best thoughts employ,
And lead me to thine heav’nly hill,
My God, my most exceeding joy.

The xliind Psalm is so near akin to this, that I have omitted it, only borrowing the 3^d and 4th verses to conclude this hymn.

PSALM XLIV. 1, 2, 3, 8, 15—26.

The church’s complaint in persecution.

I.
Lord, we have heard thy works of old,
Thy works of pow’r and grace,
When to our ears our fathers told
The wonders of their days.

II.
How thou didst build thy churches here,
And make thy gospel known;
Amongst them did thine arm appear,
Thy light and glory shone.

III.
In God they boasted all the day,
And in a chearful throng
Did thousands meet to praise and pray,
And grace was all their song.

IV.
But now our souls are seiz’d with shame,
Confusion fills our face,
To hear the enemy blaspheme,
And foo’s reproach thy grace.

G

V.

V.

Yet have we not forgot our God,
Nor falsely dealt with heav'n,
Nor have our steps declin'd the road
Of duty thou hast giv'n.

VI.

Tho' dragons all around us roar
With their destructive breath,
And thine own hand has bruise'd us sore
Hard by the gates of death.

P A U S E.

VII.

We are expos'd all day to die
As martyrs for thy cause,
As sheep for slaughter bound we lie
By sharp and bloody laws.

VIII.

Awake, arise, almighty Lord,
Why sleeps thy wonted grace?
Why should we look like men abhorr'd,
Or banish'd from thy face?

IX.

Wilt thou for ever cast us off,
And still neglect our cries?
For ever hide thine heav'nly love
From our afflicted eyes?

X.

Down to the dust our soul is bow'd;
And dies upon the ground;
Rise for our help, rebuke the proud,
And all their pow'rs confound.

XI.

Redeem us from perpetual shame,
Our Saviour and our God;
We plead the honours of thy name,
The merits of thy blood.

P S A L M XLV. Short Meter.

*The glory of Christ, the success of the gospel,
and the gentile church.*

I.

MY Saviour and my king,
Thy beauties are divine;
Thy lips with blessings overflow,
And every grace is thine.

II.

Now make thy glory known,
Gird on thy dreadful sword,

And ride in majesty to spread
The conquests of thy word.

III.

Strike thro' thy stubborn foes,
Or melt their hearts to obey,
While justice, meekness, grace and truth
Attend thy glorious way.

IV.

Thy laws, O God, are right;
Thy throne shall ever stand;
And thy victorious gospel proves
A sceptre in thy hand.

V.

[Thy Father and thy God
Hath without measure shed,
His Spirit like a joyful oil
T'anoint thy sacred head.]

VI.

[Behold at thy right-hand
The gentile church is seen,
Like a fair bride in rich attire,
And princes guard the queen.]

VII.

Fair bride, receive his love,
Forget thy father's house;
Forsake thy gods, thy idol-gods,
And pay thy Lord thy vows.

VIII.

O let thy God and king
Thy sweetest thoughts employ;
Thy children shall his honour sing
In palaces of joy.

This psalm is a description of the personal glories of Christ, and the success of his gospel; and probably it refers to the gentile church, because she is bid to forget her father's house; all under the type of Solomon's marriage to Pharaoh's daughter.

Stan. 5. John iii. 34. God giveth not the Spirit by measure unto him.

P S A L M XLV. Common Meter.

The personal glories and government of Christ.

I.

IL L speak the honours of my king,
His form divinely fair;
None of the sons of mortal race
May with the Lord compare.

II.
Sweet is thy speech, and heav'nly grace
Upon thy lips is shed;
Thy God, with blessings infinite,
Hath crown'd thy sacred head.

III.
Gird on thy sword, victorious prince,
Ride with majestic sway;
Thy terrors shall strike thro' thy foes,
And make the world obey.

IV.
Thy throne, O God, for ever stands;
Thy word of grace shall prove
A peaceful sceptre in thy hands,
To rule the saints by love.

V.
Justice and truth attend thee still,
But mercy is thy choice;
And God, thy God, thy soul shall fill
With most peculiar joys.

PSALM XLV. First Part. Long Meter.
The glory of Christ, and power of his gospel.

I.
NOW be my heart inspir'd to sing,
The glories of my Saviour-king,
Jesus the Lord; how heav'nly fair
His form! how bright his beauties are!

II.
O'er all the sons of human race
He shines with a superior grace,
Love from his lips divinely flows,
And blessings all his state compose.

III.
Dress thee in arms, most mighty Lord,
Gird on the terror of thy sword,
In majesty and glory ride,
With truth and meekness at thy side.

IV.
Thine anger like a pointed dart,
Shall pierce the foes of stubborn heart;
Or words of mercy, kind and sweet,
Shall melt the rebels at thy feet.

V.
Thy throne, O God, for ever stands,
Grace is the sceptre in thy hands;
Thy laws and works are just and right,
Justice and grace are thy delight.

VI.
God, thine own God, has richly shed
His oil of gladness on thy head;
And with his sacred Spirit blest
His first-born son above the rest.

PSALM XLV. Second Part.
Long Meter.

Christ and his church; or, The mystical marriage.

I.
THE king of saints, how fair his face,
Adorn'd with majesty and grace!
He comes with blessings from above,
And wins the nations to his love.

II.
At his right-hand our eyes behold
The queen array'd in purest gold;
The world admires her heav'nly dress,
Her robe of joy and righteousness.

III.
He form'd her beauties like his own,
He calls and seats her near his throne:
Fair stranger, let thine heart forget
The idols of thy native state.

IV.
So shall the king the more rejoice
In thee, the fav'rite of his choice;
Let him be lov'd and yet ador'd,
For he's thy Maker and thy Lord.

V.
O happy hour, when thou shalt rise
To his fair palace in the skies,
And all his sons (a num'rous train)
Each like a prince in glory reign!

VI.
Let endless honours crown his head;
Let every age his praises spread;
While we with chearful songs approve
The condescensions of his love.

See the notes on the Short Meter.

PSALM XLVI. First Part.
The church's safety and triumph among national desolations.

I.
GOD is the refuge of his saints,
When storms of sharp distress invade;
G 2 Ere

Ere we can offer our complaints,
Behold him present with his aid.

II.

Let mountains from their seats be hurl'd
Down to the deep, and buried there;
Convulsions shake the solid world,
Our faith shall never yield to fear.

III.

Loud may the troubled ocean roar,
In sacred peace our souls abide,
While ev'ry nation, ev'ry shore
Trembles, and dreads the swelling tide.

IV.

There is a stream whose gentle flow
Supplies the city of our God;
Life, love and joy still gliding thro',
And wat'ring our divine abode.

V.

That sacred stream, thine holy word,
That all our raging fear controls:
Sweet peace thy promises afford,
And give new strength to fainting souls.

VI.

Sion enjoys her monarch's love,
Secure against a threatening hour;
Nor can her firm foundations move,
Built on his truth, and arm'd with pow'r.

PSALM XLVI. Second Part.

God fights for his church.

I.

LET *Sion* in her king rejoice,
Tho' tyrants rage and kingdoms rise;
He utters his almighty voice,
The nations melt, the tumult dies.

II.

The Lord of old for *Jacob* fought,
And *Jacob's* God is still our aid;
Behold the works his hand has wrought,
What desolations he has made.

III.

From sea to sea thro' all the shores,
He makes the noise of battle cease;
When from on high his thunder roars,
He awes the trembling world to peace.

IV.

He breaks the bow, he cuts the spear,
Chariots he burns with heav'nly flame;

Keep silence all the earth, and hear
The sound and glory of his name.

V.

"Be still, and learn that I am God,
"I'll be exalted o'er the lands,
"I will be known and fear'd abroad,
"But still my throne in *Sion* stands.

VI.

O Lord of hosts, almighty king,
While we so near thy presence dwell,
Our faith shall sit secure, and sing
Defiance to the gates of hell.

PSALM XLVII.

Christ ascending and reigning.

I.

O For a shout of sacred joy
To God the sov'reign king!
Let every land their tongues employ,
And hymns of triumph sing.

II.

Jesus our God ascends on high;
His heav'nly guards around
Attend him rising thro' the sky,
With trumpets' joyful sound.

III.

While angels shout and praise their king,
Let mortals learn their strains;
Let all the earth his honour sing;
O'er all the earth he reigns.

IV.

Rehearse his praise with awe profound,
Let knowledge lead the song,
Nor mock him with a solemn sound
Upon a thoughtless tongue.

V.

In *Israel* stood his ancient throne,
He lov'd that chosen race;
But now he calls the world his own,
And heathens taste his grace.

VI.

The *British* islands are the Lord's,
There *Abraham's* God is known,
While pow'rs, and princes, shields and
swords,
Submit before his throne.

The ascent of *Christ* into heaven is typify'd in
this psalm, by the ark brought up to *Zion*, 2 Sam.

vi. 15. And the kingdom of *Christ* among the gentiles, is here represented by *David's* victory over the nations, verse 3. I have chosen to omit the type; and do honour to my ascending and reigning Saviour in more express language.

PSALM XLVIII. 1—8. First Part.

The church is the honour and safety of a nation.

I.

[G]reat is the Lord our God,
And let his praise be great;
He makes his churches his abode,
His most delightful seat.

II.

These temples of his grace,
How beautiful they stand!
The honours of our native place,
And bulwarks of our land.]

III.

In *Sion* God is known
A refuge in distress;
How bright has his salvation shone
Through all her palaces!

IV.

When kings against her join'd,
And saw the Lord was there,
In wild confusion of the mind
They fled with hasty fear.

V.

When navies tall and proud
Attempt to spoil our peace,
He sends his tempest roaring loud,
And sinks them in the seas.

VI.

Oft have our fathers told,
Our eyes have often seen,
How well our God secures the fold
Where his own sheep have been.

VII.

In ev'ry new distress
We'll to his house repair,
We'll think upon his wondrous grace,
And seek deliverance there.

PSALM XLVIII. 10—14. Second Part.

The beauty of the church; or, Gospel worship and order.

I.

FAR as thy name is known
The world declares thy praise;
Thy saints, O Lord, before thy throne
Their songs of honour raise.

II.

With joy let *Judah* stand
On *Sion's* chosen hill,
Proclaim the wonders of thy hand
And counsels of thy will.

III.

Let strangers walk around
The city where we dwell,
Compass and view thine holy ground,
And mark the building well.

IV.

The orders of thy house,
The worship of thy court,
The chearful songs, the solemn vows;
And make a fair report.

V.

How decent and how wise!
How glorious to behold!
Beyond the pomp that charms the eyes,
And rites adorn'd with gold.

VI.

The God we worship now
Will guide us till we die,
Will be our God while here below,
And ours above the sky.

PSALM XLIX. 6—14. First Part.

Common Meter.

Pride and death; or, The vanity of life and riches.

I.

W H Y doth the man of riches grow
To insolence and pride,
To see his wealth and honours flow
With ev'ry rising tide?

II.

[Why doth he treat the poor with scorn,
Made of the self-same clay,

And

And boast as tho' his flesh was born
Of better dust than they !]

III.

Not all his treasures can procure
His soul a short reprieve,
Redeem from death one guilty hour,
Or make his brother live.

IV.

Life is a blessing can't be sold,
The ransom is too high;
Justice will ne'er be brib'd with gold
That man may never die.

V.

He sees the brutish and the wife,
The tim'rous and the brave,
Quit their possessions, close their eyes,
And hasten to the grave.

VI.

Yet 'tis his inward thought and pride,
" My house shall ever stand ;
" And that my name may long abide,
" I'll give it to my land.

VII.

Vain are his thoughts, his hopes are lost,
How soon his mem'ry dies !
His name is written in the dust
Where his own carcase lies.

PAUSE.

VIII.

This is the folly of their way ;
And yet their sons as vain
Approve the words their fathers say,
And act their works again.

IX.

Men void of wisdom and of grace,
If honour raise them high,
Live like the beast, a thoughtless race,
And like the beast they die.

X.

Laid in the grave like silly sheep,
Death feeds upon them there,
Till the last trumpet break their sleep
In terror and despair.

PSALM XLIX. ver. 1-15. Second Part.
Common Meter.

Death and the resurrection.

YE sons of pride that hate the just,
And trample on the poor,
When death has brought you down to dust,
Your pomp shall rise no more.

II.

The last great day shall change the scene ;
When will that hour appear ?
When shall the just revive, and reign
O'er all that scorn'd them here ?

III.

God will my naked soul receive
When separate from the flesh ;
And break the prison of the grave,
To raise my bones afresh.

IV.

Heav'n is my everlasting home,
Th' inheritance is sure ;
Let men of pride their rage resume,
But I'll repine no more.

PSALM XLIX. Long Meter.

The rich sinner's death, and the saint's resur-
rection.

I.

WHY do the proud insult the poor,
And boast the large estates they
have ?

How vain are riches to secure
Their haughty owners from the grave !

II.

They can't redeem one hour from death,
With all the wealth in which they trust ;
Nor give a dying brother breath,
When God commands him down to dust.

III.

There the dark earth and dismal shade
Shall clasp their naked bodies round ;
That flesh so delicately fed
Lies cold, and moulders in the ground.

IV.

Like thoughtless sheep the sinner dies,
Laid in the grave for worms to eat :

The

The saints shall in the morning rise,
And find the oppressor at their feet.

V.

His honours perish in the dust,
And pomp and beauty, birth and blood;
That glorious day exalts the just
To full dominion o'er the proud.

VI.

My Saviour shall my life restore,
And raise me from my dark abode:
My flesh and soul shall part no more,
But dwell for ever near my God.

PSALM L. 1-6. First Part.
Common Meter.

The last judgment; or, The saints rewarded.

I.

THE Lord, the judge, before his
throne

Bids the whole earth draw nigh,
The nations near the rising sun,
And hear the western sky.

II.

No more shall bold blasphemers say,
"Judgment will ne'er begin;
No more abuse his long delay
To impudence and sin.

III.

Thron'd on a cloud our God shall come,
Bright flames prepare his way,
Thunder and darkness, fire and storm
Lead on the dreadful day.

IV.

Heav'n from above his call shall hear,
Attending angels come,
And earth and hell shall know, and fear
His justice and their doom.

V.

"But gather all my saints, (he cries)
"That made their peace with God.
"By the Redeemer's sacrifice,
"And seal'd it with his blood.

VI.

"Their faith and works brought forth to
light,
"Shall make the world confess
"My sentence of reward is right,
"And heav'n adore my grace.

PSALM L. 8, 10, 11, 14, 15, 23.
Second Part. Common Meter.

Obedience is better than sacrifice.

I.

THUS saith the Lord, "The spa-
cious fields,

"And flocks and herds are mine,
"O'er all the cattle of the hills
"I claim a right divine.

II.

"I ask no sheep for sacrifice,
"Nor bullocks burnt with fire;
"To hope and love, to pray and praise,
"Is all that I require.

III.

"Call upon me when trouble's near,
"My hand shall set thee free;
"Then shall thy thankful lips declare
"The honour due to me.

IV.

"The man that offers humble praise,
"He glorifies me best;
"And those that tread my holy ways
"Shall my salvation taste.

PSALM L. verses 1, 5, 8, 16, 21, 22.
Third Part. Common Meter.

The judgment of hypocrites.

I.

WHEN Christ to judgment shall
descend,
And saints surround their Lord,
He calls the nations to attend,
And hear his awful word.

II.

"Not for the want of bullocks slain
"Will I the world reprove;
"Altars and rites, and forms are vain
"Without the fire of love.

III.

"And what have hypocrites to do,
"To bring their sacrifice?
"They call my statutes just and true,
"But deal in theft and lyes.

IV.

"Could you expect to 'scape my sight,
"And sin without control?

"Butt

"But I shall bring your crimes to light,
"With anguish in your soul.

V.

Consider, ye that slight the Lord,
Before his wrath appear;
If once you fall beneath his sword,
There's no deliv'rer there.

PSALM L. Third Part.
Long Meter.

Hypocrisy exposed.

THE Lord the judge his churches
warns;
Let hypocrites attend and fear,
Who place their hopes in rites and forms,
But make not faith nor love their care.

II.

Vile wretches dare rehearse his name;
With lips of falshood and deceit;
A friend or brother they defame,
And sooth and flatter those they hate.

III.

They watch to do their neighbours wrong,
Yet dare to seek their Maker's face;
They take his cov'nant on their tongue,
But break his laws, abuse his grace.

IV.

To heav'n they lift their hands unclean,
Defil'd with lust, defil'd with blood;
By night they practise ev'ry sin,
By day their mouths draw near to God.

V.

And while his judgments long delay,
They grow secure and sin the more;
They think he sleeps as well as they,
And put far off the dreadful hour.

VI.

O dreadful hour! when God draws near,
And sets their crimes before their eyes!
His wrath their guilty souls shall tear,
And no deliv'rer dare to rise.

This psalm having a plain reference to the last judgment, I have in the first part omitted every thing that might obscure the sense of it.

The latter part of this psalm being design'd to expose and terrify all formal worshippers and hypocrites, I have formed two or three hymns on that subject with some transposition and paraphrase of the

verses: But I have kept the same introduction still, by repeating the first verse of the psalm.

PSALM L. To a new Tune.

The last judgment.

THE Lord, the sov'reign sends his
summons forth,
Calls the south nations, and awakes the
north;
From east to west the founding orders
spread;
Thro' distant worlds and regions of the
dead:
No more shall atheists mock his long delay;
His vengeance sleeps no more: Behold the
day.

II.

Behold the judge descends: His guards are
nigh,
Tempest and fire attend him down the sky:
Heav'n, earth and hell, draw near; let all
things come
To hear his justice and the sinner's doom:
But gather first my saints (the judge com-
mands)
Bring them, ye angels, from their distant
lands.

III.

Behold my cov'nant stands for ever good,
Seal'd by th' eternal sacrifice in blood,
And sign'd with all their names; the Greek,
the Jew,
That pay'd the ancient worship or the new.
There's no distinction here: Come, spread
their thrones,
And near me seat my fav'rites and my sons.

IV.

I their almighty saviour and their God,
I am their judge: Ye heav'n's proclaim
abroad
My just eternal sentence, and declare
Those awful truths that sinners dread to
hear:

Sinners in Zion tremble and retire;
I doom the painted hypocrite to fire.

V.

Not for the want of goats or bullocks slain,
Do I condemn thee; bulls and goats are vain,
With-

Without the flames of love: In vain the store
Of brutal off'rings that were mine before;
Mine are the tamer beasts and savage breed,
Flocks, herds, and fields, and forests
where they feed.

VI.
If I were hungry, wou'd I ask thee food?
When did I thirst, or drink thy bullocks
blood?
Can I be flatter'd with thy cringing bows,
Thy solemn chat'rings and phantastick
vows?

Are my eyes charm'd thy vestments to
behold,
Glaring in gems and gay in woven gold?

VII.
Unthinking wretch! how couldst thou
hope to please
A God, a Spirit, with such toys as these?
While with my grace and statutes on thy
tongue
Thou lov'st deceit, and dost thy brother
wrong;

In vain to pious forms thy zeal pretends;
Thieves and adulterers are thy chosen
friends.

VIII.
Silent I waited with long-suff'ring love,
But didst thou hope that I should ne'er
reprove?

And cherish such an impious thought
within,
That God the righteous wou'd indulge thy
sin?

Behold my terrors now; my thunders roll,
And thy own crimes affright thy guilty soul.

IX.
Sinners, awake betimes; ye fools, be wise;
Awake before this dreadful morning rise;
Change your vain thoughts, your crooked
works amend,
Fly to the Saviour, make the judge your
friend;
Left like a lion his last vengeance tear
Your trembling souls, and no deliv'rer near.

In this meter, as in some of the former, I have taken evident occasion from this psalm, to represent the last judgment, and have therefore left out those verses that seem to interrupt that sense.

VOL. IV.

Stan. 3. All the saints have made a covenant with God by sacrifice, (as in the text) and, as it were, set their names to God's covenant of grace, ratified by the sacrifice of *Christ* of eternal virtue; tho' the *Jews* did it in the ancient forms of worship, and the *Gentiles* in the new.

Stan. 6, 7. As the jewish formal worshippers contented themselves with burnt-offerings, &c. and trusted in them; so hypocrites in christianity build their hopes upon outward forms, gay ceremonies, rigid austerities, fanciful vows, &c.

PSALM L. To the old proper-Tune.

The last judgment.

I.

THE God of glory sends his summons
forth,
Calls the south nation, and awakes the
north;
From east to west the sov'reign orders
spread,
Thro' distant worlds and regions of the
dead.

The trumpet sounds; hell trembles;
heav'n rejoices;
Lift up your heads, ye saints, with
cheerful voices.

II.

No more shall atheists mock his long delay:
His vengeance sleeps no more: Behold the
day,
Behold the judge descends; his guards
are nigh;
Tempest and fire attend him down the sky.

When God appears, all nature shall
adore him;

While sinners tremble, saints rejoice
before him.

III.

"Heaven, earth, and hell, draw near:
Let all things come

"To hear my justice and the sinners doom;
"But gather first my saints, (the judge
commands)

"Bring them, ye angels, from their dis-
tant lands.

When *Christ* returns, wake every cheer-
ful passion,

And shout ye saints; he comes for your
salvation.

H

IV.

IV.

"Behold my cov'nant stands for ever good,
 "Seal'd by th' eternal sacrifice in blood,
 "And sign'd with all their names; the
Greek, the Jew;
 "That pay'd the ancient worship or the
 new;
 There's no distinction here. Join all
 your voices,
 And raise your heads, ye saints, for
 heav'n rejoices.

V.

"Here (saith the Lord) ye angels, spread
 their thrones,
 "And near me seat my fav'rites, and
 my sons.
 "Come, my redeem'd, possess the joys
 prepar'd
 "Ere time began; 'tis your divine reward.
 When *Christ* returns, wake ev'ry chear-
 ful passion;
 And shout, ye saints, he comes for your
 salvation.

PAUSE the First.

VI.

"I am the Saviour, I th' almighty God,
 "I am the judge: Ye heav'ns, proclaim
 abroad
 "My just eternal sentence, and declare
 "Those awful truths that sinners dread to
 hear.
 When God appears, all nature shall
 adore him:
 While sinners tremble, saints rejoice
 before him.

VII.

"Stand forth, thou bold blasphemous, and
 profane,
 "Now feel my wrath, nor call my threat-
 nings vain,
 "Thou hypocrite, once dress'd in saints attire,
 "I doom the painted hypocrite to fire.
 Judgment proceeds, hell trembles;
 heav'n rejoices;
 Lift up your heads, ye saints, with
 cheerful voices.

VIII.

"Not for the want of goats or bullocks slain
 "Do I condemn thee; bulls and goats are
 vain

"Without the flames of love: In vain the
 store

"Of brutal off'rings that were mine before:
 Earth is the Lord's; all nature shall
 adore him:

While sinners tremble; saints rejoice
 before him.

IX.

"If I were hungry, would I ask thee food?
 "When did I thirst? or drink thy bullocks
 blood?

"Mine are the tamer beasts and savage
 breed,

"Flocks, herds, and fields, and forests,
 where they feed,

All is the Lord's: He rules the wide
 creation;

Give sinners vengeance, and the saints
 salvation.

X.

"Can I be flatter'd with thy cringing bows,
 "Thy solemn chatt'rings and phantastick
 vows?

"Are my eyes charm'd thy vestments to
 behold,

"Glaring in gems, and gay in woven gold?
 God is the judge of hearts: No fair dis-
 guises

Can skreen the guilty when his ven-
 geance rises.

PAUSE the Second.

XI.

"Unthinking wretch! how couldst thou
 hope to please

"A God, a Spirit, with such toys as these?

"While with my grace and statutes on thy
 tongue,

"Thou lov'st deceit, and dost thy brother
 wrong.

Judgment proceeds; hell trembles;
 heav'n rejoices;

Lift up your heads, ye saints, with
 cheerful voices.

XII.

"In vain to pious forms thy zeal pretends;
 "Thieves and adulterers are thy chosen
 friends:

"While the false flatterer at my altar waits,
 "His harden'd soul divine instruction hates:

God

God is the judge of hearts : No fair
disguises
Can screen the guilty when his ven-
geance rises.

XIII.

" Silent I waited with long-suff'ring love ;
" But didst thou hope that I should ne'er
reprove ?
" And cherish such an impious thought
within,
" That the all-holy would indulge thy sin ?
See, God appears ; all nature joins
to adore him :
Judgment proceeds, and sinners fall
before him.

XIV.

" Behold my terrors now : My thunders
roll,
" And thy own crimes affright thy guilty
soul ;
" Now like a lion shall my vengeance tear
" Thy bleeding heart ; and no deliver
near.
Judgment concludes ; hell trembles ;
heav'n rejoices ;
Lift up your heads, ye saints, with
cheerful voices.

Epiphonema.

Sinners, awake betimes ; ye fools, be wise ;
Awake before this dreadful morning rise :
Change your vain thoughts, your crooked
works amend,
Fly to the Saviour, make the judge your
friend :

Then join the faints : Wake every
cheerful passion,
When *Christ* returns, he comes for your
salvation.

If the former heroick meter do not fit the old
proper tune of the fiftieth psalm for want of double
rhymes at the end of every stanza, I have here
alter'd the form of it much, in order to fit it exactly
to the proper tune ; adding a chorus, or (as some
call it) the burden of the song, betwixt every four
lines. I hope it will not be displeasing to the more
musical part of my readers to be entertained with
such a variety.

PSALM LI. First Part. Long Meter.

A penitent pleading for pardon.

S Hew pity, Lord ; O Lord, forgive ;
Let a repenting rebel live :
Are not thy mercies large and free ?
May not a sinner trust in thee ?

II.

My crimes are great, but not surpass
The pow'r and glory of thy grace ;
Great God, thy nature hath no bound ;
So let thy pard'ning love be found :

III.

O wash my soul from ev'ry sin,
And make my guilty conscience clean ;
Here on my heart the burden lies,
And past offences pain my eyes :

IV.

My lips with shame my sins confess
Against thy law, against thy grace ;
Lord, should thy judgment grow severe,
I am condemn'd, but thou art clear :

V.

Should sudden vengeance seize my breath,
I must pronounce thee just in death ;
And if my soul were sent to hell,
Thy righteous law approves it well.

VI.

Yet save a trembling sinner, Lord,
Whose hope still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair.

PSALM LI. Second Part.
Long Meter.

Original and actual sin confess'd.

I.

L ORD, I am vile, conceiv'd in sin ;
And born unholy and unclean ;
Sprung from the man whose guilty fall
Corrupts the race, and taints us all.

II.

Soon as we draw our infant-breath,
The seeds of sin grow up for death ;
Thy law demands a perfect heart,
But we're defil'd in ev'ry part.

III.

[Great God, create my heart anew,
And form my spirit pure and true:
O make me wise betimes to spy
My danger and my remedy.]

Behold I fall before thy face;
My only refuge is thy grace:
No outward forms can make me clean;
The leprosy lies deep within.

No bleeding bird, nor bleeding beast,
Nor hyssop-branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

Jesus, my God, thy blood alone
Hath pow'r sufficient to atone:
Thy blood can make me white as snow;
No *jewish* types could cleanse me so.

While guilt disturbs and breaks my peace,
Nor flesh nor soul hath rest or ease;
Lord, let me hear thy pard'ning voice,
And make my broken bones rejoice.

Stan. 4, 5. Since the psalmist seems to refer to the branch of hyssop, sprinkling the blood of the bird, and the running water, *Levit. xiv. 51*, I have here enlarged upon the insufficiency of all those rites, for the cleansing of sin, which is the leprosy of the soul.

Stan. 6. Such a glorious occasion of introducing the blood of a Saviour, could not be omitted here with justice to *David*, or to *Christ* his son.

PSALM LI. Third Part.

Long Meter.

The backslider restor'd; or, Repentance and
faith in the blood of Christ.

I.

O Thou that hear'st when sinners cry,
Tho' all my crimes before thee lie,
Behold them not with angry look,
But blot their memory from thy book.

II.

Create my nature pure within,
And form my soul averse to sin:
Let thy good Spirit ne'er depart,
Nor hide thy presence from my heart.

III.

III.

I cannot live without thy light,
Cast out, and banish'd from thy sight:
Thine holy joys, my God, restore,
And guard me that I fall no more.

Tho' I have griev'd thy Spirit, Lord,
His help and comfort still afford:
And let a wretch come near thy throne,
To plead the merits of thy Son.

A broken heart, my God, my king,
Is all the sacrifice I bring:
The God of grace will ne'er despise
A broken heart for sacrifice.

VI.

My soul lies humbled in the dust,
And owns thy dreadful sentence just;
Look down, O Lord, with pitying eye,
And save the soul condemn'd to die.

Then will I teach the world thy ways;
Sinners shall learn thy sov'reign grace;
I'll lead them to my Saviour's blood,
And they shall praise a pard'ning God.

VIII.

O may thy love inspire my tongue!
Salvation shall be all my song;
And all my pow'rs shall join to bless
The Lord, my strength and righteousness.

The 17th verse, concerning the sacrifice of a broken heart, I have here transposed, to make an easier connexion.

PSALM LI. 3—13. First Part.

Common Meter.

Original and actual sin confessed and par-
doned.

I.

Lord, I would spread my fore distress
And guilt before thine eyes;
Against thy laws, against thy grace
How high my crimes arise!

II.

Shouldst thou condemn my soul to hell,
And crush my soul to dust,
Heav'n would approve thy vengeance well,
And earth must own it just.

III.

III.

I from the stock of *Adam* came,
Unholy and unclean;
All my original is shame,
And all my nature sin.

IV.

Born in a world of guilt, I drew
Contagion with my breath;
And as my days advanc'd, I grew
A juster prey for death.

V.

Cleanse me, O Lord; and chear my soul
With thy forgiving love;
O make my broken spirit whole,
And bid my pains remove.

VI.

Let not thy Spirit quite depart,
Nor drive me from thy face;
Create anew my vicious heart,
And fill it with thy grace.

VII.

Then will I make thy mercy known
Before the sons of men;
Backsliders shall address thy throne,
And turn to God again.

• Or it may be read, My nature prone to sin.

PSALM LI. 14—17. Second Part.
Common Meter.

Repentance and faith in the blood of Christ.

I.

O God of mercy, hear my call,
My loads of guilt remove,
Break down this separating wall
That bars me from thy love.

II.

Give me the presence of thy grace,
Then my rejoicing tongue
Shall speak aloud thy righteousness,
And make thy praise my song.

III.

No blood of goats, nor heifer slain
For sin could e'er atone;
The death of *Christ* shall still remain
Sufficient and alone.

IV.

A soul oppress'd with sins desert
My God will ne'er despise;

A humble grone, a broken heart,
Is our best sacrifice.

PSALM LIII. 4—6.

Victory and deliverance from persecution.

I.

ARE all the foes of *Sion* fools,
Who thus devour her saints?
Do they not know her Saviour rules,
And pities her complaints.

II.

They shall be seiz'd with sad surprize;
For God's revenging arm
Scatters the bones of them that rise
To do his children harm.

III.

In vain the sons of *Satan* boast
Of armies in array;
When God has first despis'd their host,
They fall an easy prey.

IV.

O for a word from *Sion's* king
Her captives to restore!
Jacob with all his tribes shall sing,
And *Judah* weep no more.

The first part of this psalm is the same with the ninth.

PSALM LV. 1—8, 16, 17, 18, 22.
Common Meter.

Support for the afflicted and tempted soul.

I.

O God, my refuge, hear my cries,
Behold my flowing tears,
For earth and hell my hurt devise,
And triumph in my fears.

II.

Their rage is levell'd at my life,
My soul with guilt they load,
And fill my thoughts with inward strife,
To shake my hope in God.

III.

With inward pain my heart-strings sound,
I grone with ev'ry breath;
Horror and fear beset me round
Amongst the shades of death.

IV.

IV.
O! were I like a feather'd dove,
And innocence had wings;
I'd fly, and make a long remove
From all these restless things.

V.
Let me to some wild-desert go,
And find a peaceful home,
Where storms of malice never blow,
Temptations never come.

VI.
Vain hopes, and vain inventions all
To 'scape the rage of hell!
The mighty God on whom I call
Can save me here as well.

PAUSE.

VII.
By morning light I'll seek his face,
At noon repeat my cry,
The night shall hear me ask his grace,
Nor will he long deny.

VIII.
God shall preserve my soul from fear,
Or shield me when afraid;
Ten thousand angels must appear,
If he command their aid.

IX.
I cast my burdens on the Lord,
The Lord sustains them all;
My courage rests upon his word,
That saints shall never fall.

X.
My highest hopes shall not be vain,
My lips shall spread his praise;
While cruel and deceitful men
Scarce live out half their days.

I have left out some whole psalms, and several parts of others that tend to fill the mind with overwhelming sorrows, or sharp resentment; neither of which are so well suited to the spirit of the gospel, and therefore the particular complaints of David against Achitophel here are entirely omitted.

PSALM LV. 15, 16, 17, 19, 22.

Short Meter.

Dangerous prosperity, or, Daily devotions encouraged.

LET sinners take their course,
And choose the road to death;
But in the worship of my God
I'll spend my daily breath.

My thoughts address his throne
When morning brings the light;
I seek his blessing every noon,
And pay my vows at night.

III.
Thou wilt regard my cries,
O my eternal God;
While sinners perish in surprise
Beneath thine angry rod.

IV.
Because they dwell at ease,
And no sad changes feel,
They neither fear nor trust thy name,
Nor learn to do thy will.

V.
But I with all my cares,
Will lean upon the Lord,
I'll cast my burden on his arm,
And rest upon his word.

VI.
His arm shall well sustain
The children of his love;
The ground on which their fa'ty stands
No earthly pow'r can move.

PSALM LVI.

*Deliverance from oppression and falsehood;
or, God's care of his people, in answer to
faith and prayer.*

I.
O Thou whose justice reigns on high,
And makes th' oppressor cease,
Behold how envious sinners try
To vex and break my peace!

II.
The sons of violence, and lyes
Join to devour me, Lord;
But as my hourly dangers rise,
My refuge is thy word.

III.
In God most holy, just and true
I have repos'd my trust;
Nor will I fear what flesh can do,
The offspring of the dust.

IV.
They wrest my words to mischief still,
Charge me with unknown faults;
Mischief doth all their counsels fill,
And malice all their thoughts.

V.
Shall they escape without thy frown?
Must their devices stand?
O cast the haughty sinner down,
And let him know thy hand.

PAUSE.

VI.
God counts the sorrows of his saints,
Their groans affect his ears;
Thou hast a book for my complaints,
A bottle for my tears.

VII.
When to thy throne I raise my cry,
The wicked fear and flee;
So swift is pray'r to reach the sky,
So near is God to me.

VIII.
In thee, most holy, just and true,
I have repos'd my trust;
Nor will I fear what man can do,
The offspring of the dust.

IX.
Thy solemn vows are on me, Lord,
Thou shalt receive my praise;
I'll sing "how faithful is thy word,
"How righteous all thy ways!"

X.
Thou hast secur'd my soul from death,
O set thy pris'ner free!
That heart and hand, and life and breath
May be employ'd for thee.

PSALM LVII.

Praise for protection, grace and truth.

I.
MY God, in whom are all the springs
Of boundless love, and grace un-
known,
Hide me beneath thy spreading wings,
Till the dark cloud is overblown.

II.
Up to the heav'ns I send my cry,
The Lord will my desires perform;
He sends his angel from the sky,
And saves me from the threatening storm.

III.
Be thou exalted, O my God,
Above the heav'ns where angels dwell;
Thy pow'r on earth be known abroad,
And land to land thy wonders tell.

IV.
My heart is fix'd; my song shall raise
Immortal honours to thy name;
Awake my tongue to sound his praise,
My tongue, the glory of my frame.

V.
High o'er the earth thy mercy reigns,
And reaches to the utmost sky;
His truth to endless years remains,
When lower worlds dissolve and die.

VI.
Be thou exalted, O my God,
Above the heav'ns where angels dwell;
Thy power on earth be known abroad,
And land to land thy wonders tell.

PSALM LVIII. as the cxiith Psalm.

Warning to magistrates.

I.
Judges, who rule the world by laws,
Will ye despise the righteous cause,
When th' injur'd poor before you
stands?
Dare ye condemn the righteous poor,
And let rich sinners 'scape secure,
While gold and greatness bribe your
hands?

II.

II.

Have ye forgot, or never knew
That God will judge the judges too?
High in the heav'ns his justice reigns;
Yet you invade the rights of God,
And send your bold decrees abroad,
To bind the conscience in your chains.

III.

A poison'd arrow is your tongue,
The arrow sharp, the poison strong,
And death attends where-e'er it wounds:
You hear no counsels, cries or tears;
So the deaf adder stops her ears
Against the pow'r of charming sounds.

IV.

Break out their teeth, eternal God,
Those teeth of lions dy'd in blood;
And crush the serpents in the dust:
As empty chaff when whirlwinds rise,
Before the sweeping tempest flies,
So let their hopes and names be lost.

V.

Th' Almighty thunders from the sky,
Their grandeur melts, their titles die,
As hills of snow dissolve and run,
Or snails that perish in their slime,
Or births that come before their time,
Vain births, that never see the sun.

VI.

Thus shall the vengeance of the Lord
Saf'ty and joy to saints afford;
And all that hear shall join and say,
"Sure there's a God that rules on high,
"A God that hears his children cry,
"And will their suff'rings well repay.

PSALM LX. 1—5, 10—12.

*On a day of humiliation for disappointments
in war.*

Lord, hast thou cast the nation off?
Must we for ever mourn?
Wilt thou indulge immortal wrath?
Shall mercy ne'er return?

II.

The terror of one frown of thine
Melts all our strength away;

Like men that totter drunk with wine,
We tremble in dismay.

III.

Great Britain shakes beneath thy stroke,
And dreads thy threatening hand;
O heal the island thou hast broke,
Confirm the wav'ring land.

IV.

Lift up a banner in the field,
For those that fear thy name;
Save thy beloved with thy shield,
And put our foes to shame.

V.

Go with our armies to the fight
Like a confed'rate God;
In vain confed'rate pow'rs unite
Against thy lifted rod.

VI.

Our troops shall gain a wide renown
By thine assisting hand;
'Tis God that treads the mighty down,
And makes the feeble stand.

PSALM LXI. 1—6.

Safety in God.

WHEN overwhelm'd with grief,
My heart within me dies,
Helpless and far from all relief
To heav'n I lift mine eyes.

II.

O lead me to the rock
That's high above my head,
And make the covert of thy wings
My shelter and my shade.

III.

Within thy presence, Lord,
For ever I'll abide;
Thou art the tow'r of my defence,
The refuge where I hide.

IV.

Thou givest me the lot
Of those that fear thy name;
If endless life be their reward,
I shall possess the same.

PSALM LXII. 5—12.

No trust in the creatures; or, Faith in divine grace and power.

I.

MY spirit looks to God alone;
My rock and refuge is his throne;
In all my fears, in all my straits,
My soul on his salvation waits.

II.

Trust him, ye faints, in all your ways,
Pour out your hearts before his face:
When helpers fail, and foes invade,
God is our all-sufficient aid.

III.

False are the men of high degree,
The baser sort are vanity;
Laid in the balance both appear
Light as a puff of empty air.

IV.

Make not increasing gold your trust,
Nor set your heart on glitt'ring dust;
Why will you grasp the fleeting smoke,
And not believe what God has spoke?

V.

Once has his awful voice declar'd,
Once and again my ears have heard,
"All power is his eternal due;
"He must be fear'd and trusted too.

VI.

For sov'reign pow'r reigns not alone,
Grace is a partner of the throne:
Thy grace and justice, mighty Lord,
Shall well divide our last reward.

PSALM LXIII. 1, 2, 5, 3, 4. First Part.
Common Meter.

The morning of a Lord's Day.

I.

EArly, my God, without delay
I haste to seek thy face;
My thirsty spirit faints away
Without thy chearing grace.

II.

So pilgrims on the scorching sand
Beneath a burning sky

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Long for a cooling stream at hand,
And they must drink or die.

III.

I've seen thy glory and thy pow'r
Thro' all thy temple shine;
My God repeat that heav'nly hour,
That vision so divine.

IV.

Not all the blessings of a feast
Can please my soul so well,
As when thy richer grace I taste,
And in thy presence dwell.

V.

Not life itself, with all her joys,
Can my best passions move;
Or raise so high my chearful voice,
As thy forgiving love.

VI.

Thus till my last expiring day
I'll bless my God and king;
Thus will I lift my hands to pray,
And tune my lips to sing.

PSALM LXIII. 6—10. Second Part.
Common Meter.

Midnight thoughts recollected.

I.

TWas in the watches of the night
I thought upon thy pow'r,
I kept thy lovely face in sight
Amidst the darkest hour.

II.

My flesh lay resting on my bed,
My soul arose on high;
"My God, my life, my hope, I said,
"Bring thy salvation nigh.

III.

My spirit labours up thine hill,
And climbs the heav'nly road;
But thy right hand upholds me still,
While I pursue my God.

IV.

Thy mercy stretches o'er my head
The shadow of thy wings;
My heart rejoices in thine aid,
My tongue awakes and sings.

I

V.

V.

But the destroyers of my peace
Shall fret and rage in vain;
The tempter shall for ever cease,
And all my sins be slain.

VI.

Thy sword shall give my foes to death,
And send them down to dwell
In the dark caverns of the earth,
Or to the deeps of hell.

PSALM LXIII. Long Meter.

*Longing after God; or, The love of God
better than life.*

I.

Great God, indulge my humble claim,
Thou art my hope, my joy, my rest;
The glories that compose thy name
Stand all engag'd to make me blest.

II.

Thou great and good, thou just and wise,
Thou art my Father and my God;
And I am thine by sacred ties;
Thy son, thy servant bought with blood.

III.

With heart and eyes, and lifted hands,
For thee I long, to thee I look,
As travellers in thirsty lands
Pant for the cooling water-brook.

IV.

With early feet I love t' appear
Among thy saints, and seek thy face;
Oft have I seen thy glory there,
And felt the pow'r of sov'reign grace.

V.

Not fruits nor wines that tempt our taste,
Nor all the joys our senses know,
Could make me so divinely blest,
Or raise my chearful passions so.

VI.

My life itself without thy love
No taste of pleasure could afford;
'Twould but a tiresome burden prove,
If I were banish'd from the Lord.

VII.

Amidst the wakeful hours of night,
When busy cares afflict my head,

One thought of thee gives new delight,
And adds refreshment to my bed.

VIII.

I'll lift my hands, I'll raise my voice,
While I have breath to pray or praise;
This work shall make my heart rejoice,
And spend the remnant of my days.

PSALM LXIII. Short Meter.

Seeking God.

I.

MY God permit my tongue—
This joy, to call thee mine,
And let my early cries prevail
To taste thy love divine.

II.

My thirsty fainting soul
Thy mercy doth implore;
Not travellers in desert lands
Can pant for water more.

III.

Within thy churches, Lord,
I long to find my place,
Thy pow'r and glory to behold,
And feel thy quickning grace.

IV.

For life without thy love
No relish can afford;
No joy can be compar'd to this,
To serve and please the Lord.

V.

To thee I lift my hands,
And praise thee while I live;
Not all the dainties of a feast
Such food or pleasure give.

VI.

In wakeful hours at night
I call my God to mind;
I think how wise thy counsels are,
And all thy dealings kind.

VII.

Since thou hast been my help,
To thee my spirit flies,
And on thy watchful providence
My chearful hope relies.

VIII.

The shadow of thy wings
My soul in saf'ty keeps;

I follow

I follow where my father leads,
And he supports my steps.

After I had finished the common meter of this psalm, I observed several pious turns of thought in Dr. Patrick's version, which I have copied in this meter, though with some difficulty, because of the shorter lines.

PSALM LXV. 1—5. First Part.
Long Meter.

Publick prayer and praise.

I.
THE praise of *Sion* waits for thee,
My God; and praise becomes thy
house;
There shall thy saints thy glory see,
And there perform their public vows.

II.
O thou, whose mercy bends the skies
To save when humble sinners pray,
All lands to thee shall lift their eyes,
And islands of the northern sea.

III.
Against my will my sins prevail,
But grace shall purge away their stain;
The blood of *Christ* will never fail
To wash my garments white again.

IV.
Blest is the man whom thou shalt choose,
And give him kind access to thee;
Give him a place within thy house,
To taste thy love divinely free.

PAUSE.

V.
Let *Babel* fear when *Sion* prays;
Babel prepare for long distress
When *Sion's* God himself arrays
In terror and in righteousness.

VI.
With dreadful glory God fulfils
What his afflicted saints request;
And with almighty wrath reveals
His love, to give his churches rest.

VII.
Then shall the flocking nations run
To *Sion's* hill, and own their Lord;

The rising and the setting sun
Shall see the Saviour's name ador'd.

PSALM LXV. 5—13. Second Part.
Long Meter.

*Divine providence in air, earth and sea; or,
The God of nature and grace.*

I.
THE God of our salvation hears
The groans of *Sion* mix'd with tears;
Yet when he comes with kind designs,
Thro' all the way his terror shines.

II.
On him the race of man depends,
Far as the earth's remotest ends,
Where the Creator's name is known
By nature's feeble light alone.

III.
Sailors, that travel o'er the flood,
Address their frightened souls to God,
When tempests rage and billows roar
At dreadful distance from the shore.

IV.
He bids the noisy tempest cease;
He calms the raging croud to peace,
When a tumultuous nation raves
Wild as the winds, and loud as waves.

V.
Whole kingdoms, shaken by the storm,
He settles in a peaceful form;
Mountains establish'd by his hand,
Firm on their old foundations stand.

VI.
Behold his ensigns sweep the sky,
New comets blaze, and lightnings fly;
The heathen lands, with swift surprise,
From the bright horrors turn their eyes.

VII.
At his command the morning-ray
Smiles in the east, and leads the day;
He guides the sun's declining wheels
Over the tops of western hills.

VIII.
Seasons and times obey his voice;
The ev'ning and the morn rejoice
To see the earth made soft with show'rs,
Laden with fruit, and dress'd in flow'rs.

The Psalms of David imitated in the

IX.

'Tis from his watry stores on high
He gives the thirsty ground supply;
He walks upon the clouds, and thence
Doth his enriching drops dispense.

X.

The desert grows a fruitful field,
Abundant food the valleys yield;
The valleys shout with chearful voice,
And neighb'ring hills repeat their joys.

XI.

The pastures smile in green array;
There lambs and larger cattle play;
The larger cattle and the lamb,
Each in his language speaks thy name.

XII.

Thy works pronounce thy pow'r divine;
O'er ev'ry field thy glories shine,
Thro' ev'ry month thy gifts appear;
Great God! thy goodness crowns the year.

PSALM LXV. First Part.
Common Meter.

A prayer-bearing God, and the gentiles called.

I.

Praise waits in Zion, Lord, for thee;
There shall our vows be paid:
Thou hast an ear when sinners pray,
All flesh shall seek thine aid.

II.

Lord, our iniquities prevail,
But pard'ning grace is thine,
And thou wilt grant us pow'r and skill
To conquer ev'ry sin.

III.

Bless'd are the men whom thou wilt choose
To bring them near thy face,
Give them a dwelling in thine house,
To feast upon thy grace.

IV.

In answ'ring what thy church requests,
Thy truth and terror shine,
And works of dreadful righteousness
Fulfil thy kind design.

V.

Thus shall the wond'ring nations see
The Lord is good and just;

And distant islands fly to thee,
And make thy name their trust.

VI.

They dread thy glitt'ring tokens, Lord,
When signs in heav'n appear;
But they shall learn thy holy word,
And love as well as fear.

PSALM LXV. Second Part.
Common Meter.

*The providence of God in air, earth, and sea;
or, The blessing of rain.*

I.

TIS by thy strength the mountains
stand,
God of eternal pow'r;
The sea grows calm at thy command,
And tempests cease to roar.

II.

Thy morning-light and ev'ning-shade
Successive comforts bring;
Thy plenteous fruits make harvest glad,
Thy flow'rs adorn the spring.

III.

Seasons and times, and moons, and hours,
Heav'n, earth, and air are thine;
When clouds distil in fruitful show'rs,
The author is divine.

IV.

Those wandring cisterns in the sky,
Borne by the winds around,
With watry treasures well supply
The furrows of the ground.

V.

The thirsty ridges drink their fill,
And ranks of corn appear;
Thy ways abound with blessings still,
Thy goodness crowns the year.

PSALM LXV. Third Part.
Common Meter.

The blessings of the spring; or, God gives rain.

A psalm for the husbandman.

I.

Good is the Lord, the heav'nly king,
Who makes the earth his care,
Visits

Visits the pastures ev'ry spring,
And bids the grass appear.

II.

The clouds, like rivers rais'd on high,
Pour out, at thy command,
Their watry blessings from the sky,
To chear the thirsty land.

III.

The softned ridges of the field
Permit the corn to spring;
The valleys rich provision yield,
And the poor lab'ers sing.

IV.

The little hills, on ev'ry side,
Rejoice at falling show'rs,
The meadows, dress'd in all their pride,
Perfume the air with flow'rs.

V.

The barren clods, refresh'd with rain,
Promise a joyful crop;
The parching grounds look green again,
And raise the reaper's hope.

VI.

The various months thy goodness crowns,
How bounteous are thy ways?
The bleating flocks spread o'er the downs,
And shepherds shout thy praise.

PSALM LXVI. First Part.

Governing power and goodness; or, Our
grace tried by afflictions.

I.

SING all ye nations to the Lord,
Sing with a joyful noise;
With melody of sound record
His honours and your joys.

II.

Say to the Pow'r that shakes the sky,
"How terrible art thou!"
"Sinners before thy presence fly,
"Or at thy feet they bow.

III.

[Come, see the wonders of our God!
How glorious are his ways!
In Moses' hand he puts his rod,
And cleaves the frighted seas.

IV.

He made the ebbing channel dry,
While Israel pass'd the flood;

There did the church begin their joy,
And triumph in their God.]

V.

He rules by his resistless might;
Will rebel mortals dare
Provoke th' eternal to the fight,
And tempt that dreadful war?

VI.

O bless our God, and never cease,
Ye saints, fulfil his praise;
He keeps our life, maintains our peace,
And guides our doubtful ways.

VII.

Lord, thou hast prov'd our suff'ring souls,
To make our graces shine;
So silver bears the burning coals
The metal to refine.

VIII.

Thro' watry deeps and fiery ways
We march at thy command,
Led to possess the promis'd place
By thine unerring hand.

PSALM LXVI. 13—20. Second Part.

Praise to God for bearing prayer.

I.

NOW shall my solemn vows be paid!
To that almighty pow'r,
That heard the long requests I made
In my distressful hour.

II.

My lips and chearful heart prepare
To make his mercies known;
Come ye that fear my God, and hear
The wonders he has done.

III.

When on my head huge sorrows fell,
I sought his heav'nly aid,
He sav'd my sinking soul from hell,
And death's eternal shade.

IV.

If sin lay cover'd in my heart,
While pray'r employ'd my tongue,
The Lord had shewn me no regard,
Nor I his praises sung.

V.

But God (his name be ever blest)
Has set my spirit free;

Nor

Nor turn'd from him my poor request,
Nor turn'd his heart from me.

PSALM LXVII.

*The nation's prosperity, and the church's
increase.*

I.

SHINE, mighty God, on Britain shine,
With beams of heav'nly grace;
Reveal thy power thro' all our coasts,
And shew thy smiling face.

II.

[Amidst our Isle, exalted high,
Do thou our glory stand,
And, like a wall of guardian-fire,
Surround the fav'rite land.]

III.

When shall thy name from shore to shore,
Sound all the earth abroad,
And distant nations know and love
Their Saviour and their God?

IV.

Sing to the Lord, ye distant lands,
Sing loud with solemn voice;
While British tongues exalt his praise,
And British hearts rejoice.

V.

He the great Lord, the sov'reign judge,
That sits enthron'd above,
Wisely commands the world he made
In justice and in love.

VI.

Earth shall obey her Maker's will,
And yield a full increase;
Our God will crown his chosen Isle
With fruitfulness and peace.

VII.

God the Redeemer scatters round
His choicest favours here,
While the creation's utmost bound
Shall see, adore, and fear.

Having translated the scene of this psalm to Great Britain, I have borrowed a devout and poetical wish for the happiness of my native land, from *Zech. ii. 5.* and offered it up in the second stanza: "I will be a wall of fire round about, and will be the glory in the midst of her."

PSALM LXVIII. First Part.

1—6, 32—3.

The vengeance and compassion of God.

I.

LET God arise in all his might,
And put the troops of hell to flight;
As smoke that sought to cloud the skies
Before the rising tempest flies.

II.

[He comes array'd in burning flames;
Justice and vengeance are his names:
Behold his fainting foes expire
Like melting wax before the fire.]

III.

He rides and thunders thro' the sky;
His name *Jehovah* sounds on high:
Sing to his name, ye sons of grace;
Ye saints, rejoice before his face.

IV.

The widow and the fatherless
Fly to his aid in sharp distress:
In him the poor and helpless find
A judge that's just, a father kind.

V.

He breaks the captives heavy chain,
And pris'ners see the light again;
But rebels, that dispute his will,
Shall dwell in chains and darkness still.

PAUSE.

VI.

Kingdoms and thrones to God belong;
Crown him, ye nations, in your song:
His wondrous names and powers rehearse;
His honours shall enrich your verse.

VII.

He shakes the heav'ns with loud alarms;
How terrible is God in arms!
In Israel are his mercies known,
Israel is his peculiar throne.

VIII.

Proclaim him king, pronounce him blest;
He's your defence, your joy, your rest:
When terrors rise, and nations faint,
God is the strength of ev'ry saint.

PSALM LXVIII. Second Part.

Verfes 17, 18.

Chrift's afcenfion, and the gift of the Spirit.

I.

LOrd, when thou didft afcend on high,
Ten thoufand angels fill'd the fky,
Thofe heav'nly guards around thee wait,
Like chariots that attend thy ftate.

II.

Not *Sinai's* mountain could appear
More glorious when the Lord was there;
While he pronounc'd his dreadful law,
And ftruck the chofen tribes with awe.

III.

How bright the triumph none can tell,
When the rebellious pow'rs of hell,
That thoufand fouls had captive made,
Where all in chains like captives led.

IV.

Rais'd by his Father to the throne,
He fent the promis'd Spirit down,
With gifts and grace for rebel-men,
That God might dwell on earth again.

The 17th and 18th verfes of this pfalm are applied to the afcenfion of *Chrift*, *Eph. iv. 8.* and the promifed Spirit was then given to men, *Acts ii. 33.*

PSALM LXVIII. Third Part.

Verfes 19, 9, 20, 21, 22.

Praise for temporal blessings; or, Common and fpecial mercies.

I.

WE blefs the Lord, the juft, the good,
Who fills our hearts with joy and food;
Who pours his blessings from the fkyes,
And loads our days with rich fupplies.

II.

He fends the fun his circuit round,
To cheer the fruits, to warm the ground;
He bids the clouds, with plenteous rain,
Refresh the thirfty earth again.

III.

'Tis to his care we owe our breath,
And all our near escapes from death:

Saf'ty and health to God belong;
He heals the weak, and guards the ftrong.

IV.

He makes the faint and finner prove
The common blessings of his love;
But the wide diff'rence that remains,
Is endless joy, or endless pains.

V.

The Lord, that bruis'd the ferpent's head,
On all the ferpent's feed fhall tread;
The stubborn finner's hope confound,
And fmite him with a lafting wound.

VI.

But his right hand his faints fhall raife
From the deep earth, or deeper fea;
And bring them to his courts above,
There fhall they tafte his fpecial love.

The verfes marked in the title afforded me feveral hints to form a divine fong on the fubject there expreffed.

PSALM LXIX. 1-14. First Part.
Common Meter.

The fufferings of Chrift, for our falvation.

I.

SAve me, O God, the fwelling floods
"Break in upon my foul:
"I fink; and sorrows, o'er my head,
"Like mighty waters roll.

II.

"I cry till all my voice be gone;
"In tears, I wafte the day:
"My God, behold my longing eyes,
"And fhorten thy delay.

III.

"They hate my foul without a caufe,
"And ftill their number grows
"More than the hairs around my head,
"And mighty are my foes.

IV.

"'Twas then I paid that dreadful debt:
"That men could never pay,
"And gave thofe honours to thy law,
"Which finners took away.

V.

Thus, in the great *Meffiah's* name,
The royal prophet mourns;

Thus

Thus he awakes our hearts to grief,
And gives us joy by turns.

VI.

"Now shall the saints rejoice and find
"Salvation in my name;
"For I have borne their heavy load
"Of sorrow, pain, and shame.

VII.

"Grief, like a garment, cloth'd me round,
"And sackcloth was my dress,
"While I procur'd for naked souls
"A robe of righteousness.

VIII.

"Amongst my brethren and the *Jews*
"I like a stranger stood,
"And bore their vile reproach, to bring
"The gentiles near to God.

IX.

"I came, in sinful mortals stead,
"To do my Father's will;
"Yet when I cleans'd my Father's house,
"They scandaliz'd my zeal.

X.

"My fasting and my holy grones
"Were made the drunkard's song;
"But God, from his celestial throne,
"Heard my complaining tongue.

XI.

"He sav'd me from the dreadful deep,
"Nor let my soul be drown'd;
"He rais'd and fix'd my sinking feet
"On well-establish'd ground.

XII.

"'Twas in a most accepted hour
"My pray'r arose on high,
"And for my sake my God shall hear
"The dying sinner's cry."

Stan. 7. I borrow the robe of righteousness from
Isa. lxi. 10. to answer the garment of sackcloth,
verse 11.

PSALM LXIX. 14—21, 26, 29, 32.

Second Part. Common Meter.

The passion and exaltation of Christ.

I.

NOW let our lips with holy fear,
And mournful pleasure sing
The suff'rings of our great High-priest,
The sorrows of our king.

II.

He sinks in floods of deep distress;
How high the waters rise!
While to his heav'nly Father's ear
He sends perpetual cries.

III.

"Hear me, O Lord, and save thy son,
"Nor hide thy shining face;
"Why should thy fav'rite look like one
"Forsaken of thy grace?"

IV.

"With rage they persecute the man
"That grones beneath thy wound;
"While, for a sacrifice, I pour
"My life upon the ground.

V.

"They tread my honour to the dust,
"And laugh when I complain;
"Their sharp insulting slanders add
"Fresh anguish to my pain.

VI.

"All my reproach is known to thee,
"The scandal and the shame;
"Reproach has broke my bleeding heart,
"And lyes defil'd my name.

VII.

"I look'd for pity, but in vain;
"My kindred are my grief;
"I ask my friends for comfort round,
"But meet with no relief.

VIII.

"With vinegar they mock my thirst,
"They give me gall for food;
"And sporting with my dying grones,
"They triumph in my blood.

IX.

"Shine in to my distressed soul,
"Let thy compassions save;
"And tho' my flesh sink down to death,
"Redeem it from the grave.

X.

"I shall arise to praise thy name,
"Shall reign in worlds unknown,
"And thy salvation, O my God,
"Shall seat me on thy throne.

PSALM LXIX. Third Part.
Common Meter.

Christ's obedience and death; or, God glorified and sinners saved.

I.

Father, I sing thy wondrous grace,
I bless my Saviour's name,
He bought salvation for the poor,
And bore the sinners shame.

II.

His deep distress has rais'd us high,
His duty and his zeal
Fulfill'd the law which mortals broke,
And finish'd all thy will.

III.

His dying groans, his living sons
Shall better please my God,
Than harp or trumpet's solemn sound,
Than goats or bullocks blood.

IV.

This shall his humble followers see,
And set their hearts at rest;
They by his death draw near to thee,
And live for ever blest.

V.

Let heav'n, and all that dwell on high
To God their voices raise,
While lands and seas assist the sky,
And join to advance the praise.

VI.

Zion is thine, most holy God;
Thy Son shall bless her gates:
And glory purchas'd by his blood
For thy own Israel waits.

PSALM LXIX. First Part.
Long Meter.

Christ's passion, and sinners salvation.

I.

DEEP in our hearts let us record
The deeper sorrows of our Lord;
Behold the rising billows roll
To overwhelm his holy soul.

II.

In long complaints he spends his breath,
While hosts of hell, and powers of death,

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And all the sons of malice join
To execute their curst design.

III.

Yet, gracious God, thy pow'r and love
Has made the curse a blessing prove;
Those dreadful sufferings of thy Son
Aton'd for sins which we had done.

IV.

The pangs of our expiring Lord
The honours of thy law restor'd:
His sorrows made thy justice known,
And paid for follies not his own.

V.

O for his sake our guilt forgive,
And let the mourning sinner live:
The Lord will hear us in his name,
Nor shall our hope be turn'd to shame.

PSALM LXIX. verse 7, &c.

Second Part. Long Meter.

Christ's sufferings and zeal.

I.

'T WAS for thy sake, eternal God,
Thy Son sustain'd that heavy
load

Of base reproach and sore disgrace,
And shame defil'd his sacred face.

II.

The Jews, his brethren and his kin,
Abus'd the man that check'd their sin:
While he fulfill'd thy holy laws,
They hate him, but without a cause.

III.

["My Father's house, said he, was made
"A place for worship, not for trade;
Then scatt'ring all their gold and brags,
He scourg'd the merchants from the place.]

IV.

[Zeal for the temple of his God
Consum'd his life, expos'd his blood:
Reproaches at thy glory thrown
He felt, and mourn'd them as his own.]

V.

[His friends forsook, his followers fled,
While foes and arms surround his head;
They curse him with a slanderous tongue,
And the false judge maintains the wrong.]

K

VI.

VI.

His life they load with hateful lyes,
And charge his lips with blasphemies;
They nail him to the shameful tree;
There hung the man that dy'd for me.

VII.

[Wretches with hearts as hard as stones
Insult his piety and grones:
Gall was the food they gave him there,
And mock'd his thirst with vinegar.]

VIII.

But God beheld; and from his throne
Marks out the men that hate his Son;
The hand that rais'd him from the dead,
Shall pour the vengeance on their head.

In both the meters of this psalm, I have applied it to the sufferings of *Christ*, as the new testament gives sufficient reason by several citations of this psalm: From which places I have borrowed the particulars of his suffering for our sins, his scourging the buyers and sellers out of the temple, his crucifixion, &c. But I have omitted the dreadful imprecations on his enemies, except what is inserted in this last stanza, in the way of a prediction or threatening.

Stan. 5. The false judge is the high-priest, not *Pilate*.

PSALM LXXI. 5—9. First Part.

The aged saints reflexion and hope.

I.

MY God, my everlasting hope,
I live upon thy truth;
Thine hands have held my childhood up,
And strength'n'd all my youth.

II.

My flesh was fashion'd by thy pow'r,
With all these limbs of mine;
And from my mother's painful hour
I've been entirely thine.

III.

Still has my life new wonders seen,
Repeated ev'ry year;
Behold my days that yet remain,
I trust them to thy care.

IV.

Cast me not off when strength declines,
When hoary hairs arise;
And round me let thy glories shine
Whene'er thy servant dies.

V.

Then in the history of my age,
When men review my days,
They'll read thy love in ev'ry page,
In ev'ry line thy praise.

PSALM LXXI. 15, 14, 16, 23, 22, 24.

Second Part.

Christ our strength and righteousness.

I.

MY Saviour, my almighty friend,
When I begin thy praise,
Where will the growing numbers end,
The numbers of thy grace?

II.

Thou art my everlasting trust,
Thy goodness I adore;
And since I knew thy graces first,
I speak thy glories more.

III.

My feet shall travel all the length
Of the celestial road,
And march with courage in thy strength,
To see my Father God.

IV.

When I am fill'd with fore distress
For some surprising sin,
I'll plead thy perfect righteousness,
And mention none but thine.

V.

How will my lips rejoice to tell
The vict'ries of my king!
My soul redeem'd from sin and hell
Shall thy salvation sing.

VI.

[My tongue shall all the day proclaim
My Saviour and my God;
His death has brought my foes to shame,
And drown'd them in his blood.

VII.

Awake, awake, my tuneful pow'rs,
With this delightful song
I'll entertain the darkest hours,
Nor think the season long.]

If these verses of the psalmist do not directly intend, that "in God our Saviour is our righteousness and strength," as *Isa. xlv. 21—25*, yet there is a fair occasion given in the words, for this evangelical turn of thought.

PSALM

PSALM LXXI. 17—21. Third Part.

*The aged christian's prayer and song; or,
Old age, death and the resurrection.*

I.
GOD of my childhood and my youth,
The guide of all my days,
I have declar'd thy heav'nly truth,
And told thy wond'rous ways.

II.
Wilt thou forsake my hoary hairs,
And leave my fainting heart?
Who shall sustain my sinking years
If God my strength depart?

III.
Let me thy pow'r and truth proclaim
To the surviving age,
And leave a savour of thy name
When I shall quit the stage.

IV.
The land of silence and of death
Attends my next remove;
O may these poor remains of breath
Teach the wide world thy love!

PAUSE.

V.
Thy righteousness is deep and high,
Unsearchable thy deeds;
Thy glory spreads beyond the sky,
And all my praise exceeds.

VI.
Oft have I heard thy threatnings roar,
And oft endur'd the grief;
But when thy hand has prest me fore,
Thy grace was my relief.

VII.
By long experience have I known
Thy sov'reign pow'r to save;
At thy command I venture down
Securely to the grave.

VIII.
When I lie buried deep in dust,
My flesh shall be thy care;
These with'ring limbs with thee I trust,
To raise them strong and fair.

So fair a profession and faith of the resurrection in
verse 20. I could not omit without injury to the
psalmist, and to my own design.

PSALM LXXII. First Part.

The kingdom of Christ.

I.
GREAT God, whose universal sway
The known and unknown worlds
obey,
Now give the kingdom to thy Son,
Extend his pow'r, exalt his throne.

II.
Thy scepter well becomes his hands,
All heav'n submits to his commands;
His justice shall avenge the poor,
And pride and rage prevail no more.

III.
With pow'r he vindicates the just,
And treads th' oppressor in the dust;
His worship and his fear shall last
Till hours and years and time be past.

IV.
As rain on meadows newly mown,
So shall he send his influence down:
His grace on fainting souls distils,
Like heav'nly dew on thirsty hills.

V.
The heathen lands that lie beneath
The shades of overspreading death,
Revive at his first dawning light,
And deserts blossom at the sight.

VI.
The saints shall flourish in his days,
Drest in the robes of joy and praise;
Peace like a river from his throne.
Shall flow to nations yet unknown.

PSALM LXXII. Second Part.

Christ's kingdom among the Gentiles.

I.
JESUS shall reign where-e'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

II.
[Behold the islands with their kings,
And Europe her best tribute brings;
From north to south the princes meet
To pay their homage at his feet.

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III.

III.

There *Persia*, glorious to behold,
There *India* shines in eastern gold;
And barbarous nations at his word
Submit and bow and own their Lord.]

IV.

For him shall endless pray'r be made,
And praises throng to crown his head;
His name like sweet perfume shall rise
With ev'ry morning sacrifice.

V.

People and realms of ev'ry tongue
Dwell on his love with sweetest song;
And infant-voices shall proclaim
Their early blessings on his name.

VI.

Blessings abound where-e'er he reigns,
The pris'ner leaps to lose his chains,
The weary find eternal rest,
And all the sons of want are blest.

VII.

[Where he displays his healing pow'r,
Death and the curse are known no more;
In him the tribes of *Adam* boast
More blessings than their father lost.

VIII.

Let every creature rise, and bring
Peculiar honours to our king;
Angels descend with songs again,
And earth repeat the loud amen.]

PSALM LXXIII. First Part.

Common Meter.

*Afflicted saints happy, and prosperous sinners
curst.*

I.

NOW I'm convinc'd, the Lord is kind
To men of heart sincere:
Yet once my foolish thoughts repin'd,
And border'd on despair.

II.

I griev'd to see the wicked thrive,
And spoke with angry breath,
"How pleasant and profane they live!
"How peaceful is their death!

III.

"With well-fed flesh and haughty eyes
"They lay their fears to sleep;

"Against the heav'ns their slanders rise,
"While saints in silence weep.

IV.

"In vain I lift my hands to pray,
"And cleanse my heart in vain,
"For I am chasten'd all the day,
"The night renews my pain.

V.

Yet while my tongue indulg'd complaints,
I felt my heart reprove;
"Sure I shall thus offend thy saints,
"And grieve the men I love.

VI.

But still I found my doubts too hard,
The conflict too severe,
Till I retir'd to search thy word,
And learn thy secrets there.

VII.

There, as in some prophetic glass,
I saw the sinner's feet
High-mounted on a slipp'ry place
Beside a fiery pit.

VIII.

I heard the wretch profanely boast,
Till at thy frown he fell;
His honours in a dream were lost,
And he awakes in hell.

IX.

Lord, what an envious fool I was!
How like a thoughtless beast!
Thus to suspect thy promis'd grace,
And think the wicked blest.

X.

Yet was I kept from full despair,
Upheld by pow'r unknown;
That blessed hand that broke the snare,
Shall guide me to thy throne.

PSALM LXXIII. 23—28.

Second Part. Common Meter.

God our portion here and hereafter.

I.

GOD my supporter and my hope,
My help for ever near,
Thine arm of mercy held me up
When sinking in despair.

II.

Thy counsels, Lord, shall guide my feet,
Through this dark wilderness;
Thine

Thine hand conduct me near thy seat,
To dwell before thy face.

III.

Were I in heav'n without my God,
'Twould be no joy to me:
And whilst this earth is my abode,
I long for none but thee.

IV.

What if the springs of life were broke,
And flesh and heart should faint,
God is my soul's eternal rock,
The strength of ev'ry saint.

V.

Behold, the sinners that remove
Far from thy presence die;
Not all the idol-gods they love
Can save them when they cry.

VI.

But to draw near to thee, my God,
Shall be my sweet employ;
My tongue shall sound thy works abroad,
And tell the world my joy.

PSALM LXXIII. 22, 3, 6, 17—20.
Long Meter.

The prosperity of sinners cursed.

I.

LORD, what a thoughtless wretch
was I,
To mourn and murmur and repine
To see the wicked plac'd on high,
In pride and robes of honour shine!

II.

But O their end! their dreadful end!
Thy sanctuary taught me so:
On slipp'ry rocks I see them stand,
And fiery billows roll below.

III.

Now let them boast how tall they rise,
I'll never envy them again;
There they may stand with haughty eyes,
Till they plunge deep in endless pain.

IV.

Their fancy'd joys, how fast they flee;
Just like a dream when man awakes;
Their songs of softest harmony
Are but a preface to their plagues.

V.

Now I esteem their mirth and wine
Too dear to purchase with my blood;
Lord, 'tis enough that thou art mine,
My life, my portion, and my God.

PSALM LXXIII. Short Meter.

The mystery of providence unfolded.

I.

SURE there's a righteous God,
Nor is religion vain,
Tho' men of vice may boast aloud,
And men of grace complain.

II.

I saw the wicked rise,
And felt my heart repine,
While haughty fools with scornful eyes
In robes of honour shine.

III.

[Pamper'd with wanton ease
Their flesh looks full and fair,
Their wealth rolls in like flowing seas,
And grows without their care.

IV.

Free from the plagues and pains
That pious souls endure,
Thro' all their life oppression reigns,
And racks the humble poor.

V.

Their impious tongues blaspheme
The everlasting God;
Their malice blasts the good man's name,
And spreads their lyes abroad.

VI.

But I with flowing tears
Indulg'd my doubts to rise;
"Is there a God that sees or hears
"The things below the skies?"

VII.

The tumults of my thought
Held me in hard suspense,
Till to thy house my feet were brought
To learn thy justice thence.

VIII.

Thy word with light and pow'r
Did my mistakes amend;
I view'd the sinners' life before,
But here I learnt their end.

IX.

The Psalms of David imitated in the

IX.

On what a slipp'ry steep
The thoughtless wretches go!
And O that dreadful fiery deep
That waits their fall below!

X.

Lord, at thy feet I bow,
My thoughts no more repine:
I call my God my portion now,
And all my pow'rs are thine.

This psalm is a most noble composition; the design and model of it is divinely beautiful, and an admirable pattern for a poet to copy. But it being one single scheme of thought, I was obliged to contract it, that it might be sang at once; though the dignity and beauty of the ode suffers much by this means.

PSALM LXXIV.

The church pleading with God under sore persecutions.

I.

WILL God for ever cast us off?
His wrath for ever smoke
Against the people of his love,
His little chosen flock?

II.

Think of the tribes so dearly bought
With their Redeemer's blood;
Nor let thy *Sion* be forgot,
Where once thy glory stood.

III.

Lift up thy feet, and march in haste,
Aloud our ruin calls;
See what a wide and fearful waste
Is made within thy walls.

IV.

Where once thy churches pray'd and sang,
Thy foes profanely roar;
Over thy gates their ensigns hang,
Sad tokens of their pow'r.

V.

How are the seats of worship broke!
They tear thy buildings down,
And he that deals the heaviest stroke
Procures the chief renown.

VI.

With flames they threaten to destroy
Thy children in their nest;

"Come let us burn at once, they cry,
"The temple and the priest.

VII.

And still to heighten our distress
Thy presence is withdrawn;
Thy wonted signs of pow'r and grace,
Thy pow'r and grace are gone.

VIII.

No prophet speaks to calm our woes,
But all the seers mourn;
There's not a soul amongst us knows
The time of thy return.

PAUSE.

IX.

How long, eternal God, how long
Shall men of pride blaspheme?
Shall saints be made their endless song,
And bear immortal shame?

X.

Canst thou for ever sit and hear
Thine holy name profan'd?
And still thy jealousy forbear,
And still withhold thine hand?

XI.

What strange deliverance hast thou shown
In ages long before?
And now no other God we own,
No other God adore.

XII.

Thou didst divide the raging sea
By thy resistless might,
To make thy tribes a wondrous way,
And then secure their flight.

XIII.

Is not the world of nature thine,
The darkness and the day?
Didst not thou bid the morning shine,
And mark the sun his way?

XIV.

Hath not thy pow'r form'd ev'ry coast,
And set the earth its bounds,
With summer's heat and winter's frost,
In their perpetual rounds?

XV.

And shall the sons of earth and dust
That sacred pow'r blaspheme?
Will not thy hand that form'd them first
Avenge thine injur'd name?

XVI.

XVI.

Think on the cov'nant thou hast made,
And all thy words of love;
Nor let the birds of prey invade
And vex thy mourning dove.

XVII.

Our foes would triumph in our blood,
And make our hope their jest;
Plead thy own cause, almighty God,
And give thy children rest.

PSALM LXXV.

Power and government from God alone.

Apply'd to the glorious revolution by
king WILLIAM, or the happy accession
of king GEORGE to the throne.

I.

TO thee, most holy, and most high,
To thee we bring our thankful praise;
Thy works declare thy name is high,
Thy works of wonder and of grace.

II.

Britain was doom'd to be a slave,
Her frame dissolv'd, her fears were great;
When God a new supporter gave
To bear the pillars of the state.

III.

He from thy hand receiv'd his crown,
And sware to rule by wholsom laws;
His foot shall tread th' oppressor down,
His arm defend the righteous cause.

IV.

Let haughty sinners sink their pride,
Nor lift so high their scornful head;
But lay their foolish thoughts aside,
And own the king that God hath made.

V.

Such honours never come by chance,
Nor do the winds promotion blow:
'Tis God the judge doth one advance
'Tis God that lays another low.

VI.

No vain pretence to royal birth
Shall fix a tyrant on the throne:
God the great sov'reign of the earth
Will rise and make his justice known.

VII.

[His hand holds out the dreadful cup
Of vengeance mix'd with various plagues;
To make the wicked drink them up,
Wring out and taste the bitter dregs.]

VIII.

Now shall the Lord exalt the just,
And while he tramples on the proud,
And lays their glory in the dust,
My lips shall sing his praise aloud.]

PSALM LXXVI.

*Israel sav'd, and the Assyrians destroy'd;
or, God's vengeance against his enemies
proceeds from his church.*

I.

IN *Judah* God of old was known;
His name in *Israel* great;
In *Salem* stood his holy throne,
And *Sion* was his seat.

II.

Among the praises of his saints
His dwelling there he chose;
There he receiv'd their just complaints
Against their haughty foes.

III.

From *Zion* went his dreadful word,
And broke the threatening spear:
The bow, the arrows and the sword,
And crush'd th' *Assyrian* war.

IV.

What are the earth's wide kingdoms else,
But mighty hills of prey?
The hill on which *Jehovah* dwells
Is glorious more than they.

V.

'Twas *Zion's* king that stopt the breath
Of captains and their bands:
The men of might slept fast in death,
And never found their hands.

VI.

At thy rebuke, O *Jacob's* God,
Both horse and chariot fell:
Who knows the terrors of thy rod?
Thy vengeance who can tell?

VII.

What pow'r can stand before thy fight
When once thy wrath appears?

When

When heav'n shines round with dreadful
light,
The earth lies still and fears.

VIII.

When God in his own sov'reign ways
Comes down to save th' oppress'd,
The wrath of man shall work his praise,
And he'll restrain the rest.

IX.

[Vow to the Lord, and tribute bring,
Ye princes fear his frown :
His terror shakes the proudest king,
And cuts an army down.

X.

The thunder of his sharp rebuke
Our haughty foes shall feel :
For *Jacob's* God hath not forsook,
But dwells in *Zion* still.]

PSALM LXXVII. First Part.

Melancholy assaulting, and hope prevailing.

I.

TO God I cry'd with mournful
voice,

I sought his gracious ear,
In the sad day when troubles rose,
And fill'd the night with fear.

II.

Sad were my days and dark my nights,
My soul refus'd relief :
I thought on God the just and wise,
But thoughts increas'd my grief.

III.

Still I complain'd, and still oppress'd,
My heart began to break ;
My God, thy wrath forbid my rest,
And kept my eyes awake.

IV.

My overwhelming sorrows grew
Till I could speak no more ;
Then I within myself withdrew,
And call'd thy judgments o'er.

V.

I call'd back years and ancient times
When I beheld thy face ;
My spirit search'd for secret crimes
That might withhold thy grace.

VI.

I call'd thy mercies to my mind
Which I enjoy'd before ;
And will the Lord no more be kind ?
His face appear no more ?

VII.

Will he for ever cast me off ?
His promise ever fail ?
Has he forgot his tender love ?
Shall anger still prevail ?

VIII.

But I forbid this hopeless thought,
This dark despairing frame,
Remembring what thy hand hath wrought,
Thy hand is still the same.

IX.

I'll think again of all thy ways,
And talk thy wonders o'er ;
Thy wonders of recover'ing grace,
When flesh could help no more.

X.

Grace dwells with justice on the throne ;
And men that love thy word
Have in thy sanctuary known
The counsels of the Lord.

PSALM LXXVII. Second Part.

*Comfort deriv'd from ancient providences ;
or, Israel deliver'd from Egypt, and
brought to Canaan.*

I.

HOW awful is thy chast'ning rod ?
" (May thy own children say)
" The great, the wise, the dreadful God !
" How holy is his way !

II.

I'll meditate his works of old ;
The king that reigns above ;
I'll hear his ancient wonders told,
And learn to trust his love.

III.

Long did the house of *Joseph* lie
With *Egypt's* yoke oppress'd ;
Long he delay'd to hear their cry,
Nor gave his people rest.

IV.

The sons of good old *Jacob* seem'd
Abandon'd to their foes ;

But

But his almighty arm redeem'd
The nation that he chose.

V.

Israel his people and his sheep
Must follow where he calls;
He bids them venture thro' the deep,
And made the waves their walls.

VI.

The waters saw thee, mighty God,
The waters saw thee come;
Backward they fled, and frighted stood
To make thine armies room.

VII.

Strange was thy journey thro' the sea,
Thy footsteps, Lord, unknown:
Terrors attend the wondrous way
That brings thy mercies down.

VIII.

[Thy voice with terror in the sound
Thro' clouds and darkness broke:
All heav'n in lightning shone around,
And earth with thunder shook.

IX.

Thine arrows thro' the skies were hurl'd;
How glorious is the Lord!
Surprise and trembling seiz'd the world;
And his own saints ador'd.

X.

He gave them water from the rock;
And safe by *Moses'* hand
Thro' a dry desert led his flock
Home to the promis'd land.]

PSALM LXXVIII. First Part.

Providences of God recorded; or, Pious education and instruction of children.

I.

LET children hear the mighty deeds
Which God perform'd of old,
Which in our younger years we saw,
And which our fathers told.

II.

He bids us make his glories known,
His works of pow'r and grace;
And we'll convey his wonders down
Thro' ev'ry rising race.

III.

Our lips shall tell them to our sons,
And they again to theirs,

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That generations yet unborn
May teach them to their heirs.

IV.

Thus they shall learn, in God alone
Their hope securely stands,
That they may ne'er forget his works,
But practise his commands.

PSALM LXXVIII. Second Part.

Israel's rebellion and punishment; or, The sins and chastisements of God's people.

I.

WHAT a stiff rebellious house
Was *Jacob's* ancient race!
False to their own most solemn vows,
And to their Maker's grace.

II.

They broke the cov'nant of his love,
And did his laws despise,
Forgot the works he wrought to prove
His pow'r before their eyes.

III.

They saw the plagues on *Egypt* light,
From his revenging hand:
What dreadful tokens of his might
Spread o'er the stubborn land!

IV.

They saw him cleave the mighty sea,
And march'd in saf'ty thro',
With wat'ry walls to guard their way,
'Till they had 'scap'd the foe.

V.

A wondrous pillar mark'd the road,
Compos'd of shade and light;
By day it prov'd a shelt'ring cloud,
A leading fire by night.

VI.

He from the rock their thirst supply'd;
The gushing waters fell,
And ran in rivers by their side,
A constant miracle.

VII.

Yet they provok'd the Lord most high,
And dar'd distrust his hand;
"Can he with bread our host supply
"Amidst this desert land?"

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VIII.

VIII.

The Lord with indignation heard,
And caus'd his wrath to flame;
His terrors ever stand prepar'd
To vindicate his name.

PSALM LXXVIII. Third Part.

*The punishment of luxury and intemperance;
or, Chastisement and salvation.*

I.

WHEN *Israel* sins, the Lord reproves,
And fills their hearts with dread;
Yet he forgives the men he loves,
And sends them heav'nly bread.

II.

He fed them with a lib'ral hand,
And made his treasures known;
He gave the midnight-clouds command
To pour provision down.

III.

The manna like a morning-show'r
Lay thick around their Feet;
The corn of heav'n so light, so pure,
As tho' 'twere angels meat.

IV.

But they in murm'ring language said,
"Manna is all our feast;
"We lothe this light, this airy bread;
"We must have flesh to taste.

V.

"Ye shall have flesh to please your lust:
The Lord in wrath reply'd;
And sent them quails like sand or dust,
Heap'd up from side to side.

VI.

He gave them all their own desire;
And greedy as they fed,
His vengeance burnt with secret fire,
And smote the rebels dead.

VII.

When some were slain, the rest return'd,
And fought the Lord with tears;
Under the rod they fear'd and mourn'd,
But soon forgot their fears.

VIII.

Oft he chastis'd, and still forgave,
Till by his gracious hand

The nation he resolv'd to save,
Possess'd the promis'd land.

PSALM LXXVIII. verse 32, &c.

Fourth Part.

*Backsliding and forgiveness; or, Sin punished,
and saints saved.*

I.

Great God, how oft did *Israel* prove
By turns thine anger and thy love?
There in a glass our hearts may see
How fickle and how false they be.

II.

How soon the faithless *Jews* forgot
The dreadful wonders God had wrought!
Then they provoke him to his face,
Nor fear his pow'r, nor trust his grace.

III.

The Lord consum'd their years in pain,
And made their travels long and vain;
A tedious march thro' unknown ways
Wore out their strength and spent their days.

IV.

Oft when they saw their brethren slain,
They mourn'd and sought the Lord again;
Call'd him the rock of their abode,
Their high Redeemer and their God.

V.

Their pray'rs and vows before him rise
As flatt'ring words or solemn lyes,
While their rebellious tempers prove
False to his cov'nant and his love.

VI.

Yet did his sov'reign grace forgive
The men who not deserv'd to live;
His anger oft away he turn'd,
Or else with gentle flame it burn'd.

VII.

He saw their flesh was weak and frail,
He saw temptation still prevail;
The God of *Abraham* lov'd them still,
And led them to his holy hill.

PSALM LXXX.

*The church's prayer under affliction; or,
The vineyard of God wasted.*

I.

Great shepherd of thine *Israel*,
Who didst between the cherubs dwell,
And lead the tribes, thy chosen sheep,
Safe thro' the desert and the deep.

II.

Thy church is in the desert now,
Shine from on high and guide us thro';
Turn us to thee, thy love restore,
We shall be sav'd, and sigh no more.

III.

Great God, whom heav'nly hosts obey,
How long shall we lament and pray,
And wait in vain thy kind return?
How long shall thy fierce anger burn?

IV.

Instead of wine and chearful bread
Thy saints with their own tears are fed;
Turn us to thee, thy love restore,
We shall be sav'd, and sigh no more.

PAUSE the First.

V.

Hast thou not planted with thy hands
A lovely vine in heathen lands?
Did not thy pow'r defend it round,
And heav'nly dews enrich the ground?

VI.

How did the spreading branches shoot,
And bless the nations with the fruit!
But now, dear Lord, look down and see
Thy mourning vine, that lovely tree.

VII.

Why is its beauty thus defac'd?
Why hast thou laid her fences waste?
Strangers and foes against her join,
And ev'ry beast devours the vine.

VIII.

Return, almighty God, return;
Nor let thy bleeding vineyard mourn:
Turn us to thee, thy love restore,
We shall be sav'd, and sigh no more.

PAUSE the Second.

IX.

Lord, when this vine in *Canaan* grew
Thou wert its strength and glory too;
Attack'd in vain by all its foes,
Till the fair branch of promise rose.

X.

Fair branch, ordain'd of old to shoot
From *David's* stock, from *Jacob's* root;
Himself a noble vine, and we
The lesser branches of the tree.

XI.

'Tis thy own Son, and he shall stand
Girt with thy strength at thy right hand;
Thy first-born Son, adorn'd and blest
With pow'r and grace above the rest.

XII.

O! for his sake attend our cry
Shine on thy churches lest they die;
Turn us to thee, thy love restore,
We shall be sav'd, and sigh no more.

PSALM LXXXI.

*The warnings of God to his people; or,
Spiritual blessings and punishments.*

I.

SING to the Lord aloud,
And make a joyful noise:
God is our strength, our Saviour God;
Let *Israel* hear his voice.

II.

"From vile idolatry
"Preserve my worship clean;
"I am the Lord who set thee free
"From slavery and sin.

III.

"Stretch thy desires abroad,
"And I'll supply them well;
"But if ye will refuse your God,
"If *Israel* will rebel,

IV.

"I'll leave them, saith the Lord,
"To their own lusts a prey,
"And let them run the dang'rous road;
" 'Tis their own chosen way.

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V.

V.

"Yet, O! that all my saints
 "Would hearken to my voice!
 "Soon I would ease their sore complaints,
 "And bid their hearts rejoice.

VI.

"While I destroy their foes,
 "I'd richly feed my flock,
 "And they should taste the stream that
 flows
 "From their eternal rock.

PSALM LXXXII.

*God the supreme governor; or, Magistrates
 warned.*

I.

AMong th' assemblies of the great,
 A greater ruler takes his seat;
 The God of heav'n, as judge, surveys
 Those gods on earth, and all their ways.

II.

Why will ye then frame wicked laws?
 Or why support th' unrighteous cause?
 When will ye once defend the poor,
 That sinners vex the saints no more?

III.

They know not, Lord, nor will they
 know,
 Dark are the ways in which they go;
 Their name of earthly gods is vain,
 For they shall fall and die like men.

IV.

Arise, O Lord, and let thy Son
 Possess his universal throne,
 And rule the nations with his rod;
 He is our judge, and he our God.

The last verse of this psalm may not improperly
 be applied to *Christ*, for he is that God that must
 judge the earth, *Psal. xcvi.* and *xcviii.* and have
 the "nations for his inheritance," *Psal. ii. 8.*

PSALM LXXXIII.

A complaint against persecutors.

I.

AND will the God of grace
 Perpetual silence keep?

The God of justice hold his peace,
 And let his vengeance sleep?

II.

Behold what cursed snares
 The men of mischief spread;
 The men that hate thy saints and thee
 Lift up their threatening head.

III.

Against thy hidden ones
 Their counsels they employ,
 And malice, with her watchful eye,
 Pursues them to destroy.

IV.

The noble and the base
 Into thy pastures leap;
 The lion and the stupid ass
 Conspire to vex thy sheep.

V.

"Come let us join, they cry,
 "To root them from the ground,
 "Till not the name of saints remain,
 "Nor mem'ry shall be found.

VI.

Awake, almighty God,
 And call thy wrath to mind;
 Give them like forests to the fire,
 Or stubble to the wind.

VII.

Convince their madness, Lord,
 And make them seek thy name;
 Or else their stubborn rage confound,
 That they may die in shame.

VIII.

Then shall the nations know
 That glorious dreadful word,
Jehovah is thy name alone,
 And thou the sov'reign Lord.

PSALM LXXXIV. First Part.
Long Meter.

The pleasure of public worship.

I.

HOW pleasant, how divinely fair,
 O Lord of hosts, thy dwellings are!
 With long desire my spirit faints
 To meet th' assemblies of thy saints.

II.

II.

My flesh would rest in thine abode,
My panting heart cries out for God;
My God! my king! why should I be
So far from all my joys and thee?

III.

The sparrow chooses where to rest,
And for her young provides her nest:
But will my God to sparrows grant
That pleasure which his children want?

IV.

Blest are the saints who sit on high,
Around thy throne of majesty;
Thy brightest glories shine above,
And all their work is praise and love.

V.

Blest are the souls that find a place
Within the temple of thy grace;
There they behold thy gentler rays,
And seek thy face, and learn thy praise.

VI.

Blest are the men whose hearts are set
To find the way to Zion's gate;
God is their strength, and, thro' the road,
They lean upon their helper God.

VII.

Chearful they walk with growing strength,
Till all shall meet in heav'n at length:
Till all before thy face appear,
And join in nobler worship there.

PSALM LXXXIV. Second Part.
Long Meter.

God and his church; or, Grace and glory.

I.

Great God attend, while Zion sings
The joy that from thy presence
springs;
To spend one day with thee on earth
Exceeds a thousand days of mirth.

II.

Might I enjoy the meanest place
Within thine house, O God of grace,
Not tents of ease, nor thrones of pow'r,
Should tempt my feet to leave thy door.

III.

God is our sun, he makes our day;
God is our shield, he guards our way

From all th' assaults of hell and sin,
From foes without, and foes within.

IV.

All needful grace will God bestow,
And crown that grace with glory too;
He gives us all things, and withholds
No real good from upright souls.

V.

O God, our king, whose sov'reign sway
The glorious hosts of heav'n obey,
And devils at thy presence flee,
Blest is the man that trusts in thee.

PSALM LXXXIV. 1, 4, 2, 3, 10.
Paraphras'd in Common Meter.

Delight in ordinances of Worship; or, God
present in his churches.

I.

MY soul, how lovely is the place
To which thy God resorts!
'Tis heav'n to see his smiling face,
Tho' in his earthly courts.

II.

There the great monarch of the skies
His saving pow'r displays,
And light breaks in upon our eyes
With kind and quick'ning rays.

III.

With his rich gifts the heav'nly Dove
Descends and fills the place,
While Christ reveals his wond'rous love,
And sheds abroad his grace.

IV.

There, mighty God, thy words declare
The secrets of thy will;
And still we seek thy mercy there,
And sing thy praises still.

PAUSE.

V.

My heart and flesh cry out for thee,
While far from thine abode;
When shall I tread thy courts, and see
My Saviour and my God?

VI.

The sparrow builds herself a nest,
And suffers no remove;

O make

O make me, like the sparrows, blest
To dwell but where I love.

VII.

To sit one day beneath thine eye,
And hear thy gracious voice,
Exceeds a whole eternity
Employ'd in carnal joys.

VIII.

Lord, at thy threshold I would wait,
While *Jesus* is within,
Rather than fill a throne of state,
Or live in tents of sin.

IX.

Could I command the spacious land,
And the more boundless sea,
For one blest hour at thy right-hand
I'd give them both away.

PSALM LXXXIV. as the cxlviiiith
Psalm.

Longing for the house of God.

I.

LORD of the worlds above,
How pleasant and how fair
The dwellings of thy love,
Thy earthly temples are!
To thine abode
My heart aspires,
With warm desires,
To see my God.

II.

The sparrow, for her young,
With pleasure seeks a nest;
And wand'ring swallows long
To find their wonted rest:
My spirit faints,
With equal zeal,
To rise and dwell
Among thy saints.

III.

O happy souls that pray
Where God appoints to hear!
O happy men that pay
Their constant service there!
They praise thee still,
And happy they
That love the way
To Zion's hill.

IV.

They go from strength to strength,
Thro' this dark vale of tears,
Till each arrives at length,
Till each in heav'n appears:
O glorious seat,
When God our king
Shall thither bring
Our willing feet!

PAUSE.

V.

To spend one sacred day,
Where God and saints abide,
Affords diviner joy
Than thousand days beside:
Where God resorts,
I love it more
To keep the door
Than shine in courts.

VI.

God is our sun and shield,
Our light and our defence;
With gifts his hands are fill'd,
We draw our blessings thence:
He shall bestow
On *Jacob's* race
Peculiar grace
And glory too.

VII.

The Lord his people loves:
His hand no good withholds
From those his heart approves,
From pure and pious souls:
Thrice happy he,
O God of hosts,
Whose spirit trusts
Alone in thee.

PSALM LXXXV. verse 1—8.

First Part.

*Waiting for an answer to prayer; or, Deli-
verance began and completed.*

I.

LORD, thou hast call'd thy grace to mind,
Thou hast revers'd our heavy doom:
So God forgave when *Israel* sinn'd,
And brought his wandering captives home.

II.

II.

Thou hast begun to set us free,
And made thy fiercest wrath abate ;
Now let our hearts be turn'd to thee,
And thy salvation be complete.

III.

Revive our dying graces, Lord,
And let thy saints in thee rejoice ;
Make known thy truth, fulfil thy word,
We wait for praise to tune our voice.

IV.

We wait to hear what God will say ;
He'll speak, and give his people peace ;
But let them run no more astray,
Lest his returning wrath increase.

PSALM LXXXV. verse 9, &c.
Second Part.

Salvation by Christ.

I.

Salvation is for ever nigh
The souls that fear and trust the Lord ;
And grace, descending from on high,
Fresh hopes of glory shall afford.

II.

Mercy and truth on earth are met,
Since *Christ* the Lord came down from
heav'n ;
By his obedience, so complete,
Justice is pleas'd, and peace is giv'n.

III.

Now truth and honour shall abound,
Religion dwell on earth again,
And heav'nly influence bless the ground
In our Redeemer's gentle reign.

IV.

His righteousness is gone before
To give us free access to God ;
Our wand'ring feet shall stray no more,
But mark his steps, and keep the road.

If some readers should suppose the *English* verse
here to mistake the *Hebrew* sense, yet perhaps these
evangelical allusions, to the words of the *jewish*
psalmist, may be as agreeable and useful to the *christian*
worshipper.

PSALM LXXXVI. verse 8.—13.

A general song of praise to God.

I.

Among the princes, earthly gods,
There's none hath pow'r divine ;
Nor is their nature, mighty Lord,
Nor are their works like thine.

II.

The nations, thou hast made, shall bring
Their off'rings round thy throne ;
For thou alone dost wondrous things,
For thou art God alone.

III.

Lord, I would walk with holy feet ;
Teach me thine heav'nly ways,
And my poor scatter'd thoughts unite
In God my Father's praise.

IV.

Great is thy mercy, and my tongue,
Shall those sweet wonders tell,
How by thy grace my sinking soul
Rose from the deeps of hell.

PSALM LXXXVII.

*The church the birth-place of the saints ; or,
Jews and Gentiles united in the christian
church.*

I.

GOD in his earthly temple lays
Foundations for his heav'nly praise :
He likes the tents of *Jacob* well,
But still in *Zion* loves to dwell.

II.

His mercy visits ev'ry house
That pays their night and morning-vows ;
But makes a more delightful stay
Where churches meet to praise and pray.

III.

What glories were describ'd of old ?
What wonders are of *Zion* told ?
Thou city of our God below,
Thy fame shall *Tyre* and *Egypt* know.

IV.

Egypt and *Tyre*, and *Greek* and *Jew*,
Shall there begin their lives anew :

Angels

Angels and men shall join to sing
The hill where living waters spring.

V.

When God makes up his last account
Of natives in his holy mount,
'Twill be an honour to appear
As one new-born or nourish'd there!

I have explained the second verse at large, and
transposed the last. For singers and players on in-
struments, I have introduced angels with men.

PSALM LXXXIX. First Part.
Long Meter.

*The covenant made with Christ; or, The
true David.*

I.

FOR ever shall my song record
The truth and mercy of the Lord;
Mercy and truth for ever stand
Like heav'n establish'd by his hand.

II.

Thus to his Son he sware, and said,
"With thee my cov'nant first is made;
"In thee shall dying sinners live,
"Glory and grace are thine to give.

III.

"Be thou my prophet, thou my priest;
"Thy children shall be ever blest:
"Thou art my chosen king; thy throne
"Shall stand eternal like my own.

IV.

"There's none of all my sons above
"So much my image or my love;
"Celestial pow'rs thy subjects are,
"Then what can earth to thee compare?

V.

"David, my servant, whom I chose
"To guard my flock, to crush my foes,
"And rais'd him to the *jewish* throne,
"Was but a shadow of my Son.

VI.

Now let the church rejoice and sing
Jesus her saviour and her king;
Angels his heav'nly wonders show,
And saints declare his works below.

PSALM LXXXIX. First Part.
Common Meter.

The faithfulness of God.

I.

MY never-ceasing songs shall show
The mercies of the Lord,
And make succeeding ages know,
How faithful is his word.

II.

The sacred truths his lips pronounce
Shall firm as heav'n endure;
And if he speak a promise once,
Th' eternal grace is sure.

III.

How long the race of *David* held
The promis'd *jewish* throne!
But there's a nobler cov'nant seal'd
To *David's* greater son.

IV.

His seed for ever shall possess
A throne above the skies;
The meanest subject of his grace
Shall to that glory rise.

V.

Lord God of hosts, thy wondrous ways
Are sung by saints above;
And saints on earth their honours raise
To thy unchanging love.

PSALM LXXXIX. 7, &c.
Second Part.

*The power and majesty of God; or, Reve-
rential worship.*

I.

With rev'rence let the saints appear,
And bow before the Lord,
His high commands with rev'rence hear,
And tremble at his word.

II.

How terrible thy glories be!
How bright thine armies shine!
Where is the pow'r that vies with thee?
Or truth compar'd to thine?

III.

The northern pole and southern, rest
On thy supporting hand;

Dark-

Darkness and day from east to west
Move round at thy command.

IV.
Thy words the raging wind control,
And rule the boisterous deep;
Thou mak'st the sleeping billows roll,
The rolling billows sleep.

V.
Heav'n, earth, and air, and sea are thine,
And the dark world of hell;
How did thine arm in vengeance shine
When Egypt durst rebel!

VI.
Justice and judgment are thy throne,
Yet wondrous is thy grace:
While truth and mercy join'd in one
Invite us near thy face.

I have here transposed the verses a little, to make the connexion plainer.

PSALM LXXXIX. 15, &c.

Third Part.

A blessed gospel.

I.
BLeft are the souls that hear and know
The gospel's joyful sound;
Peace shall attend the path they go,
And light their steps surround.

II.
Their joy shall bear their spirits up
Thro' their Redeemer's name;
His righteousness exalts their hope,
Nor Satan dares condemn.

III.
The Lord our glory and defence
Strength and salvation gives:
Israel, thy king for ever reigns,
Thy God for ever lives.

PSALM LXXXIX. 19, &c.

Fourth Part.

Christ's mediatorial kingdom; or, his divine
and human nature.

I.
HEAR what the Lord in vision said,
And made his mercy known;
Vol. IV.

"Sinners behold your help is laid

"On my almighty Son;

II.
Behold the man my wisdom chose
Among your mortal race;
His head my holy oil o'erflows,
The Spirit of my grace.

III.
High shall he reign on David's throne,
My people's better king;
My arm shall beat his rivals down,
And still new subjects bring.

IV.
My truth shall guard him in his way
With mercy by his side,
While in my name thro' earth and sea
He shall in triumph ride.

V.
Me for his Father and his God
He shall for ever own,
Call me his rock, his high abode:
And I'll support my Son.

VI.
My first-born Son array'd in grace
At my right-hand shall sit;
Beneath him angels know their place,
And monarchs at his feet.

VII.
My cov'nant stands for ever fast,
My promises are strong;
Firm as the heav'n's his throne shall last,
His seed endure as long.

PSALM LXXXIX. 30, &c.

Fifth Part.

The covenant of grace unchangeable; or,
Afflictions without rejection.

I.
YET (saith the Lord) if David's race,
The children of my Son,
Should break my laws, abuse my grace,
And tempt mine anger down;

II.
Their sins I'll visit with the rod,
And make their folly smart;
But I'll not cease to be their God,
Nor from my truth depart.

M

III.

III.

My cov'nant I will ne'er revoke,
But keep my grace in mind;
And what eternal love hath spoke,
Eternal truth shall bind.

IV.

Once have I sworn, (I need no more)
And pledg'd my holiness
To seal the sacred promise sure
To David and his race.

V.

The sun shall see his offspring rise
And spread from sea to sea,
Long as he travels round the skies
To give the nations day.

VI.

Sure as the moon that rules the night
His kingdom shall endure,
Till the fix'd laws of shade and light
Shall be observ'd no more.

PSALM LXXXIX. 47, &c.
Sixth Part. Long Meter.

Mortality and hope.

A Funeral PSALM.

I.

Remember, Lord, our mortal state,
How frail our life! how short the
date!

Where is the man that draws his breath
Safe from disease, secure from death?

II.

Lord, while we see whole nations die,
Our flesh and sense repine and cry,
"Must death for ever rage and reign?
"Or hast thou made mankind in vain?

III.

Where is thy promise to the just?
Are not thy servants turn'd to dust?
But faith forbids these mournful sighs,
And sees the sleeping dust arise.

IV.

That glorious hour, that dreadful day
Wipes the reproach of saints away,
And clears the honour of thy word:
Awake our souls, and bless the Lord.

III

PSALM LXXXIX. 47, &c. Last Part,
as the cxxiith Psalm.

Life, death, and the resurrection.

I.

Think, mighty God, on feeble man;
How few his hours! how short his
span!

Short from the cradle to the grave:
Who can secure his vital breath
Against the bold demands of death,
With skill to fly, or pow'r to save?

II.

Lord, shall it be for ever said,
"The race of man was only made
"For sickness, sorrow and the dust?
Are not thy servants day by day
Sent to their graves, and turn'd to clay?
Lord, where's thy kindness to the just?

III.

Hast thou not promis'd to thy son
And all his seed a heav'nly crown?
But flesh and sense indulge despair;
For ever blessed be the Lord,
That faith can read his holy word,
And find a resurrection there.

IV.

For ever blessed be the Lord,
Who gives his saints a long reward?
For all their toil, reproach and pain;
Let all below and all above
Join to proclaim thy wondrous love,
And each repeat a loud amen.

PSALM XC. Long Meter.

Man mortal, and God eternal.

A mournful song at a funeral.

I.

Thro' every age, eternal God,
Thou art our rest, our safe abode;
High was thy throne ere heav'n was made,
Or earth thy humble footstool laid.

II.

Long hadst thou reign'd ere time began,
Or dust was fashion'd to a man;

And

And long thy kingdom shall endure
When earth and time shall be no more.

III.

But man, weak man, is born to die,
Made up of guilt and vanity :
Thy dreadful sentence, Lord, was just,
“ Return, ye sinners, to your dust.

IV.

[A thousand of our years amount
Scarce to a day in thine account ;
Like yesterday's departed light,
Or the last watch of ending night.

PAUSE.

V.

Death like an overflowing stream
Sweeps us away ; our life's a dream ;
An empty tale ; a morning-flow'r
Cut down and wither'd in an hour.]

VI.

[Our age to seventy years is set ;
How short the term ! how frail the state !
And if to eighty we arrive,
We rather sigh and groan than live.

VII.

But O how oft thy wrath appears,
And cuts off our expected years !
Thy wrath awakes our humble dread ;
We fear the pow'r that strikes us dead.]

VIII.

Teach us, O Lord, how frail is man ;
And kindly lengthen out our span,
Till a wise care of piety
Fit us to die, and dwell with thee.

PSALM XC. 1—5. First Part.
Common Meter.

Man frail, and God eternal.

I.

OUR God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

II.

Under the shadow of thy throne
Thy saints have dwelt secure ;
Sufficient is thine arm alone,
And our defence is sure.

III.

Before the hills in order stood,
Or earth receiv'd her frame,
From everlasting thou art God,
To endless years the same.

IV.

Thy word commands our flesh to dust,
“ Return, ye sons of men :
All nations rose from earth at first,
And turn to earth again.

V.

A thousand ages in thy sight
Are like an ev'ning gone ;
Short as the watch that ends the night,
Before the rising sun.

VI.

[The busy tribes of flesh and blood
With all their lives and cares
Are carry'd downwards by thy flood,
And lost in following years.

VII.

Time like an ever-rolling stream
Bears all its sons away ;
They fly forgotten, as a dream
Dies at the opening day.

VIII.

Like flow'ry fields the nations stand
Pleas'd with the morning light ;
The flow'rs beneath the mower's hand
Lie withering ere 'tis night.]

IX.

Our God, our help in ages past,
Our hope for years to come,
Be thou our guard while troubles last,
And our eternal home.

PSALM XC. 8, 11, 9, 10, 12.

Second Part. Common Meter.

*Infirmities and mortality the effect of sin ; or,
Life, old age and preparation for death.*

I.

LOrd, if thine eyes survey our faults,
And justice grow severe,
Thy dreadful wrath exceeds our thoughts,
And burns beyond our fear.

II.

Thine anger turns our frame to dust ;
By one offence to thee

Adam with all his sons have lost

Their immortality.

III.

Life like a vain amusement flies,

A fable or a song;

By swift degrees our nature dies,

Nor can our joys be long.

IV.

'Tis but a few whose days amount

To threescore years and ten;

And all beyond that short account

Is sorrow, toil and pain.

V.

[Our vitals with laborious strife

Bear up the crazy load,

And drag those poor remains of life

Along the tiresome road.]

VI.

Almighty God, reveal thy love,

And not thy wrath alone;

O let our sweet experience prove

The mercies of thy throne.

VII.

Our souls would learn the heav'nly art

T' improve the hours we have,

That we may act the wiser part,

And live beyond the grave.

PSALM XC. verse 13, &c.

Third Part. Common Meter.

Breathing after heaven.

I.

Return, O God of love, return;

Earth is a tiresome place:

How long shall we thy children mourn

Our absence from thy face?

II.

Let heav'n succeed our painful years,

Let sin and sorrow cease,

And in proportion to our tears

So make our joys increase.

III.

Thy wonders to thy servants show,

Make thy own work complete,

Then shall our souls thy glory know,

And own thy love was great.

IV.

Then shall we shine before thy throne

In all thy beauty, Lord;

And the poor service we have done

Meet a divine reward.

PSALM XC. verses 5, 10, 12.

Short Meter.

The frailty and shortness of life.

I.

LORD, what a feeble piece,

Is this our mortal frame?

Our life, how poor a trifle 'tis,

That scarce deserves the name!

II.

Alas the brittle clay

That built our body first!

And ev'ry month and ev'ry day

'Tis mouldring back to dust.

III.

Our moments fly apace,

Nor will our minutes stay;

Just like a flood our hasty days

Are sweeping us away.

IV.

Well, if our days must fly,

We'll keep their end in sight,

We'll spend them all in wisdom's way,

And let them speed their flight.

V.

They'll waft us sooner o'er

This life's tempestuous sea;

Soon we shall reach the peaceful shore

Of blest eternity.

PSALM XCI. 1—7. First Part.

Safety in public diseases and dangers.

I.

HE that hath made his refuge God,

Shall find a most secure abode;

Shall walk all day beneath his shade,

And there at night shall rest his head.

II.

Then will I say, "My God, thy pow'r

"Shall be my fortress and my tow'r:

"I that am form'd of feeble dust

"Make thine almighty arm my trust.

III.

Thrice happy man! Thy Maker's care

Shall keep thee from the fowler's snare,

Satan

Satan the fowler who betrays
Unguarded souls a thousand ways.

IV.

Just as a hen protects her brood
From birds of prey that seek their blood
Under her feathers; so the Lord
Makes his own arm his people's guard.

V.

If burning beams of noon conspire
To dart a pestilential fire,
God is their life; his wings are spread
To shield them with an healthful shade.

VI.

If vapours with malignant breath
Rise thick, and scatter midnight-death,
Israel is safe: The poison'd air
Grows pure, if *Israel's* God be there.

PAUSE.

VII.

What tho' a thousand at thy side,
At thy right-hand ten thousand dy'd,
Thy God his chosen people saves
Amongst the dead, amidst the graves.

VIII.

So when he sent his angel down
To make his wrath in *Egypt* known,
And slew their sons, his careful eye
Pais'd all the doors of *Jacob* by.

IX.

But if the fire, or plague, or sword
Receive commission from the Lord
To strike his saints among the rest,
Their very pains and deaths are blest.

X.

The sword, the pestilence or fire
Shall but fulfil their best desire;
From sins and sorrows set them free,
And bring thy children, Lord, to thee.

See the notes on the xlii psalm.

PSALM XCI. 9—16. Second Part.

*Protection from death, guard of angels,
victory and deliverance.*

I.

YE sons of men, a feeble race,
Expos'd to ev'ry snare,

Come, make the Lord your dwelling-place,
And try, and trust his care.

II.

No ill shall enter where you dwell;
Or if the plague come nigh,
And sweep the wicked down to hell,
'Twill raise his saints on high.

III.

He'll give his angels charge to keep;
Your feet in all your ways;
To watch your pillow while you sleep,
And guard your happy days.

IV.

Their hands shall bear you, lest you fall
And dash against the stones:
Are they not servants at his call,
And sent to attend his sons?

V.

Adders and lions ye shall tread;
The tempter's wiles defeat;
He that hath broke the serpent's head
Puts him beneath your feet.

VI.

"Because on me they set their love,
"I'll save them (saith the Lord)
"I'll bear their joyful souls above
"Destruction and the sword.

VII.

"My grace shall answer when they call;
"In trouble I'll be nigh:
"My pow'r shall help them when they fall,
"And raise them when they die.

VIII.

"Those that on earth my name have
known,
"I'll honour them in heav'n;
"There my salvation shall be shown,
"And endless life be giv'n.

PSALM XCII. First Part.

A psalm for the Lord's Day.

I.

Sweet is the work, my God, my king,
To praise thy name, give thanks and
sing;
To shew thy love by morning-light,
And talk of all thy truth at night.

II.

II.

Sweet is the day of sacred rest,
No mortal cares shall seize my breast;
O may my heart in tune be found
Like *David's* harp of solemn sound!

III.

My heart shall triumph in my Lord,
And bless his works, and bless his word;
Thy works of grace how bright they shine!
How deep thy counsels! how divine!

IV.

Fools never raise their thoughts so high;
Like brutes they live, like brutes they die;
Like grass they flourish, till thy breath
Blast them in everlasting death.

V.

But I shall share a glorious part
When grace hath well refin'd my heart,
And fresh supplies of joy are shed
Like holy oil to cheer my head.

VI.

Sin (my worst enemy before)
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor *Satan* break my peace again.

VII.

Then shall I see, and hear, and know
All I desir'd or wish'd below;
And ev'ry pow'r find sweet employ
In that eternal world of joy.

Stan. 6. Rejoicing in the destruction of our personal enemies, is not so evangelical a practice, therefore I have given the 11th verse of this psalm another turn: See the notes on the third psalm.

PSALM XCII. verse 12, &c.
Second Part.

The church is the garden of God.

I.

LORD, 'tis a pleasant thing to stand
In gardens planted by thine hand;
Let me within thy courts be seen
Like a young cedar fresh and green.

II.

There grow thy faints in faith and love,
Blest with thine influence from above:
Not *Lebanon* with all its trees
Yields such a comely sight as these.

III.

The plants of grace shall ever live;
(Nature decays, but grace must thrive)
Time, that doth all things else impair,
Still makes them flourish, strong and fair.

IV.

Laden with fruits of age they shew
The Lord is holy, just and true;
None that attend his gates shall find
A God unfaithful or unkind.

PSALM XCIII. First Meter, as the
hundredth psalm.

The eternal and sovereign God.

I.

JEHOVAH reigns: He dwells in light,
Girded with majesty and might;
The world created by his hands
Still on its first foundation stands.

II.

But ere this spacious world was made,
Or had its first foundations laid,
Thy throne eternal ages stood,
Thyself the ever-living God.

III.

Like floods the angry nations rise,
And aim their rage against the skies;
Vain floods, that aim their rage so high!
At thy rebuke the billows die.

IV.

For ever shall thy throne endure;
Thy promise stands for ever sure;
And everlasting holiness
Becomes the dwellings of thy grace.

PSALM XCIII. Second Meter, as the
old fiftieth psalm.

I.

THE Lord of glory reigns; he reigns
on high;
His robes of state are strength and majesty;
This wide creation rose at his command,
Built by his word, and stablish'd by his
hand:

Long stood his throne ere he began crea-
tion,
And his own Godhead is the firm founda-
tion.

II.

II.

God is th' eternal king: Thy foes in vain
Raise their rebellion to confound thy reign:
In vain the storms, in vain the floods arise,
And roar, and toss their waves against the
skies;

Foming at heav'n they rage with wild
commotion,

But heav'n's high arches scorn the swelling
ocean.

III.

Ye tempests rage no more; ye floods be
still,

And the mad world submissive to his will:
Built on his truth, his church must ever
stand;

Firm are his promises, and strong his hand:
See his own sons, when they appear before
him,

Bow at his footstool, and with fear adore
him.

PSALM XCIII. Third Meter, as the
old cxxiid psalm.

I.

THE Lord *Yehovah* reigns,
And royal state maintains,
His head with awful glories crown'd;
Array'd in robes of light,
Beginn'd with sov'reign might,
And rays of majesty around.

II.

Upheld by thy commands
The world securely stands;
And skies and stars obey thy word:
Thy throne was fix'd on high
Before the starry sky;
Eternal is thy kingdom, Lord.

III.

In vain the noisy crowd,
Like billows fierce and loud,
Against thine empire rage and roar;
In vain with angry spite
The surly nations fight,
And dash like waves against the shore.

IV.

Let floods and nations rage,
And all their pow'rs engage,

Let swelling tides assault the sky,
The terrors of thy frown
Shall beat their madness down;
Thy throne for ever stands on high.

V.

Thy promises are true,
Thy grace is ever new;
There fix'd thy church shall ne'er remove;
Thy saints with holy fear
Shall in thy courts appear,
And sing thine everlasting love.

Here let the 4th stanza be repeated to fulfil the
tune.

PSALM XCIV. 1, 2, 7—14.
First Part.

*Saints chastised, and sinners destroyed; or,
Instructive afflictions.*

I.

O God to whom revenge belongs,
Proclaim thy wrath aloud;
Let sov'reign pow'r redress our wrongs,
Let justice smite the proud.

II.

They say, "The Lord nor sees nor hears;
When will the fools be wise?
Can he be deaf who form'd their ears?
Or blind who made their eyes?"

III.

He knows their impious thoughts are vain,
And they shall feel his pow'r;
His wrath shall pierce their souls with pain
In some surprising hour.

IV.

But if thy faints deserve rebuke,
Thou hast a gentler rod;
Thy providences and thy book
Shall make them know their God.

V.

Blest is the man thy hands chastise,
And to his duty draw;
Thy scourges make thy children wise
When they forget thy law.

VI.

But God will ne'er cast off his faints,
Nor his own promise break;
He pardons his inheritance
For their Redeemer's sake.

PSALM

PSALM XCIV. 16—23

Second Part.

God our support and comfort; or, Deliverance from temptation and persecution.

I.

WHO will arise and plead my right,
Against my num'rous foes,
While earth and hell their force unite,
And all my hopes oppose?

II.

Had not the Lord, my rock, my help,
Sustain'd my fainting head,
My life had now in silence dwelt,
My soul amongst the dead.

III.

Alas! my sliding feet! I cry'd,
Thy promise was my prop;
Thy grace stood constant by my side,
Thy Spirit bore me up.

IV.

While multitudes of mournful thoughts
Within my bosom roll,
Thy boundless love forgives my faults,
Thy comforts cheer my soul.

V.

Pow'rs of iniquity may rise,
And frame pernicious laws;
But God, my refuge, rules the skies,
He will defend my cause.

VI.

Let malice vent her rage aloud,
Let bold blasphemers scoff;
The Lord our God shall judge the proud,
And cut the sinners off.

PSALM XCV. Common Meter.

A psalm before prayer.

I.

SING to the Lord *Jehovah's* name,
And in his strength rejoice;
When his salvation is our theme,
Exalted be our voice.

II.

With thanks approach his awful sight,
And psalms of honour sing;

The Lord's a God of boundless might,
The whole creation's king.

III.

Let princes hear, let angels know,
How mean their natures seem,
Those gods on high and gods below,
When once compar'd with him.

IV.

Earth with its caverns dark and deep
Lies in his spacious hand;
He fix'd the seas what bounds to keep,
And where the hills must stand.

V.

Come, and with humble souls adore,
Come, kneel before his face;
O may the creatures of his pow'r
Be children of his grace!

VI.

Now is the time: He bends his ear,
And waits for your request;
Come, lest he rouse his wrath, and swear,
"Ye shall not see my rest.

Stan. 3. Angels and Magistrates are those *אלהים*
Elohim or gods, above which the true God is so
often exalted, in this book of psalms.

PSALM XCV. Short Meter.

A psalm before sermon.

I.

COME sound his praise abroad,
And hymns of glory sing;
Jehovah is the sov'reign God,
The universal king.

II.

He form'd the deeps unknown;
He gave the seas their bound;
The watry worlds are all his own,
And all the solid ground.

III.

Come, worship at his throne,
Come, bow before the Lord:
We are his works, and not our own;
He form'd us by his word.

IV.

To-day attend his voice,
Nor dare provoke his rod;
Come, like the people of his choice,
And own your gracious God.

V.

V.

But if your ears refuse
The language of his grace,
And hearts grow hard like stubborn *Jews*,
That unbelieving race,

VI.

The Lord in vengeance drest
Will lift his hand and swear,
" You that despise my promis'd rest,
" Shall have no portion there.

PSALM XCV. 1, 2, 3, 6—11.
Long Meter.

*Canaan lost through unbelief; or, A warn-
ing to delaying sinners.*

I.

COME, let our voices join to raise
A sacred song of solemn praise;
God is a sov'reign king: Rehearse
His honours in exalted verse.

II.

Come, let our souls address the Lord,
Who fram'd our natures with his word;
He is our shepherd; we the sheep
His mercy chose, his pastures keep.

III.

Come, let us hear his voice to-day,
The counsels of his love obey;
Nor let our hardned hearts renew
The sins and plagues that *Israel* knew.

IV.

Israel, that saw his works of grace,
Yet tempt their Maker to his face;
A faithless unbelieving brood,
That tir'd the patience of their God.

V.

Thus saith the Lord, " How false they
prove!
" Forget my power, abuse my love;
" Since they despise my rest, I swear,
" Their feet shall never enter there.

VI.

[Look back, my soul, with holy dread,
And view those ancient rebels dead;
Attend the offer'd grace to-day,
Nor lose the blessing by delay.

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VII.

Seize the kind promise, while it waits,
And march to *Zion's* heav'nly gates;
Believe, and take the promis'd rest:
Obey, and be for ever blest.

In the iiii and ivth chapter to the *Hebrews* several
verses of this psalm are cited, and given for a cau-
tion to christians: I have apply'd them the same
way in the two last stanzas.

PSALM XCVI. verse 1, 10, &c.
Common Meter.

Christ's first and second coming.

I.

SING to the Lord, ye distant lands,
Ye tribes of every tongue;
His new discover'd grace demands
A new and nobler song.

II.

Say to the nations, *Jesus* reigns,
God's own almighty Son;
His pow'r the sinking world sustains,
And grace surrounds his throne.

III.

Let heav'n proclaim the joyful day,
Joy thro' the earth be seen;
Let cities shine in bright array,
And fields in chearful green.

IV.

Let an unusual joy surprise
The islands of the sea:
Ye mountains sink, ye valleys rise,
Prepare the Lord his way.

V.

Behold he comes, he comes to bless
The nations as their God;
To shew the world his righteousness,
And send his truth abroad.

VI.

But when his voice shall raise the dead,
And bid the world draw near,
How will the guilty nations dread
To see their judge appear?

In this and the two following psalms, the first
coming of *Christ* into the world, is represented in a
prophetic style, as though he were coming the
second time to the last judgment: But that *Christ's*
incarnation, his setting up his gospel-kingdom to
judge or rule the gentiles, and the judgment and
destruction

destruction of the heathen idols, is the true design of these three psalms, is evident from several expressions in them; and particularly because the earth, the fields, the sea, &c. are called to rejoice; whereas the final judgment of the world is represented dreadful to all nature, and to the nations of the earth. See *Rev.* xvii. and *Rev.* xx. 11. and *2 Pet.* iii. 7, 10. Yet since this last coming has something in it parallel to his first, I have in the different parts of the psalms refer'd to both.

Stan. 4. Mountains sinking, and valleys rising, that is, Pride humbled, and the humble raised, are preparations of *Christ's* kingdom; *Luke* iii. 4, 5:

PSALM XCVI. as the cxliith Psalm.

The God of the gentiles.

I.

LET all the earth their voices raise
To sing the choicest psalm of praise;
To sing and bless *Jehovah's* name:
His glory let the heathens know,
His wonders to the nations show,
And all his saving works proclaim.

II.

The heathens know thy glory, Lord;
The wond'ring nations read thy word.
In *Britain* is *Jehovah* known:
Our worship shall no more be paid
To gods which mortal hands have made;
Our Maker is our God alone.

III.

He fram'd the globe, he built the sky,
He made the shining worlds on high;
And reigns complete in glory there:
His beams are majesty and light;
His beauties how divinely bright!
His temple how divinely fair!

IV.

Come the great day, the glorious hour,
When earth shall feel his saving pow'r,
And barb'rous nations fear his name!
Then shall the race of man confess
The beauty of his holiness,
And in his courts his grace proclaim.

PSALM XCVII. 1—5. First Part.

Christ reigning in heaven, and coming to judgment.

I.

HE reigns; the Lord, the Saviour
reigns;
Praise him in evangelic strains:
Let the whole earth in songs rejoice,
And distant islands join their voice.

II.

Deep are his counsels and unknown;
But grace and truth support his throne:
Tho' gloomy clouds his ways surround,
Justice is their eternal ground.

III.

In robes of judgment, lo! he comes,
Shakes the wide earth, and cleaves the
tombs;
Before him burns devouring fire,
The mountains melt, the seas retire.

IV.

His enemies with fore dismay
Fly from the sight, and shun the day;
Then lift your heads, ye saints, on high,
And sing, for your redemption's nigh.

Though the kingdom of *Christ* in the two first stanzas be matter of joy to all nations, yet his coming to judgment in the two last, is joy only to the saints. As this psalm introduces *Zion* and *Judah* rejoicing, verse 8. so *Christ* bids his apostles "lift up their heads, &c." *Luke* xxi. 28.

PSALM XCVII. 6—9.

Second Part.

Christ's incarnation.

I.

THE Lord is come, the heav'ns proclaim
His birth; the nations learn his name:
An unknown star directs the road
Of eastern sages to their God.

II.

All ye bright armies of the skies,
Go, worship where the Saviour lies:
Angels and kings before him bow,
Those gods on high and gods below.

III.

III.

Let idols totter to the ground,
And their own worshippers confound :
But *Judab* shout, but *Zion* sing,
And earth confess her sov'reign king.

This psalm foretels the incarnation of *Christ*. For the words of the 7th verse, " worship him all ye gods," are translated *Heb. i. 6.* " Let all the angels of God worship him." By this divine hint I was directed to compose this hymn, and to introduce the star that shone at his birth, as a part of the proclamation of him in the heavens, verse 6. See more, Notes on *Psalms* xcvi. common meter.

PSALM XCVII. Third Part.

Grace and glory.

I.

TH' Almighty reigns exalted high
O'er all the earth, o'er all the sky ;
Tho' clouds and darkness vail his feet,
His dwelling is the mercy-seat.

II.

O ye that love his holy name,
Hate every work of sin and shame :
He guards the souls of all his friends,
And from the snares of hell defends.

III.

Immortal light and joys unknown
Are for the saints in darkness sown ;
Those glorious seeds shall spring and rise,
And the bright harvest bless our eyes.

IV.

Rejoice, ye righteous, and record
The sacred honours of the Lord ;
None but the soul that feels his grace
Can triumph in his holiness.

PSALM XCVII. 1, 3, 5—7, 11.

Common Meter.

Christ's incarnation and the last judgment.

I.

YE islands of the northern sea
Rejoice, the Saviour reigns ;
His word like fire prepares his way,
And mountains melt to plains.

II.

His presence sinks the proudest hills,
And makes the valleys rise ;

The humble soul enjoys his smiles,
The haughty sinner dies.

III.

The heav'ns his rightful pow'r proclaim ;
The idol-gods around
Fill their own worshippers with shame,
And totter to the ground.

IV.

Adoring angels at his birth
Make the Redeemer known ;
Thus shall he come to judge the earth,
And angels guard his throne.

V.

His foes shall tremble at his sight,
And hills and seas retire :
His children take their unknown flight,
And leave the world in fire.

VI.

The seeds of joy and glory sown
For saints in darkness here,
Shall rise and spring in worlds unknown,
And a rich harvest bear.

See the notes on *Psalms* xcvi.

PSALM XCVIII. First Part.

Praise for the gospel.

I.

TO our almighty Maker God
New honours be addrest ;
His great salvation shines abroad,
And makes the nations blest.

II.

He spake the word to *Abraham* first,
His truth fulfils the grace :
The gentiles make his name their trust
And learn his righteousness.

III.

Let the whole earth his love proclaim
With all her diff'rent tongues ;
And spread the honours of his name
In melody and songs.

In these two hymns which I have formed out of the xcviith. psalm, I have fully expressed what I esteem to be the first and chief sense of the holy scriptures, both in this and the xcviith psalm, whose conclusions are both alike.

PSALM XCVIII. Second Part.

The Messiah's coming and kingdom.

I.

JOY to the world; the Lord is come;
 Let earth receive her king;
 Let ev'ry heart prepare him room,
 And heav'n and nature sing.

II.

Joy to the earth, the Saviour reigns;
 Let men their songs employ;
 While fields and floods, rocks, hills, and
 plains
 Repeat the sounding joy.

III.

No more let sins and sorrows grow,
 Nor thorns infest the ground:
 He comes to make his blessings flow
 Far as the curse is found.

IV.

He rules the world with truth and grace,
 And makes the nations prove
 The glories of his righteousness,
 And wonders of his love.

PSALM XCIX. First Part.

Christ's kingdom and majesty.

I.

THE God *Jehovah* reigns,
 Let all the nations fear,
 Let sinners tremble at his throne,
 And saints be humble there.

II.

Jesus the Saviour reigns,
 Let earth adore its Lord;
 Bright cherubs his attendants stand,
 Swift to fulfil his word.

III.

In *Zion* is his throne,
 His honours are divine;
 His church shall make his wonders known,
 For there his glories shine.

IV.

How holy is his name!
 How terrible his praise!

Justice and truth and judgment join
 In all his works of grace.

As the three foregoing psalms refer to the incarnation of *Christ*, and the setting up his kingdom among the gentiles, because the nations are required to rejoice in all of them; so this psalm seems chiefly to pay honour and reverence to God, as the God of the *Jews*, God dwelling in the ark between the cherubim: for "the people or gentiles are bid to tremble:" Yet I have ventur'd to translate the scene a little down to christian times and churches, and I hope without offence.

PSALM XCIX. Second Part.

A holy God worshipped with reverence.

I.

EXALT the Lord our God,
 And worship at his feet;
 His nature is all holiness,
 And mercy is his seat.

II.

When *Israel* was his church,
 When *Aaron* was his priest,
 When *Moses* cry'd, when *Samuel* pray'd,
 He gave his people rest.

III.

Oft he forgave their sins,
 Nor would destroy their race;
 And oft he made his vengeance known,
 When they abus'd his grace.

IV.

Exalt the Lord our God,
 Whose grace is still the same;
 Still he's a God of holiness,
 And jealous for his name.

PSALM C. First Meter, a plain Translation.

Praise to our Creator.

I.

YE nations round the earth, rejoice
 Before the Lord, your sov'reign
 king:
 Serve him with chearful heart and voice,
 With all your tongues his glory sing.

II.

The Lord is God: 'Tis he alone
 Doth life and breath and being give:

We

We are his work, and not our own;
The sheep that on his pastures live.

III.

Enter his gates with songs of joy,
With praises to his courts repair;
And make it your divine employ
To pay your thanks and honours there.

IV.

The Lord is good, the Lord is kind;
Great is his grace, his mercy sure;
And the whole race of man shall find
His truth from age to age endure.

PSALM C. Second Meter.

A Paraphrase.

I.

SING to the Lord with joyful voice;
Let every land his name adore;
The *British* isles shall send the noise
Across the ocean to the shore.

II.

Nations, attend before his throne
With solemn fear, with sacred joy;
Know that the Lord is God alone;
He can create, and he destroy.

III.

His sov'reign pow'r without our aid
Made us of clay, and form'd us men:
And when like wand'ring sheep we stray'd,
He brought us to his fold again.

IV.

We are his people, we his care,
Our souls and all our mortal frame:
What lasting honours shall we rear,
Almighty Maker, to thy name?

V.

We'll croud thy gates with thankful songs,
High as the heav'ns our voices raise;
And earth with her ten thousand tongues
Shall fill thy courts with sounding praise.

VI.

Wide as the world is thy command,
Vast as eternity thy love;
Firm as a rock thy truth must stand,
When rolling years shall cease to move.

PSALM C. Long Meter.

The magistrates psalm.

I.

MERCY and judgment are my song;
And since they both to thee belong,
My gracious God, my righteous king,
To thee my songs and vows I bring.

II.

If I am rais'd to bear the sword,
I'll take my counsels from thy word;
Thy justice and thy heav'nly grace
Shall be the pattern of my ways.

III.

Let wisdom all my actions guide,
And let my God with me reside;
No wicked thing shall dwell with me,
Which may provoke thy jealousy.

IV.

No sons of slander, rage and strife
Shall be companions of my life;
The haughty look, the heart of pride
Within my doors shall ne'er abide.

V.

[I'll search the land, and raise the just
To posts of honour, wealth and trust:
The men that work thy holy will,
Shall be my friends and fav'rites still.]

VI.

In vain shall sinners hope to rise
By flatt'ring or malicious lyes;
And while the innocent I guard,
The bold offender shan't be spar'd.

VII.

The impious crew (that factious band)
Shall hide their heads, or quit the land;
And all that break the public rest,
Where I have pow'r shall be suppress'd.

The 1st stanza represents the mercy and judgment which the psalmist sings, as the due qualities of good government, which is the proper sense of them in this psalm; and according to the double character of *David* in this psalm, I have applied the first meter to magistrates, the second to householders.

The 5th stanza can be sung only by the superior rank of magistrates, and not the inferior.

PSALM CI. Common Meter.

A psalm for a master of a family.

I.

OF justice and of grace I sing,
And pay my God my vows;
Thy grace and justice, heav'nly king,
Teach me to rule my house.

II.

Now to my tent, O God, repair,
And make thy servant wise;
I'll suffer nothing near me there
That shall offend thine eyes.

III.

The man that doth his neighbour wrong,
By falshood or by force;
The scornful eye, the slanderous tongue,
I'll thrust them from my doors.

IV.

I'll seek the faithful and the just,
And will their help enjoy;
These are the friends that I shall trust,
The servants I'll employ.

V.

The wretch, that deals in fly deceit,
I'll not endure a night;
The liar's tongue I ever hate,
And banish from my sight.

VI.

I'll purge my family around,
And make the wicked flee;
So shall my house be ever found
A dwelling fit for thee.

PSALM CII. 1—13, 20, 21.

First Part.

A prayer of the afflicted.

I.

HEAR me, O God, nor hide thy face,
But answer lest I die;
Hast thou not built a throne of grace
To hear when sinners cry?

II.

My days are wasted like the smoke
Dissolving in the air;
My strength is dry'd, my heart is broke,
And sinking in despair.

III.

My spirits flag like with'ring grass,
Burnt with excessive heat:
In secret groans my minutes pass,
And I forget to eat.

IV.

As on some lonely building's top
The sparrow tells her moan,
Far from the tents of joy and hope
I sit and grieve alone.

V.

My soul is like a wilderness,
Where beasts of midnight howl;
There the sad raven finds her place,
And there the screaming owl.

VI.

Dark dismal thoughts and boding fears
Dwell in my troubled breast;
While sharp reproaches wound my ears,
Nor give my spirit rest.

VII.

My cup is mingled with my woes,
And tears are my repast;
My daily bread like ashes grows
Unpleasant to my taste.

VIII.

Sense can afford no real joy
To souls that feel thy frown:
Lord, 'twas thy hand advanc'd me high,
Thy hand hath cast me down.

IX.

My looks like wither'd leaves appear,
And life's declining light
Grows faint as ev'ning-shadows are,
That vanish into night.

X.

But thou for ever art the same,
O my eternal God;
Ages to come shall know thy name,
And spread thy works abroad.

XI.

Thou wilt arise and shew thy face,
Nor will my Lord delay
Beyond th' appointed hour of grace,
That long expected day.

XII.

He hears his saints, he knows their cry,
And by mysterious ways

Redeems

Redeems the pris'ners doom'd to die,
And fills their tongues with praise.

PSALM CII. 13—21. Second Part.
Prayer heard, and Zion restored.

I.

LET Zion and her sons rejoice,
Behold the promis'd hour:
Her God hath heard her mourning voice,
And comes t'exalt his pow'r.

II.

Her dust and ruins that remain
Are precious in our eyes;
Those ruins shall be built again,
And all that dust shall rise.

III.

The Lord will raise *Jerusalem*,
And stand in glory there;
Nations shall bow before his name,
And kings attend with fear.

IV.

He sits a sov'reign on his throne,
With pity in his eyes;
He hears the dying pris'ners grone,
And sees their sighs arise.

V.

He frees the souls condemn'd to death,
And when his saints complain,
It shan't be said, "that praying breath
"Was ever spent in vain.

VI.

This shall be known when we are dead,
And left on long record,
That ages yet unborn may read,
And trust, and praise the Lord.

PSALM CII. 23—28. Third Part.
*Man's mortality and Christ's eternity; or,
Saints die, but Christ and the church live.*

I.

IT is the Lord our Saviour's hand
Weakens our strength amidst the race,
Disease and death at his command
Arrest us, and cut short our days.

II.

Spare us, O Lord, aloud we pray,
Nor let our sun go down at noon:

Thy years are one eternal day,
And must thy children die so soon?

III.

Yet in the midst of death and grief
This thought our sorrow should assuage,
"Our Father and our Saviour live:
"*Christ* is the same thro' ev'ry age.

IV.

'Twas he this earth's foundations laid;
Heav'n is the building of his hand:
This earth grows old, these heav'ns shall
fade,
And all be chang'd at his command.

V.

The starry curtains of the sky
Like garments shall be laid aside;
But still thy throne stands firm and high:
Thy church for ever must abide.

VI.

Before thy face thy church shall live,
And on thy throne thy children reign:
This dying world shall they survive,
And the dead saints be rais'd again.

Several verses at the end of this psalm, are directly expounded concerning *Christ*, *Heb. i.* which inclined me to form a distinct hymn on those verses, applied to the same subject.

PSALM CIII. 1—7. First Part.
Long Meter.

Blessing God for his goodness to soul and body.

I.

BLess, O my soul, the living God,
Call home thy thoughts that rove
abroad,
Let all the pow'rs within me join
In work and worship so divine.

II.

Bless, O my soul, the God of grace;
His favours claim thy highest praise;
Why should the wonders he hath wrought
Be lost in silence and forgot?

III.

'Tis he, my soul, that sent his Son
To die for crimes which thou hast done;
He owns the ransom; and forgives
The hourly follies of our lives.

IV.

IV.

The vices of the mind he heals,
And cures the pains that nature feels;
Redeems the soul from hell, and saves
Our wasting life from threatening graves.

V.

Our youth decay'd his pow'r repairs;
His mercy crowns our growing years:
He satisfies our mouth with good,
And fills our hopes with heav'nly food.

VI.

He sees th' oppressor and th' oppress'd,
And often gives the suff'rers rest:
But will his justice more display
In the last great rewarding day.

VII.

[His pow'r he shew'd by *Moses*' hands,
And gave to *Israel* his commands;
But sent his truth and mercy down
To all the nations by his Son.]

VIII.

Let the whole earth his pow'r confess,
Let the whole earth adore his grace;
The *Gentile* with the *Jew* shall join
In work and worship so divine.]

PSALM CIII. 8—18. Second Part.
Long Meter.

*God's gentle chastisement; or, His tender
mercy to his people.*

I.

THE Lord, how wondrous are his
ways!
How firm his truth! how large his grace!
He takes his mercy for his throne,
And thence he makes his glories known.

II.

Not half so high his pow'r hath spread
The starry heav'ns above our head,
As his rich love exceeds our praise,
Exceeds the highest hopes we raise.

III.

Not half so high hath nature plac'd
The rising morning from the west,
As his forgiving grace removes
The daily guilt of those he loves.

IV.

How slowly doth his wrath arise!
On swifter wings salvation flies:
And if he lets his anger burn,
How soon his frowns to pity turn!

V.

Amidst his wrath, compassion shines;
His strokes are lighter than our sins:
And while his rod corrects his faints,
His ear indulges their complaints.

VI.

So fathers their young sons chastise
With gentle hand and melting eyes:
The children weep beneath the smart,
And move the pity of their heart.

PAUSE.

VII.

The mighty God, the wise and just,
Knows that our frame is feeble dust;
And will no heavy loads impose
Beyond the strength that he bestows.

VIII.

He knows how soon our nature dies,
Blasted by ev'ry wind that flies;
Like grass we spring, and die as soon:
Or morning-flower's that fade at noon.

IX.

But his eternal love is sure
To all the faints, and shall endure:
From age to age his truth shall reign,
Nor children's children hope in vain.

PSALM CIII. 1—7. First Part.
Short Meter.

Praise for spiritual and temporal mercies.

I.

O Bless the Lord, my soul;
Let all within me join,
And aid my tongue to bless his name,
Whose favours are divine.

II.

O bless the Lord my soul;
Nor let his mercies lie
Forgotten in unthankfulness,
And without praises die.

III.

III.

'Tis he forgives thy sins,
'Tis he relieves thy pain,
'Tis he that heals thy sicknesses,
And makes thee young again.

IV.

He crowns thy life with love,
When ransom'd from the grave;
He that redeem'd my soul from hell,
Hath sov'reign pow'r to save.

V.

He fills the poor with good;
He gives the suff'ers rest;
The Lord hath judgments for the proud,
And justice for th'oppress.

VI.

His wondrous works and ways
He made by *Moses* known;
But sent the world his truth and grace,
By his beloved Son.

PSALM CIII. 8—18. Second Part.
Short Meter.

*Abounding compassion of God; or, Mercy in
the midst of judgment.*

I.

MY soul, repeat his praise,
Whose mercies are so great;
Whose anger is so slow to rise,
So ready to abate.

II.

God will not always chide;
And when his strokes are felt,
His strokes are fewer than our crimes,
And lighter than our guilt.

III.

High as the heav'ns are rais'd,
Above the ground we tread,
So far the riches of his grace
Our highest thoughts exceed.

IV.

His pow'r subdues our sins,
And his forgiving love,
Far as the east is from the west,
Doth all our guilt remove.

V.

The pity of the Lord,
To those that fear his name,

VOL. IV.

Is such as tender parents feel;
He knows our feeble frame.

VI.

He knows we are but dust
Scatter'd with ev'ry breath;
His anger, like a rising wind,
Can send us swift to death.

VII.

Our days are as the grass,
Or like the morning-flow'r;
If one sharp blast sweep o'er the field,
It withers in an hour.

VIII.

But thy compassions, Lord,
To endless years endure;
And childrens children ever find
Thy words of promise sure.

PSALM CIII. 19—22. Third Part.
Short Meter.

*God's universal dominion; or, Angels praise
the Lord.*

I.

THE Lord, the sov'reign king,
Hath fix'd his throne on high;
O'er all the heav'nly world he rules,
And all beneath the sky.

II.

Ye angels, great in might,
And swift to do his will,
Bless ye the Lord, whose voice ye hear,
Whose pleasure ye fulfil.

III.

Let the bright hosts who wait
The orders of their king,
And guard his churches when they pray,
Join in the praise they sing.

IV.

While all his wondrous works
Thro' his vast kingdoms shew
Their Maker's glory, thou, my soul,
Shalt sing his graces too.

O

PSALM

PSALM CIV.

The glory of God in creation and providence.

I.

MY soul, thy great creator praise;
 When cloth'd in his celestial rays
 He in full majesty appears,
 And, like a robe, his glory wears.

Note. This psalm may be sung to the tune of the old cxiith or cxxviiith psalm, by adding these two lines to every stanza, namely,

Great is the Lord; what tongue can
 frame

An equal honour to his name?

otherwise it must be sung as the hundredth psalm.

II.

The heav'ns are for his curtains spread,
 Th' unfathom'd deep he makes his bed:
 Clouds are his chariot, when he flies
 On winged storms across the skies.

III.

Angels, whom his own breath inspires,
 His ministers, are flaming fires;
 And swift as thought their armies move,
 To bear his vengeance or his love.

IV.

The world's foundations by his hand
 Are pois'd, and shall for ever stand;
 He binds the ocean in his chain,
 Left it should drown the earth again.

V.

When earth was cover'd with the flood,
 Which high above the mountains stood,
 He thunder'd; and the ocean fled,
 Confin'd to its appointed bed.

VI.

The swelling billows know their bound,
 And in their channels walk their round;
 Yet thence convey'd by secret veins,
 They spring on hills, and drench the plains.

VII.

He bids the crystal fountains flow,
 And cheer the valleys as they go;
 Tame heifers there their thirst allay,
 And for the stream wild asses bray.

VIII.

From pleasant trees, which shade the brink,
 The lark and linnet light to drink;

Their songs the lark and linnet raise,
 And chide our silence in his praise.

PAUSE the First.

IX.

God, from his cloudy cistern, pours
 On the parch'd earth enriching show'rs:
 The grove, the garden, and the field
 A thousand joyful blessings yield.

X.

He makes the grassy food arise,
 And gives the cattle large supplies;
 With herbs for man, of various pow'r,
 To nourish nature, or to cure.

XI.

What noble fruit the vines produce!
 The olive yields a shining juice;
 Our hearts are cheer'd with gen'rous wine,
 With inward joy our faces shine.

XII.

O bless his name, ye Britons, fed
 With nature's chief supporter, bread:
 While bread your vital strength imparts,
 Serve him with vigour in your hearts.

PAUSE the Second.

XIII.

Behold the stately cedar stands
 Rais'd in the forest by his hands;
 Birds to the boughs for shelter fly,
 And build their nests secure on high.

XIV.

To craggy hills ascends the goat;
 And at the airy mountain's foot
 The feeble creatures make their cell;
 He gives them wisdom where to dwell.

XV.

He sets the sun his circling race,
 Appoints the moon to change her face;
 And when thick darkness veils the day,
 Calls out wild beasts to hunt their prey.

XVI.

Fierce lions lead their young abroad,
 And roaring ask their meat from God;
 But when the morning-beams arise,
 The savage beast to covert flies.

XVII.

Then man to daily labour goes;
 The night was made for his repose:

Sleep

Sleep is thy gift; that sweet relief
From tireſom toil and waſting grief.

XVIII.

How ſtrange thy works! how great thy
ſkill!

And every land thy riches fill:
Thy wiſdom round the world we ſee,
This ſpacious earth is full of thee.

XIX.

Nor leſs thy glories in the deep,
Where fiſh in millions ſwim and creep,
With wondrous motions, ſwift or ſlow,
Still wandring in the paths below.

XX.

There ſhips divide their watry way,
And flocks of ſealy monſters play;
There dwells the huge leviathan,
And foams and ſports in ſpite of man.

PAUSE the Third.

XXI.

Vaſt are thy works, almighty Lord,
All nature reſts upon thy word,
And the whole race of creatures ſtands
Waiting their portion from thy hands.

XXII.

While each receives his diff'rent food,
Their chearful looks pronounce it good;
Eagles and bears, and whales and worms
Rejoice and praiſe in diff'rent forms.

XXIII.

But when thy face is hid they mourn,
And dying to their duſt return;
Both man and beaſt their ſouls reſign,
Life, breath and ſpirit all is thine.

XXIV.

Yet thou canſt breathe on duſt again,
And fill the world with beaſts and men;
A word of thy creating breath
Repairs the waſtes of time and death.

XXV.

His works, the wonders of his might,
Are honour'd with his own delight;
How awful are his glorious ways!
The Lord is dreadful in his praiſe.

XXVI.

The earth ſtands trembling at thy ſtroke,
And at thy touch the mountains ſmoke;

Yet humble ſouls may ſee thy face,
And tell their wants to ſov'reign grace.

XXVII.

In thee my hopes and wiſhes meet,
And make my meditations ſweet:
Thy praiſes ſhall my breath employ,
Till it expire in endleſs joy.

XXVIII.

While haughty ſinners die accurſt,
Their glory bury'd with their duſt,
I to my God, my heav'nly king,
Immortal hallelujahs ſing.

Several lines in this psalm I have borrowed of Sir *John Denham*: if I have made the connexion more evident, and the ſenſe more eaſy and uſeful to an ordinary reader, I have attained my end; and leave others to judge whether I have diſhonoured his verſe, or improved it.

Stan. 5. Though I am perſuaded the psalmiſt ſpeaks here of the firſt formation of the ſea and mountains, when the waters of the chaos were ſeparated from the earth, yet the people more eaſily underſtand it of *Noah's* flood, and therefore I have indulged ſuch a paraphraſe as is capable of both ſenſes.

PSALM CV. abridg'd.

God's conduct of Israel and the plagues of Egypt.

I.

Give thanks to God, invoke his name,
And tell the world his grace;
Sound thro' the earth his deeds of fame,
That all may ſeek his face.

II.

His cov'nant which he kept in mind
For num'rous ages paſt,
To num'rous ages yet behind,
In equal force ſhall laſt.

III.

He ſware to *Abraham* and his ſeed,
And made the bleſſing ſure:
Gentiles the ancient promiſe read,
And find his truth endure.

IV.

"Thy ſeed ſhall make all nations bleſt,
(Said the almighty voice)
"And *Canaan's* land ſhall be their reſt,
"The type of heav'nly joys.

V.

[How large the grant! how rich the grace!
To give them *Canaan's* land,
When they were strangers in the place,
A little feeble band!

VI.

Like pilgrims thro' the countries round
Securely they remov'd;
And haughty kings, that on them frown'd,
Severely he reprov'd.

VII.

"Touch mine anointed, and my arm
"Shall soon revenge the wrong;
"The man that does my prophets harm
"Shall know their God is strong.

VIII.

Then let the world forbear its rage,
Nor put the church in fear:
Israel must live thro' ev'ry age,
And be th' Almighty's care.]

PAUSE the First.

IX.

When *Pharaoh* dar'd to vex the faints,
And thus provok'd their God,
Moses was sent at their complaints,
Arm'd with his dreadful rod.

X.

He call'd for darkness, darkness came
Like an o'erwhelming flood:
He turn'd each lake and ev'ry stream
To lakes and streams of blood.

XI.

He gave the sign, and noisom flies
Thro' the whole country spread;
And frogs, in croaking armies, rise
About the monarch's bed.

XII.

Thro' fields, and towns, and palaces
The tenfold vengeance flew;
Locusts in swarms devour'd their trees,
And hail their cattle flew.

XIII.

Then by an angel's midnight stroke
The flow'r of *Egypt* dy'd;
The strength of ev'ry house was broke,
Their glory and their pride.

XIV.

Now let the world forbear its rage,
Nor put the church in fear;
Israel must live thro' ev'ry age,
And be th' Almighty's care.

PAUSE the Second.

XV.

Thus were the tribes from bondage
brought,
And left the hated ground;
Each some *Egyptian* spoils had got,
And not one feeble found.

XVI.

The Lord himself chose out their way,
And mark'd their journeys right,
Gave them a leading cloud by day,
A fiery guide by night.

XVII.

They thirst; and waters from the rock
In rich abundance flow,
And following still the course they took,
Ran all the desert thro'.

XVIII.

O wondrous stream! O blessed type
Of ever-flowing grace!
So *Christ* our rock maintains our life
Thro' all this wilderness.

XIX.

Thus guarded by th' Almighty hand
The chosen tribes possess
Canaan the rich, the promis'd land,
And there enjoy'd their rest.

XX.

Then let the world forbear its rage,
The church renounce her fear;
Israel must live thro' ev'ry age,
And be th' Almighty's care.

PSALM CVL. 1—5. First Part.

Praise to God; or, Communion with saints.

I.

TO God the great, the ever-blest,
Let songs of honour be address:
His mercy firm for ever stands;
Give him the thanks his love demands.

II.

II.

Who knows the wonders of thy ways?
Who shall fulfil thy boundless praise?
Blest are the souls that fear thee still,
And pay their duty to thy will.

III.

Remember what thy mercy did
For *Jacob's* race, thy chosen seed;
And with the same salvation blest
The meanest suppliant of thy grace.

IV.

O may I see thy tribes rejoice,
And aid their triumphs with my voice!
This is my glory, Lord, to be
Join'd to thy saints, and near to thee.

PSALM CVI. Second Part.

Verfes 7, 8, 12—14. 43—48.

Israel *punish'd and pardon'd*; or, *God's*
unchangeable love.

I.

GOD of eternal love,
How fickle are our ways!
And yet how oft did *Israel* prove
Thy constancy of grace.

II.

They saw thy wonders wrought,
And then thy praise they sung;
But soon thy works of pow'r forgot,
And murmur'd with their tongue.

III.

Now they believe his word,
While rocks with rivers flow;
Now with their lusts provoke the Lord,
And he reduc'd them low.

IV.

Yet when they mourn'd their faults,
He hearken'd to their groans,
Brought his own cov'nant to his thoughts,
And call'd them still his sons.

V.

Their names were in his book,
He sav'd them from their foes;
Oft he chastis'd, but ne'er forsook
The people that he chose.

VI.

Let *Israel* bless the Lord,
Who lov'd their ancient race;

And *Christians* join the solemn word
Amen to all the praise.

The chief design of this whole psalm I have expressed in the title, and abridged it in this form, having enlarged much more on this same subject in the lxxviiith, lxxviiiith, and cvth psalms.

Though the *Yeruz* now seem to be cast off, yet the apostle *Paul* assures us, that "God hath not cast away his people whom he foreknew;" *Rom. xi. 2.* Their unbelief and absence from God is but for a season, for they shall be recalled again; ver. 25, 26.

PSALM CVII. First Part.

Israel led to Canaan, and christians to
heaven.

I.

GIVE thanks to God; he reigns
above,
Kind are his thoughts, his name is love;
His mercy ages past have known,
And ages long to come shall own.

II.

Let the redeemed of the Lord
The wonders of his grace record;
Israel, the nation whom he chose,
And rescu'd from their mighty foes.

III.

[When God's almighty arm had broke
Their fetters and th' *Egyptian* yoke,
They trac'd the desert, wandering round
A wild and solitary ground.

IV.

There they could find no leading road,
Nor city for a fix'd abode;
Nor food, nor fountain, to assuage
Their burning thirst, or hunger's rage.]

V.

In their distress to God they cry'd,
God was their saviour and their guide;
He led their march far wand'ring round,
'Twas the right path to *Canaan's* ground.

VI.

Thus when our first release we gain
From sin's old yoke and *Satan's* chain,
We have this desert world to pass,
A dang'rous and a tiresome place.

VII.

He feeds and clothes us all the way,
He guides our footsteps lest we stray,
He

He guards us with a pow'ful hand,
And brings us to the heav'nly land.

VIII.

O let the saints with joy record !
The truth and goodness of the Lord !
How great his works ! how kind his ways !
Let ev'ry tongue pronounce his praise.

PSALM CVII. Second Part.

Correction for sin, and release by prayer.

I.

From age to age exalt his name,
God and his grace are still the same ;
He fills the hungry soul with food,
And feeds the poor with ev'ry good.

II.

But if their hearts rebel and rise
Against the God that rules the skies,
If they reject his heav'nly word,
And slight the counsels of the Lord ;

III.

He'll bring their spirits to the ground,
And no deliv'rer shall be found ;
Laden with grief they waste their breath
In darkness and the shades of death.

IV.

Then to the Lord they raise their cries,
He makes the dawning light arise,
And scatters all that dismal shade,
That hung so heavy round their head.

V.

He cuts the bars of brass in two,
And lets the smiling pris'ners thro' :
Takes off the load of guilt and grief,
And gives the lab'ring soul relief.

VI.

O may the sons of men record
The wondrous goodness of the Lord !
How great his works ! how kind his ways !
Let ev'ry tongue pronounce his praise.

PSALM CVIII. Third Part.

*Intemperance punished and pardoned ; or, A
psalm for the glutton and the drunkard.*

I.

VAIN man, on foolish pleasures bent,
Prepares for his own punishment ;

What pains, what lothsome maladies
From luxury and lust arise ?

II.

The drunkard feels his vitals waste,
Yet drowns his health to please his taste ;
Till all his active pow'rs are lost,
And fainting life draws near the dust.

III.

The glutton grones and lothes to eat,
His soul abhors delicious meat :
Nature, with heavy loads oppress'd,
Would yield to death to be releas'd.

IV.

Then how the frightened sinners fly
To God for help with earnest cry !
He hears the grones, prolongs their breath,
And saves them from approaching death.

V.

No medicines could effect the cure
So quick, so easy, or so sure :
The deadly sentence God repeals,
He sends his sov'reign word, and heals.

VI.

O may the sons of men record
The wondrous goodness of the Lord !
And let their thankful off'rings prove
How they adore their Maker's love.

PSALM CVII. Fourth Part.

Long Meter.

*Deliverance from storms and shipwreck ; or,
The seaman's song.*

I.

Would you behold the works of God,
His wonders in the world abroad,
Go with the mariners, and trace
The unknown regions of the seas.

II.

They leave their native shores behind,
And seize the favour of the wind ;
Till God command, and tempests rise,
That heave the ocean to the skies.

III.

Now to the heav'ns they mount again,
Now sink to dreadful deeps again ;
What strange affrights young sailors feel,
And like a stagging drunkard reel !

IV.

IV.

When land is far, and death is nigh,
Lost to all hope, to God they cry:
His mercy hears the loud address,
And sends salvation in distress.

V.

He bids the winds their wrath assuage,
The furious waves forget their rage:
'Tis calm, and sailors smile to see
The haven where they wish'd to be.

VI.

O may the sons of men record
The wondrous goodness of the Lord!
Let them their private off'rings bring,
And in the church his glory sing.

PSALM CVII. Fourth Part.
Common Meter.

The mariner's psalm.

I.

THY works of glory, mighty Lord,
Thy wonders in the deeps,
The sons of courage shall record,
Who trade in floating ships.

II.

At thy command the winds arise,
And swell the tow'ring waves;
The men astonish'd mount the skies,
And sink in gaping graves.

III.

[Again they climb the watry hills,
And plunge in deeps again;
Each like a tott'ring drunkard reels,
And finds his courage vain.]

IV.

Frighted to hear the tempest roar,
They pant with flutt'ring breath,
And hopeless of the distant shore,
Expect immediate death.]

V.

Then to the Lord they raise their cries,
He hears the loud request,
And orders silence thro' the skies,
And lays the floods to rest.

VI.

Sailors rejoice to lose their fears,
And see the storm allay'd:

Now to their eyes the port appears;
There let their vows be paid.

VII.

'Tis God that brings them safe to land;
Let stupid mortals know,
That waves are under his command,
And all the winds that blow.

VIII.

O that the sons of men would praise
The goodness of the Lord!
And those that see thy wondrous ways,
Thy wondrous love record!

PSALM CVII. Last Part.

*Colonies planted; or, Nations and
punish'd.*

A psalm for New-England.

I.

WHEN God, provok'd with daring
crimes,
Scourges the madness of the times,
He turns their fields to barren sand,
And dries the rivers from the land.

II.

His word can raise the springs again,
And make the wither'd mountains green,
Send show'ry blessings from the skies,
And harvests in the desert rise.

III.

[Where nothing dwelt but beasts of prey,
Or men as fierce and wild as they;
He bids th'oppress'd and poor repair,
And builds them towns and cities there.]

IV.

They sow the fields, and trees they plant,
Whose yearly fruit supplies their want:
Their race grows up from fruitful stocks,
Their wealth increases with their flocks.

V.

Thus they are blest; but if they sin,
He lets the heathen nations in,
A savage crew invades their lands,
Their princes die by barb'rous hands.

VI.

Their captive sons, expos'd to scorn,
Wander unpity'd and forlorn:

The

The country lies unfenc'd, untill'd,
And desolation spreads the field.

VII.

Yet if the humbled nation mourns,
Again his dreadful hand he turns ;
Again he makes their cities thrive,
And bids the dying churches live.]

VIII.

The righteous, with a joyful sense,
Admire the works of providence ;
And tongues of atheists shall no more
Blaspheme the God that saints adore.

IX.

How few, with pious care, record
These wondrous dealings of the Lord ?
But wise observers still shall find
The Lord is holy, just, and kind.

This psalm may be too long to sing at once, the two first and two last stanzas of it may be sung together, and the five middle stanzas by themselves, as another hymn : For I could not find any other convenient division of it.

The cxiith psalm is formed out of the lviith and lxth, therefore I have omitted it.

PSALM CIX. verse 1—5, 31.

Love to enemies from the example of Christ.

I.

GOD of my mercy and my praise,
Thy glory is my song ;
Tho' sinners speak against thy grace
With a blaspheming tongue.

II.

When in the form of mortal man
Thy son on earth was found,
With cruel slanders, false and vain,
They compass'd him around.

III.

Their miseries his compassion move,
Their peace he still pursu'd ;
They render hatred for his love,
And evil for his good.

IV.

Their malice rag'd without a cause,
Yet, with his dying breath,
He pray'd for murd'ers on his crosses,
And blest his foes in death.

V.

Lord, shall thy bright example shine
In vain before my eyes ?
Give me a soul akin to thine,
To love my enemies.

VI.

Thy Lord shall on my side engage,
And, in my Saviour's name,
I shall defeat their pride and rage
Who slander and condemn.

That this psalm foretels the sufferings, the patience, and love of Christ to enemies, is universally agreed ; but the curses on Judas and the priests, &c. I have chosen to leave where they stand in the sacred language of prophecy.

PSALM CX. First Part.

Long Meter.

*Christ exalted, and multitudes converted ; or,
The success of the gospel.*

I.

THUS the eternal Father spake
To Christ the Son ; " Ascend and sit
" At my right hand, till I shall make
" Thy foes submissive at thy feet.

II.

" From Zion shall thy word proceed,
" Thy word, the scepter in thy hand,
" Shall make the hearts of rebels bleed,
" And bow their wills to thy command.

III.

" That day shall shew thy pow'r is great,
" When saints shall flock with willing
minds,
" And sinners croud thy temple-gate,
" Where holiness in beauty shines.

IV.

O blessed pow'r ! O glorious day !
What a large victory shall ensue !
And converts, who thy grace obey,
Exceed the drops of morning dew.

Stan. 3, 4. It is generally supposed the 3d verse of this psalm describes the numerous conversions that followed the ascension of Christ. The beauty of holiness is but a periphrasis for the temple. That the whole psalm is a prophecy of Christ in his kingdom and priesthood, is abundantly evident from Matth. xxii. 44. Heb. vii, &c.

PSALM

PSALM CX. Second Part.
Long Meter.

The kingdom and priesthood of Christ.

I.

THUS the great Lord of earth and sea
Spake to his Son, and thus he swore;
"Eternal shall thy priesthood be,
"And change from hand to hand no more.

II.

"Aaron and all his sons must die;
But everlasting life is thine;
To save for ever those that fly
For refuge from the wrath divine.

III.

By me *Melchisedek* was made
On earth a king and priest at once;
And thou my heav'nly priest shalt plead,
And thou my king shalt rule my sons.

IV.

Jesus the priest ascends his throne,
While counsels of eternal peace,
Between the Father and the Son,
Proceed with honour and success.

V.

Thro' the whole earth his reign shall spread,
And crush the pow'rs that dare rebel;
Then shall he judge the rising dead,
And send the guilty world to hell.

VI.

Tho' while he treads his glorious way,
He drink the cup of tears and blood,
The suff'rings of that dreadful day
Shall but advance him near to God.

The priesthood of *Christ*, after the order of *Melchisedek*, is particularly explained, *Heb. vii. 1, 3, 23, 24, 25.* and is inserted in the three first stanzas.

Stan. 4. *Zech. vi. 13.* "He shall be a priest upon his throne, and the counsel of peace shall be between them both."

The last verse of this psalm is explained by interpreters in very contrary senses. Some make his drinking of the brook to signify mean refreshments in his way, and some expound it of his tasting sorrows and sufferings; the last is most evangelical and most beautiful, therefore I have chosen it.

PSALM CX. Common Meter.
Christ's kingdom and priesthood.

I.

JESUS, our Lord, ascend thy throne,
And near the Father sit:
In *Zion* shall thy pow'r be known,
And make thy foes submit.

II.

What wonders shall thy gospel do!
Thy converts shall surpass
The num'rous drops of morning-dew,
And own thy sov'reign grace.

III.

God hath pronounc'd a firm decree,
Nor changes what he swore;
"Eternal shall thy priesthood be,
"When *Aaron* is no more.

IV.

"*Melchisedek* that wondrous priest,
"That king of high decree,
"That holy man who *Abraham* blest
"Was but a type of thee.

V.

Jesus our priest for ever lives,
To plead for us above;
Jesus our king for ever gives
The blessings of his love.

VI.

God shall exalt his glorious head,
And his high throne maintain,
Shall strike the pow'rs and princes dead,
Who dare oppose his reign.

PSALM CXI. First Part.

The wisdom of God in his works.

I.

SONGS of immortal praise belong
To my almighty God:
He has my heart, and he my tongue
To spread his name abroad.

II.

How great the works his hand has wrought!
How glorious in our sight!
And men in ev'ry age have fought
His wonders with delight.

P

III.

III.

How most exact is nature's frame!
 How wise th' eternal mind!
 His counsels never change the scheme
 That his first thoughts design'd.

IV.

When he redeem'd his chosen sons,
 He fix'd his cov'nant sure:
 The orders that his lips pronounce,
 To endless years endure.

V.

Nature and time, and earth and skies,
 Thy heav'nly skill proclaim:
 What shall we do to make us wise,
 But learn to read thy name?

VI.

To fear thy pow'r, to trust thy grace
 Is our divinest skill;
 And he's the wisest of our race,
 That best obeys thy will.

Of this psalm I have chosen several verses, and
 formed into two distinct hymns, keeping the first
 and the two last verses in both.

PSALM CXI. Second Part.

The perfections of God.

I.

Great is the Lord, his works of might
 Demand our noblest songs;
 Let his assembled saints unite
 Their harmony of tongues.

II.

Great is the mercy of the Lord,
 He gives his children food;
 And ever mindful of his word,
 He makes his promise good.

III.

His Son, the great Redeemer, came
 To seal his cov'nant sure:
 Holy and rev'rend is his name,
 His ways are just and pure.

IV.

They that would grow divinely wise,
 Must with his fear begin;
 Our fairest proof of knowledge lies
 In hating ev'ry sin.

PSALM CXII. as the cxliith psalm.

The blessings of the liberal man.

I.

That man is blest who stands in awe
 Of God, and loves his sacred law:
 His seed on earth shall be renown'd;
 His house, the seat of wealth, shall be
 An inexhausted treasury,
 And with successive honours crown'd.

II.

His lib'ral favours he extends,
 To some he gives, to others lends;
 A gen'rous pity fills his mind:
 Yet what his charity impairs,
 He saves by prudence in affairs,
 And thus he's just to all mankind.

III.

His hands, while they his alms bestow'd,
 His glory's future harvest sow'd;
 The sweet remembrance of the just,
 Like a green root, revives and bears
 A train of blessings for his heirs,
 When dying nature sleeps in dust.

IV.

Beset with threatening dangers round,
 Unmov'd shall he maintain his ground;
 His conscience holds his courage up:
 The soul that's fill'd with virtue's light,
 Shines brightest in affliction's night:
 And sees in darkness beams of hope.

PAUSE.

V.

[Ill tidings never can surprise
 His heart that fix'd on God relies,
 Tho' waves and tempests roar around:
 Safe on the rock he sits, and sees
 The shipwreck of his enemies,
 And all their hope and glory drown'd.]

VI.

The wicked shall his triumph see,
 And gnash their teeth in agony,
 To find their expectations crost:
 They and their envy, pride and spite,
 Sink down to everlasting night,
 And all their names in darkness lost.]

Many

Many lines of this meter, and some of the next psalm, proper meter, are borrowed from Mr. Tate's version.

PSALM CXII. Long Meter.

The blessings of the pious and charitable.

I.

THREE happy man who fears the Lord,
Loves his commands, and trusts his word;
Honour and peace his days attend,
And blessings to his seed descend.

II.

Compassion dwells upon his mind,
To works of mercy still inclin'd:
He lends the poor some present aid,
Or gives them, not to be repaid.

III.

When times grow dark, and tidings spread
That fill his neighbours round with dread,
His heart is arm'd against the fear,
For God with all his pow'r is there.

IV.

His soul well fix'd upon the Lord,
Draws heav'nly courage from his word;
Amidst the darkness, Light shall rise,
To cheer his heart, and bless his eyes.

V.

He hath dispers'd his alms abroad,
His works are still before his God;
His name on earth shall long remain,
While envious sinners fret in vain.

PSALM CXII. Common Meter.

Liberalty rewarded.

I.

HAPPY is he that fears the Lord,
And follows his commands,
Who lends the poor without reward,
Or gives with lib'ral hands.

II.

As pity dwells within his breast
To all the sons of need;
So God shall answer his request
With blessings on his seed.

III.

No evil tidings shall surprize
His well-establish'd mind;

His soul to God his refuge flies,
And leaves his fears behind.

IV.

In times of general distress
Some beams of light shall shine,
To shew the world his righteousness,
And give him peace divine.

V.

His works of piety and love
Remain before the Lord;
Honour on earth and joys above
Shall be his sure reward.

Many of the blessings of wealth, and grandeur, and temporal good things, that were the portion of a good man and his children under the old testament, I have here abridged agreeable to the new, which foretels rather temporal afflictions, and promises everlasting rewards.

PSALM CXIII. Proper Tune.

The majesty and condescension of God.

I.

YE that delight to serve the Lord,
The honours of his name record,
His sacred name for ever bless:
Where-e'er the circling sun displays
His rising beams, or setting rays,
Let lands and seas his pow'r confess.

II.

Not time, nor nature's narrow rounds
Can give his vast dominion bounds,
The heav'ns are far below his height:
Let no created greatness dare
With our eternal God compare,
Arm'd with his uncreated might.

III.

He bows his glorious head to view
What the bright hosts of angels do,
And bends his care to mortal things;
His sov'reign hand exalts the poor,
He takes the needy from the door,
And makes them company for kings.

IV.

When childless families despair,
He sends the blessing of an heir
To rescue their expiring name;
The mother with a thankful voice
Proclaims his praises and her joys:
Let ev'ry age advance his fame.

PSALM CXIII. Long Meter.

God sovereign and gracious.

I.

YE servants of th' almighty king,
In ev'ry age his praises sing:
Where-e'er the sun shall rise or set,
The nations shall his praise repeat.

II.

Above the earth, beyond the sky,
Stands his high throne of majesty:
Nor time nor place his pow'r restrain,
Nor bound his universal reign.

III.

Which of the sons of *Adam* dare,
Or angels with their God compare?
His glories how divinely bright,
Who dwells in uncreated light!

IV.

Behold his love: He stoops to view
What fairs above and angels do;
And condescends yet more to know
The mean affairs of men below.

V.

From dust and cottages obscure
His grace exalts the humble poor;
Gives them the honour of his sons,
And fits them for their heav'nly thrones.

VI.

[A word of his creating voice
Can make the barren house rejoice:
Tho' *Sarah's* ninety years were past,
The promis'd seed is born at last.

VII.

With joy the mother views her son,
And tells the wonders God has done:
Faith may grow strong when sense despairs,
If nature fails, the promise bears.]

Part of the 6th and 7th stanzas are borrowed from *Gen. xvii. 17.* and *Rom. iv. 19, 20.* "Shall *Sarah* that is ninety years old bear? *Abraham* was strong in faith, &c."

PSALM CXIV.

Miracles attending *Israel's* journey.

I.

WHEN *Israel*, freed from *Pharaoh's*
hand,
Left the proud tyrant and his land,
The tribes with chearful homage own
Their king, and *Judah* was his throne.

II.

Across the deep their journey lay;
The deep divides to make them way:
Jordan beheld their march, and fled
With backward current to his head.

III.

The mountains shook like frightened sheep,
Like lambs the little hillocks leap;
Not *Sinai* on her base could stand,
Conscious of sov'reign pow'r at hand.

IV.

What pow'r could make the deep divide?
Make *Jordan* backward roll his tide?
Why did ye leap, ye little hills?
And whence the fright that *Sinai* feels?

V.

Let ev'ry mountain, ev'ry flood,
Retire, and know th' approaching God,
The king of *Israel*: See him here;
Tremble thou earth, adore, and fear.

VI.

He thunders, and all nature mourns;
The rock to standing pool he turns;
Flints spring with fountains at his word,
And fires and seas confess the Lord.

This psalm appears to me an admirable ode, but if I had introduced the presence of God into the camp of *Israel* removing from *Egypt*, as all my predecessors have done, I had lost the divine beauty of the psalm: For had God appeared at first, there could be no wonder why the mountains should leap, and the sea retire; therefore that this convulsion of nature may be brought in with due surprise, the sacred poet conceals his name till afterward, and then with a very agreeable turn of thought God is introduced at once in all his majesty. This is what I have attempted to imitate, and to preserve what I could of the spirit of the inspired author.

PSALM CXV. First Meter.

*The true God our refuge; or, Idolatry
reproved.*

I.

NOT to ourselves, who are but dust,
Not to ourselves is glory due,
Eternal God, Thou only just,
Thou only gracious, wise, and true.

II.

Shine forth in all thy dreadful name;
Why should a heathen's haughty tongue
Insult us, and to raise our shame,
Say, "Where's the God you've serv'd so
long?"

III.

The God we serve maintains his throne
Above the clouds, beyond the skies,
Thro' all the earth his will is done,
He knows our groans, he hears our cries.

IV.

But the vain idols they adore
Are senseless shapes of stone and wood;
At best a mass of glitt'ring ore,
A silver saint, or golden god.

V.

[With eyes and ears they carve their head,
Deaf are their ears, their eyes are blind;
In vain are costly off'rings made,
And vows are scatter'd in the wind.]

VI.

Their feet were never made to move,
Nor hands to save when mortals pray;
Mortals that pay them fear or love
Seem to be blind and deaf as they.]

VII.

O *Israel*, make the Lord thy hope,
Thy help, thy refuge, and thy rest;
The Lord shall build thy ruins up,
And bless the people and the priest.

VIII.

The dead no more can speak thy praise,
They dwell in silence and the grave;
But we shall live to sing thy grace,
And tell the world thy pow'r to save.

PSALM CXV. Second Meter, as the
new Tune of the fiftieth psalm.

Papish idolatry reproved.

A psalm for the 5th of November.

I.

NOT to our names, thou only just and
true,
Not to our worthless names is glory due:
Thy pow'r and grace, thy truth and justice
claim
Immortal honours to thy sov'reign name.
Shine thro' the earth from heav'n thy blest
abode,
Nor let the heathen say, "And where's
your God?"

II.

Heav'n is thine higher court: There
stands thy throne,
And thro' the lower worlds thy will is done:
Our God fram'd all this earth, these heav'ns
he spread,
But fools adore the gods their hands have
made:
The kneeling crowd, with looks devout,
behold:
Their silver saviours, and their saints of
gold.

III.

[Vain are those artful shapes of eyes and
ears;
The molten image neither sees nor hears:
Their hands are helpless, nor their feet can
move,
They have no speech, nor thought, nor
pow'r, nor love;
Yet sottish mortals make their long com-
plaints
To their deaf idols, and their moveless
saints.]

IV.

The rich have statues well adorn'd with
gold;
The poor content with gods of coarser
mould,
With tools of iron carve the senseless stock
Lopt from a tree, or broken from a rock:
People

People and priest drive on the solemn trade,
And trust the gods that saws and hammers
made.]

V.

Be heav'n and earth amaz'd! 'Tis hard
to say

Which is more stupid, or their gods, or
they;

O *Israel*, trust the Lord; he hears and sees,
He knows thy sorrows, and restores thy
peace:

His worship does a thousand comforts
yield,

He is thy help, and he thy heav'nly shield.

VI.

O *Britain*, trust the Lord: Thy foes in
vain

Attempt thy ruin, and oppose his reign;
Had they prevail'd, darkness had clos'd
our days,

And death and silence had forbid his praise:
But we are sav'd, and live: Let songs arise,
And *Britain* bless the God that built the
skies.

PSALM CXVI. First Part.

Recovery from sickness.

I.

I Love the Lord: He heard my cries,
And pity'd ev'ry grone:
Long as I live, when troubles rise,
I'll hasten to his throne.

II.

I love the Lord: He bow'd his ear,
And chas'd my griefs away;
O let my heart no more despair,
While I have breath to pray!

III.

My flesh declin'd, my spirits fell,
And I drew near the dead,
While inward pangs, and fears of hell
Perplex'd my wakeful head.

IV.

"My God, I cry'd, thy servant save,
"Thou ever good and just;
"Thy pow'r can rescue from the grave,
"Thy pow'r is all my trust.

V.

The Lord beheld me sore distressed,
He bid my pains remove;
Return, my soul, to God thy rest,
For thou hast known his love.

VI.

My God hath sav'd my soul from death,
And dry'd my falling tears;
Now to his praise I'll spend my breath,
And my remaining years.

PSALM CXVI. 12, &c.

Second Part.

*Vows made in trouble paid in the church; or,
Public thanks for private deliverance.*

I.

WHAT shall I render to my God
For all his kindness shown?
My feet shall visit thine abode,
My songs address thy throne.

II.

Among the saints that fill thine house,
My off'rings shall be paid;
There shall my zeal perform the vows
My soul in anguish made.

III.

How much is mercy thy delight,
Thou ever-blessed God!
How dear thy servants in thy fight!
How precious is their blood!

IV.

How happy all thy servants are!
How great thy grace to me!
My life, which thou hast made thy care,
Lord, I devote to thee.

V.

Now I am thine, for ever thine,
Nor shall my purpose move;
Thy hand hath loos'd my bonds of pain,
And bound me with thy love.

VI.

Here in thy courts I leave my vow,
And thy rich grace record;
Witness, ye saints, who hear me now,
If I forsake the Lord.

PSALM CXVII. Common Meter.

Praise to God from all nations.

I.

O All ye nations, praise the Lord,
Each with a diff'rent tongue;
In ev'ry language learn his word,
And let his name be sung.

II.

His mercy reigns thro' ev'ry land;
Proclaim his grace abroad;
For ever firm his truth shall stand,
Praise ye the faithful God.

PSALM CXVII. Long Meter.

I.

FROM all that dwell below the skies,
Let the Creator's praise arise:
Let the Redeemer's name be sung
Thro' ev'ry land by ev'ry tongue.

II.

Eternal are thy mercies, Lord;
Eternal truth attends thy word:
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

PSALM CXVII. Short Meter.

I.

THY name, almighty Lord,
Shall sound thro' distant lands;
Great is thy grace, and sure thy word;
Thy truth for ever stands.

II.

Far be thine honour spread,
And long thy praise endure,
Till morning-light and ev'ning-shade
Shall be exchang'd no more.

PSALM CXVIII. First Part.

Verse 6—15.

Deliverance from a tumult.

I.

THE Lord appears my helper now,
Nor is my faith afraid

What all the sons of earth can do,
Since heav'n affords its aid.

II.

'Tis safer, Lord, to hope in thee,
And have my God my friend,
Than trust in men of high degree,
And on their truth depend.

III.

Like bees my foes beset me round,
A large and angry swarm;
But I shall all their rage confound
By thine almighty arm.

IV.

'Tis thro' the Lord my heart is strong,
In him my lips rejoice;
While his salvation is my song,
How chearful is my voice!

V.

Like angry bees they girt me round;
When God appears they fly:
So burning thorns, with crackling sound,
Make a fierce blaze, and die.

VI.

Joy to the saints and peace belongs;
The Lord protects their days:
Let *Israel* tune immortal songs
To his almighty grace.

PSALM CXVIII. Second Part.

Verse 17—21.

Public praise for deliverance from death.

I.

LORD, thou hast heard thy servant cry,
And rescu'd from the grave;
Now shall he live: (and none can die
If God resolve to save.)

II.

Thy praise, more constant than before,
Shall fill his daily breath;
Thy hand, that hath chastis'd him sore,
Defends him still from death.

III.

Open the gates of *Zion* now,
For we shall worship there,
The house where all the righteous go
Thy mercy to declare.

IV.

Among th' assemblies of thy saints
Our thankful voice we raise;

There

There we have told thee our complaints,
And there we speak thy praise.

PSALM CXVIII. Third Part.
Verses 22, 23.

Christ the foundation of his church.

I.

BEhold the sure foundation-stone
Which God in *Zion* lays
To build our heav'nly hopes upon,
And his eternal praise.

II.

Chosen of God, to sinners dear,
And saints adore the name,
They trust their whole salvation here,
Nor shall they suffer shame.

III.

The foolish builders, scribe and priest,
Reject it with disdain;
Yet on this rock the church shall rest,
And envy rage in vain.

IV.

What tho' the gates of hell withstood,
Yet must this building rise:
'Tis thy own work, almighty God,
And wondrous in our eyes.

These five verses, from the 22d to the 27th, containing a glorious prophecy of *Christ*, I have explained them at large in the language of the new testament, in two distinct hymns: 1 *Pet.* ii. 4, 6. "Behold I lay in *Zion* a chief corner-stone, elect, precious, and he that believeth on him shall not be ashamed—disfallowed of men, but chosen of God, and precious." *Matth.* xvi. 18. "Upon this rock will I build my church, and the gates of hell shall not prevail against it." See the notes on the following hymns.

PSALM CXVIII. Fourth Part.
Verses 24, 25, 26.

Hosanna; the Lord's day; or, Christ's resurrection and our salvation.

I.

THIS is the day the Lord hath made,
He calls the hours his own;
Let heav'n rejoice, let earth be glad
And praise surround the throne.

II.

To-day he rose and left the dead,
And *Satan's* empire fell;
To-day the saints his triumph spread,
And all his wonders tell.

III.

Hosanna to th' anointed king,
To *David's* holy Son:
Help us, O Lord; descend and bring
Salvation from the throne.

IV.

Blest be the Lord who comes to men
With messages of grace;
Who comes in God his Father's name
To save our sinful race.

V.

Hosanna in the highest strains
The church on earth can raise;
The highest heav'ns in which he reigns,
Shall give him nobler praise.

See the notes on the foregoing and following hymns.

Stan. 1. This is the day wherein *Christ* fulfilled his sufferings, and rose from the dead, and has honour'd it with his own name, *Rev.* i. 10. "The Lord's day."

Stan. 3. This verse is explained, *Matth.* xxi. 9. "Hosanna to the son of *David*. Blessed is he that cometh in the name of the Lord: Hosanna in the highest." The word *hosanna* signifies, save, we beseech.

PSALM CXVIII. verse 22—27.
Short Meter.

An hosanna for the Lord's day; or, A new song of salvation by Christ.

I.

SEE what a living stone
The builders did refuse;
Yet God hath built his church thereon
In spite of envious *Jews*.

II.

The scribe and angry priest
Reject thine only Son;
Yet on this rock shall *Zion* rest,
As the chief corner-stone.

III.

The work, O Lord, is thine,
And wondrous in our eyes;

This

This day declares it all divine,

This day did *Jesus* rise.

IV.

This is the glorious day

That our Redeemer made;

Let us rejoice, and sing, and pray,

Let all the church be glad.

V.

Hosanna to the king

Of *David's* royal blood;

Bless him, ye saints; he comes to bring

Salvation from your God.

VI.

We bless thine holy word,

Which all this grace displays;

And offer on thine altar, Lord,

Our sacrifice of praise.

Stan. 6. The 27th verse must be explained evangelically; the gospel is our light, our altar is *Christ*, and our sacrifices are prayer and praise: *Heb. xiii.* 10, 15.

PSALM CXVIII. 22—27.

Long Meter.

An hosanna for the Lord's day; or, A new song of salvation by Christ.

I.

LO! what a glorious corner-stone
The *Jewish* builders did refuse;
But God hath built his church thereon,
In spite of envy and the *Jews*.

II.

Great God, the work is all divine,
The joy and wonder of our eyes;
This is the day that proves it thine,
The day that saw our Saviour rise.

III.

Sinners rejoice; and saints be glad;
Hosanna, let his name be blest:
A thousand honours on his head,
With peace and light, and glory rest!

IV.

In God's own name he comes to bring
Salvation to our dying race:
Let the whole church address their king
With hearts of joy and songs of praise.

Stan. 3. Hosanna signifies save, we beseech, as verse 25. And since the Hosanna is ascribed to

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Christ in *Matth. xxi. 9.* it seems to mean properly. An acclamation to *Christ* as king; as we say in our language, God save the king, or God bless the king; though in the common meter I have turned it as a short prayer for our own salvation in the sense in which 'tis often understood.

PSALM CXIX.

I have collected and disposed the most useful verses of this psalm under eighteen different heads, and formed a divine song upon each of them: But the verses are much transposed, to attain some degree of connexion.

In some places, among the words law, commands, judgments, testimonies, I have used gospel, word, grace, truth, promises, &c. as more agreeable to the new testament, and the common language of christians; and it equally answers the design of the psalmist, which was to recommend the holy scripture.

PSALM CXIX. First Part.

The blessedness of saints, and misery of sinners.

I. verses 1, 2, 3.

BLEST are the undefil'd in heart,
Whose ways are right and clean:
Who never from thy law depart,
But fly from ev'ry sin.

II.

Blest are the men that keep thy word,
And practise thy commands;
With their whole heart they seek the Lord,
And serve thee with their hands.

III. verse 165.

Great is their peace who love thy law
How firm their souls abide!
Nor can a bold temptation draw
Their steady feet aside.

IV. verse 6.

Then shall my heart have inward joy,
And keep my face from shame,
When all thy statutes I obey,
And honour all thy name.

V. verses 21, 118.

But haughty sinners God will hate,
The proud shall die accurst;

Q

The

The sons of falshood and deceit
Are troden to the dust.

VI. verses 119, 155.

Vile as the dross the wicked are :
And those that leave thy ways
Shall see salvation from afar,
But never taste thy grace.

PSALM CXIX. Second Part.

*Secret devotion and spiritual mindedness ;
or, Constant converse with God.*

I. verses 147, 55.

TO thee, before the dawning light,
My gracious God, I pray ;
I meditate thy name by night,
And keep thy law by day.

II. verse 81.

My spirit faints to see thy grace,
Thy promise bears me up ;
And while salvation long delays,
Thy word supports my hope.

III. verse 164.

Sev'n times a day I lift my hands,
And pay my thanks to thee ;
Thy righteous providence demands
Repeated praise from me.

IV. verse 62.

When midnight-darkness veils the skies,
I call thy works to mind ;
My thoughts in warm devotion rise,
And sweet acceptance find.

PSALM CXIX. Third Part.

*Professions of sincerity, repentance and
obedience.*

I. verses 57, 60.

THOU art my portion, O my God ;
Soon as I know thy way,
My heart makes haste t'obey thy word,
And suffers no delay.

II. verses 30, 14.

I choose the path of heav'nly truth,
And glory in my choice :
Not all the riches of the earth
Could make me so rejoice.

III. verses 30, 14.

The testimonies of thy grace
I set before my eyes ;
Thence I derive my daily strength,
And there my comfort lies.

IV. verse 59.

If once I wander from thy path,
I think upon my ways,
Then turn my feet to thy commands,
And trust thy pard'ning grace.

V. verses 94, 114.

Now I am thine, for ever thine,
O save thy servant, Lord ;
Thou art my shield, my hiding place ;
My hope is in thy word.

VI. verse 112.

Thou hast inclin'd this heart of mine
Thy statutes to fulfil ;
And thus till mortal life shall end
Would I perform thy will.

PSALM CXIX. Fourth Part.

Instruction from scripture.

I. verse 9.

HOW shall the young secure their hearts,
And guard their lives from sin ?
Thy word the choicest rules imparts
To keep the conscience clean.

II. verse 30.

When once it enters to the mind,
It spreads such light abroad,
The meanest souls instruction find,
And raise their thoughts to God.

III. verse 105.

'Tis like the sun, a heav'nly light,
That guides us all the day ;
And thro' the dangers of the night,
A lamp to lead our way.

IV. verse 99, 100.

The men that keep thy law with care,
And meditate thy word,
Grow wiser than their teachers are,
And better know the Lord.

V. verses 104, 113.

Thy precepts make me truly wise ;
I hate the sinners road ;
I hate my own vain thoughts that rise,
But love thy law, my God.

VI. verses 89, 90, 91.

[The starry heav'ns thy rule obey,
The earth maintains her place;
And these thy servants night and day
Thy skill and pow'r express.

VII.

But still thy law and gospel, Lord,
Have lessons more divine:
Not earth stands firmer than thy word,
Nor stars so nobly shine.]

VIII. verses 160, 140, 9, 116.

Thy word is everlasting truth;
How pure is every page!
That holy book shall guide our youth,
And well support our age.

PSALM CXIX. Fifth Part.

Delight in Scripture; or, The word of God dwelling in us.

I. verse 97.

O How I love thy holy law!
'Tis daily my delight;
And thence my meditations draw
Divine advice by night.

II. verse 148.

My waking eyes prevent the day
To meditate thy word;
My soul with longing melts away
To hear thy gospel, Lord.

III. verses 3, 13, 54.

How doth thy word my heart engage!
How well employ my tongue!
And in my tiresome pilgrimage
Yields me a heav'nly song.

IV. verses 19, 103.

Am I a stranger, or at home,
'Tis my perpetual feast;
Not honey dropping from the comb
So much allures the taste.

V. verses 72, 127.

No treasures so enrich the mind;
Nor shall thy word be sold
For loads of silver well-refin'd,
Nor heaps of choicest gold.

VI. verses 28, 49, 175.

When nature sinks and spirits droop,
Thy promises of grace

Are pillars to support my hope,
And there I write thy praise.

PSALM CXIX. Sixth Part.

Holiness and comfort from the word.

I. verse 128.

LORD, I esteem thy judgments right,
And all thy statutes just;
Thence I maintain a constant fight
With ev'ry flatt'ring lust.

II. verses 97, 9.

Thy precepts often I survey;
I keep thy law in sight,
Thro' all the business of the day,
To form my actions right.

III. verse 62.

My heart in midnight silence cries,
"How sweet thy comforts be!
My thoughts in holy wonder rise,
And bring their thanks to thee.

IV. verse 162.

And when my spirit drinks her fill
At some good word of thine,
Not mighty men that share the spoil
Have joys compar'd to mine.

PSALM CXIX. Seventh Part.

Imperfection of nature, and perfection of scripture.

I. verse 96. paraphrased.

LET all the heathen writers join
To form one perfect book,
Great God, if once compar'd with thine,
How mean their writings look!

II.

Not the most perfect rules they gave
Could shew one sin forgiv'n,
Nor lead a step beyond the grave;
But thine conduct to heav'n.

III.

I've seen an end of what we call
Perfection here below;
How short the pow'rs of nature fall,
And can no farther go:

IV.

Yet men would fain be just with God
By works their hands have wrought;

Q 2

But

But thy commands, exceeding broad,
Extend to ev'ry thought.

V.

In vain we boast perfection here,
While sin defiles our frame,
And sinks our virtues down so far,
They scarce deserve the name.

VI.

Our faith and love, and ev'ry grace
Fall far below thy word;
But perfect truth and righteousness
Dwell only with the Lord.

PSALM CXIX. Eighth Part.

*The word of God is the saints portion; or,
The excellency and variety of scripture.*

I. verse 111. paraphrased.

Lord, I have made thy word my choice,
My lasting heritage:
There shall my noblest pow'rs rejoice,
My warmest thoughts engage.

II.

I'll read the histories of thy love,
And keep thy laws in sight,
While thro' the promises I rove
With ever-fresh delight.

III.

'Tis a broad land of wealth unknown,
Where springs of life arise,
Seeds of immortal bliss are sown,
And hidden glory lies.

IV.

The best relief that mourners have,
It makes our sorrows blest;
Our fairest hope beyond the grave,
And our eternal rest.

PSALM CXIX. Ninth Part.

*Desire of knowledge; or, The teachings of
the Spirit with the word.*

I. verses 64, 68, 18.

THY mercies fill the earth, O Lord,
How good thy works appear!
Open mine eyes to read thy word,
And see thy wonders there.

II. verses 73, 125.

My heart was fashion'd by thy hand,
My service is thy due:
O make thy servant understand
The duties he must do.

III. verse 19.

Since I'm a stranger here below,
Let not thy path be hid;
But mark the road my feet should go,
And be my constant guide.

IV. verse 26.

When I confess'd my wandering ways,
Thou heardest my soul complain;
Grant me the teachings of thy grace,
Or I shall stray again.

V. verse 33, 34.

If God to me his statutes shew,
And heav'nly truth impart,
His work for ever I'll pursue,
His law shall rule my heart.

VI. verses 50, 71.

This was my comfort when I bore
Variety of grief;
It made me learn thy word the more,
And fly to that relief.

VII. verse 51.

[In vain the proud deride me now;
I'll ne'er forget thy law,
Nor let that blessed gospel go,
Whence all my hopes I draw.]

VIII. verse 27, 171.

When I have learn'd my Father's will,
I'll teach the world his ways;
My thankful lips inspir'd with zeal
Shall loud pronounce his praise.]

PSALM CXIX. Tenth Part.
Pleading the promises.

I. verses 38, 49.

BEhold thy waiting servant, Lord,
Devoted to thy fear;
Remember and confirm thy word,
For all my hopes are there.

II. verses 41, 58, 107.

Hast thou not writ salvation down,
And promis'd quickning grace?
Doth not my heart address thy throne?
And yet thy love delays.

III.

III. verses 123, 42.

Mine eyes for thy salvation fail;
O bear thy servant up;
Nor let the scoffing lips prevail,
Who dare reproach my hope.

IV. verses 49, 74.

Didst thou not raise my faith, O Lord?
Then let thy truth appear:
Saints shall rejoice in my reward,
And trust as well as fear.

PSALM CXIX. Eleventh Part.

Breathing after holiness.

I. verses 5, 33.

O That the Lord would guide my ways
To keep his statutes still!
O that my God would grant me grace
To know and do his will!

II. verse 29.

O send thy Spirit down to write
Thy law upon my heart!
Nor let my tongue indulge deceit.
Nor act the liar's part.

III. verses 37, 36.

From vanity turn off my eyes:
Let no corrupt design,
Nor covetous desires arise
Within this soul of mine.

IV. verse 133.

Order my footsteps by thy word,
And make my heart sincere;
Let sin have no dominion, Lord,
But keep my conscience clear.

V. verse 176.

My soul hath gone too far astray,
My feet too often slip;
Yet since I've not forgot thy way,
Restore thy wandering sheep.

VI. verse 35.

Make me to walk in thy commands,
'Tis a delightful road;
Nor let my head or heart or hands
Offend against my God.

PSALM CXIX. Twelfth Part.

Breathing after comfort and deliverance.

I. verse 153.

MY God, consider my distress,
Let mercy plead my cause;
Tho' I have sinn'd against thy grace,
I can't forget thy laws.

II. verses 39, 116.

Forbid, forbid the sharp reproach
Which I so justly fear:
Uphold my life, uphold my hopes,
Nor let my shame appear.

III. verses 122, 135.

Be thou a surety, Lord, for me,
Nor let the proud oppress;
But make thy waiting servant see
The shinings of thy face.

IV. verse 82.

My eyes with expectation fail,
My heart within me cries,
"When will the Lord his truth fulfil,
"And make my comforts rise?"

V. verse 132.

Look down upon my sorrows, Lord,
And shew thy grace the same,
As thou art ever wont to afford
To those that love thy name.

PSALM CXIX. Thirteenth Part.

Holy fear and tenderness of conscience.

I. verse 10.

WITH my whole heart I've fought
thy face,
O let me never stray
From thy commands, O God of grace,
Nor tread the sinners way!

II. verse 11.

Thy word I've hid within my heart
To keep my conscience clean,
And be an everlasting guard
From ev'ry rising sin.

III. verse 63, 53, 158.

I'm a companion of the faints
Who fear and love the Lord;
My sorrows rise, my nature faints,
When men transgress thy word.

IV.

IV. verses 161, 163.

While sinners do thy gospel wrong,
My spirit stands in awe;
My soul abhors a lying tongue,
But loves thy righteous law.

V. verse 161, 120.

My heart with sacred rev'rence hears
The threatnings of thy word:
My flesh with holy trembling fears
The judgments of the Lord.

VI. verses 166, 174.

My God, I long, I hope, I wait
For thy salvation still;
While thy whole law is my delight,
And I obey thy will.

PSALM CXIX. Fourteenth Part.

Benefit of afflictions, and support under them.

I. verses 153, 81, 82.

CONsider all my sorrows, Lord,
And thy deliv'rance send;
My soul for thy salvation faints;
When will my troubles end?

II. verse 71.

Yet I have found, 'tis good for me
To bear my Father's rod;
Afflictions make me learn thy law,
And live upon my God.

III. verse 50.

This is the comfort I enjoy
When new distress begins,
I read thy word, I run thy way,
And hate my former sins.

IV. verse 92.

Had not thy word been my delight
When earthly joys were fled,
My soul oppress'd with sorrow's weight
Had sunk amongst the dead.

V. verse 75.

I know thy judgments, Lord, are right,
Tho' they may seem severe;
The sharpest suff'rings I endure
Flow from thy faithful care.

VI. verse 67.

Before I knew thy chast'ning rod
My feet were apt to stray;
But now I learn to keep thy word,
Nor wander from thy way.

PSALM CXIX. Fifteenth Part.

Holy resolutions.

I. verse 93.

THAT thy statutes ev'ry hour
Might dwell upon my mind!
Thence I derive a quickning pow'r,
And daily peace I find.

II. verses 15, 16.

To meditate thy precepts, Lord,
Shall be my sweet employ;
My soul shall ne'er forget thy word,
Thy word is all my joy.

III. verse 32.

How would I run in thy commands,
If thou my heart discharge
From sin and Satan's hateful chains,
And set my feet at large!

IV. verses 13, 46.

My lips with courage shall declare
Thy statutes and thy name;
I'll speak thy word tho' kings should hear,
Nor yield to sinful shame.

V. verses 61, 69, 70.

Let bands of persecutors rise
To rob me of my right,
Let pride and malice forge their lyes,
Thy law is my delight.

VI. verse 115.

Depart from me, ye wicked race,
Whose hands and hearts are ill:
I love my God, I love his ways,
And must obey his will.

PSALM CXIX. Sixteenth Part.

Prayer for quickning grace.

I. verses 25, 37.

MY soul lies cleaving to the dust:
Lord, give me life divine;
From vain desires and ev'ry lust
Turn off these eyes of mine.

II.

I need the influence of thy grace
To speed me in thy way,
Lest I should loiter in my race,
Or turn my feet astray.

III.

III. verse 107.

When sore afflictions press me down,
I need thy quickning pow'rs;
Thy word that I have rested on
Shall help my heaviest hours.

IV. verses 156, 40.

Are not thy mercies sov'reign still?
And thou a faithful God?
Wilt thou not grant me warmer zeal
To run the heav'nly road?

V. verses 159, 40.

Does not my heart thy precepts love,
And long to see thy face?
And yet how slow my spirits move
Without enliv'ning grace!

VI. verse 93.

Then shall I love thy gospel more,
And ne'er forget thy word,
When I have felt its quickning pow'r
To draw me near the Lord.

PSALM CXIX. Seventeenth Part.

*Courage and perseverance under persecution;
or, Grace shining in difficulties and trials.*

I. verse 143, 28.

WHEN pain and anguish seize me,
Lord,
All my support is from thy word:
My soul dissolves for heaviness,
Uphold me with thy strengthening grace.

II. verses 51, 69, 110.

The proud have fram'd their scoffs and lyes,
They watch my feet with envious eyes,
And tempt my soul to snares and sin,
Yet thy commands I ne'er decline.

III. verses 161, 78.

They hate me, Lord, without a cause,
They hate to see me love thy laws;
But I will trust and fear thy name,
Till pride and malice die with shame.

PSALM CXIX. Last Part.

*Sanctify'd afflictions; or, Delight in the
Word of God.*

I. verses 67, 59.

Father, I bless thy gentle hand;
How kind was thy chastising rod,

That forc'd my conscience to a stand,
And brought my wandering soul to God!

II.

Foolish and vain I went astray
Ere I had felt thy scourges, Lord,
I left my guide, and lost my way;
But now I love and keep thy word.

III. verse 71.

'Tis good for me to wear the yoke,
For pride is apt to rise and swell;
'Tis good to bear my Father's stroke,
That I might learn his statutes well.

IV. verse 72.

The law that issues from thy mouth
Shall raise my chearful passions more
Than all the treasures of the south,
Or western hills of golden ore.

V. verse 73.

Thy hands have made my mortal frame,
Thy Spirit form'd my soul within;
Teach me to know thy wondrous name,
And guard me safe from death and sin.

VI. verse 74.

Then all that love and fear the Lord
At my salvation shall rejoice;
For I have hoped in thy word,
And made thy grace my only choice.

PSALM CXX.

*Complaint of quarrelsome neighbours; or,
A devout wish for peace.*

I.

THOU God of love, thou ever-blest,
Pity my suff'ring state;
When wilt thou set my soul at rest
From lips that love deceit?

II.

Hard lot of mine! my days are cast
Among the sons of strife,
Whose never-ceasing brawlings waste
My golden hours of life.

III.

O might I fly to change my place,
How would I choose to dwell
In some wide lonesome wilderness,
And leave these gates of hell!

IV.

Peace is the blessing that I seek,
How lovely are its charms!

I am

I am for peace ; but when I speak,
They all declare for arms.

V.

New passions still their souls engage,
And keep their malice strong :
What shall be done to curb thy rage,
O thou devouring tongue !

VI.

Should burning arrows smite thee thro',
Strict justice would approve ;
But I had rather spare my foe,
And melt his heart with love.

I hope the transposition of several verses of the psalm is no disadvantage to this imitation of it. Nor will the spirit of the gospel, and charity at the end, render it less agreeable to christian ears.

PSALM CXXI. Long Meter.

Divine protection.

I.

UP to the hills I lift mine eyes,
Th' eternal hills beyond the skies ;
Thence all her help my soul derives ;
There my almighty refuge lives.

II.

He lives ; the everlasting God,
That built the world, that spread the flood ;
The heav'ns with all their hosts he made,
And the dark regions of the dead.

III.

He guides our feet, he guards our way ;
His morning-smiles bless all the day ;
He spreads the ev'ning-veil, and keeps
The silent hours while *Israel* sleeps.

IV.

Israel, a name divinely blest,
May rise secure, securely rest ;
Thy holy guardian's wakeful eyes
Admite no slumber nor surprise.

V.

No sun shall smite thy head by day,
Nor the pale moon with sickly ray
Shall blast thy couch : no baleful star
Dart his malignant fire so far.

VI.

Should earth and hell with malice burn,
Still thou shalt go and still return

Safe in the Lord ; his heav'nly care
Defends thy life from ev'ry snare.

VII.

On thee foul spirits have no pow'r ;
And in thy last departing hour
Angels, that trace the airy road,
Shall bear thee homeward to thy God.

See the notes on Psalm xli.

PSALM CXXI. Common Meter.

Preservation by day and night.

I.

TO heav'n I lift my waiting eyes,
There all my hopes are laid :
The Lord that built the earth and skies
Is my perpetual aid.

II.

Their feet shall never slide to fall,
Whom he designs to keep ;
His ear attends the softest call,
His eyes can never sleep.

III.

He will sustain our weakest pow'rs
With his almighty arm,
And watch our most unguarded hours
Against surprising harm.

IV.

Israel, rejoice and rest secure,
Thy keeper is the Lord ;
His wakeful eyes employ his pow'r
For thine eternal guard.

V.

Nor scorching sun, nor sickly moon
Shall have his leave to smite ;
He shields thy head from burning noon,
From blasting damps at night.

VI.

He guards thy soul, he keeps thy breath,
Where thickest dangers come ;
Go and return, secure from death,
Till God commands thee home.

PSALM CXXI. as the cxlviiith Psalm.

God our preserver.

I.
UPward I lift mine eyes,
From God is all my aid;
The God that built the skies,
And earth and nature made;
God is the tow'r
To which I fly;
His grace is high
In ev'ry hour.

II.
My feet shall never slide
And fall in fatal snares,
Since God my guard and guide
Defends me from my fears.
Those wakeful eyes
That never sleep
Shall Israel keep
When dangers rise.

III.
No burning heats by day,
Nor blasts of ev'ning-air
Shall take my health away,
If God be with me there:
Thou art my sun,
And thou my shade,
To guard my head
By night or noon.

IV.
Hast thou not given thy word
To save my soul from death?
And I can trust my Lord
To keep my mortal breath:
I'll go and come,
Nor fear to die,
Till from on high
Thou call me home.

PSALM CXXII. Common Meter.

Going to church.

I.
HOW did my heart rejoice to hear
My friends devoutly say,
"In Zion let us all appear,
"And keep the solemn day!
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II.
I love her gates, I love the road;
The church adorn'd with grace
Stands like a palace built for God
To shew his milder face.

III.
Up to her courts with joys unknown
The holy tribes repair;
The son of David holds his throne,
And sits in judgment there.

IV.
He hears our praises and complaints;
And while his awful voice
Divides the sinners from the saints,
We tremble and rejoice.

V.
Peace be within this sacred place,
And joy a constant guest!
With holy gifts and heav'nly grace
Be her attendants blest!

VI.
My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred dwell,
There God my Saviour reigns.

PSALM CXXII. Proper Tune.

Going to church.

I.
HOW pleas'd and blest was I
To hear the people cry,
"Come, let us seek our God to-day?
Yes, with a cheerful zeal,
We haste to Zion's hill,
And there our vows and honours pay.

II.
Zion, thrice happy place,
Adorn'd with wondrous grace,
And walls of strength embrace thee round;
In thee our tribes appear,
To pray, and praise, and hear
The sacred gospel's joyful sound.

III.
There David's greater son
Has fix'd his royal throne,
He sits for grace and judgment there;
R He

He bids the saint be glad,
He makes the sinner sad,
And humble souls rejoice with fear.

IV

May peace attend thy gate,
And joy within thee wait
To bless the soul of every guest!
The man that seeks thy peace,
And wishes thine increase,
A thousand blessings on him rest!

V

My tongue repeats her vows,
"Peace to this sacred house!"
For there my friends and kindred dwell:
And since my glorious God
Makes thee his blest abode,
My soul shall ever love thee well.

Repeat the 4th stanza to complete the tune.

PSALM CXXIII.

Pleading with submission.

O Thou whose grace and justice reign
Inthron'd above the skies,
To thee our hearts would tell their pain,
To thee we lift our eyes.

II.

As servants watch their master's hand,
And fear the angry stroke;
Or maids before their mistress stand,
And wait a peaceful look:

III.

So for our sins we justly feel
Thy discipline, O God;
Yet wait the gracious moment still,
Till thou remove thy rod.

IV.

Those that in wealth and pleasure live,
Our daily groans deride,
And thy delays of mercy give
Fresh courage to their pride.

V.

Our foes insult us, but our hope
In thy compassion lies;
This thought shall bear our spirits up,
That God will not despise.

PSALM CXXIV.

A song for the fifth of November.

I.

HAD not the Lord, may Israel say,
Had not the Lord maintain'd our side,
When men, to make our lives a prey,
Rose like the swelling of the tide.

II.

The swelling tide had stopt our breath,
So fiercely did the waters roll,
We had been swallow'd deep in death;
Proud waters had o'erwhelm'd our soul.

III.

We leap for joy, we shout and sing,
Who just escap'd the fatal stroke;
So flies the bird with cheerful wing,
When once the fowler's snare is broke.

IV.

For ever blessed be the Lord,
Who broke the fowler's curst snare,
Who sav'd us from the murd'ring sword,
And made our lives and souls his care.

V.

Our help is in Jehovah's name,
Who form'd the earth, and built the skies;
He that upholds that wondrous frame,
Guards his own church with watchful eyes.

PSALM CXXV. Common Meter.

The saints' trial and safety.

UNshaken as the sacred hill,
And firm as mountains be,
Firm as a rock the soul shall rest
That leans, O Lord, on thee.

II.

Not walls nor hills could guard so well
Old Salem's happy ground,
As those eternal arms of love
That every saint surround.

III.

While tyrants are a smarting scourge
To drive them near to God,
Divine compassion does allay
The fury of the rod.

IV.

IV.
Deal gently, Lord, with souls sincere,
And lead them safely on
To the bright gates of paradise,
Where Christ their Lord is gone.

V.
But if we trace those crooked ways
That the old serpent drew,
The wrath that drove him first to hell
Shall smite his followers too.

PSALM CXXV. Short Meter.
*The saints trial and safety; or, Moderated
afflictions.*

I.
FIRM and unmov'd are they
That rest their souls on God;
Firm as the mount where David dwelt,
Or where the ark abode.

II.
As mountains stood to guard
The city's sacred ground,
So God and his almighty love
Embrace his saints around.

III.
What tho' the Father's rod
Drop a chastising stroke,
Yet left it wounds their souls too deep,
Its fury shall be broke.

IV.
Deal gently, Lord, with those
Whose faith and pious fear,
Whose hope, and love, and every grace
Proclaim their hearts sincere.

V.
Nor shall the tyrant's rage
Too long oppress the saint;
The God of Israel will support
His children left they faint.

VI.
But if our slavish fear
Will choose the road to hell,
We must expect our portion there,
Where bolder sinners dwell.

The last stanza of this meter more clearly expresses
the true sense of the psalmist in this place.

PSALM CXXVI. Long Meter.

Surprising deliverance.

I.
WHEN God restor'd our captive
state,
Joy was our song, and grace our theme;
The grace beyond our hopes so great,
That joy appear'd a painted dream.

II.
The scoffer owns thy hand, and pays
Unwilling honours to thy name;
While we with pleasure shout thy praise,
With chearful notes thy love proclaim.

III.
When we review our dismal fears,
'Twas hard to think they'd vanish so;
With God we left our flowing tears,
He makes our joys like rivers flow.

IV.
The man that in his furrow'd field
His scatter'd seed with sadness leaves,
Will shout to see the harvest yield
A welcome load of joyful sheaves.

PSALM CXXVI. Common Meter.
*The joy of a remarkable conversion; or,
Melancholy removed.*

I.
WHEN God reveal'd his gracious
name,
And chang'd my mournful state,
My rapture seem'd a pleasing dream,
The grace appear'd so great.

II.
The world beheld the glorious change,
And did thy hand confess;
My tongue broke out in unknown strains,
And sung surprising grace.

III.
"Great is the work, my neighbours cry'd,
And own'd the pow'r divine;
"Great is the work, my heart reply'd,
"And be the glory thine.

IV.
The Lord can clear the darkest skies,
Can give us day for night;

R 2

Make

Make drops of sacred sorrow rise
To rivers of delight.

V.

Let those that sow in sadness wait
Till the fair harvest come,
They shall confess their sheaves are great,
And shout the blessings home.

VI.

Tho' seed lie bury'd long in dust,
It shan't deceive their hope,
The precious grain can ne'er be lost,
For grace insures the crop.

PSALM CXXVII. Long Meter.

*The blessing of God on the business and comforts
of life.*

I.

IF God succeed not, all the cost,
And pains to build the house are lost:
If God the city will not keep,
The watchful guards as well may sleep.

II.

What if you rise before the sun,
And work and toil when day is done,
Careful and sparing eat your bread,
To shun that poverty you dread.

III.

'Tis all in vain, till God hath blest;
He can make rich, yet give us rest:
Children and friends are blessings too,
If God our sov'reign make them so.

IV.

Happy the man to whom he sends
Obedient children, faithful friends:
How sweet our daily comforts prove
When they are season'd with his love!

PSALM CXXVII. Common Meter.

God all in all.

I.

IF God to build the house deny,
The builders work in vain;
And towns, without his wakeful eye,
An useless watch maintain.

II.

Before the morning-beams arise,
Your painful work renew,

And till the stars ascend the skies,
Your tiresome toil pursue.

III.

Short be your sleep, and coarse your fare;
In vain, till God has blest:
But if his smiles attend your care,
You shall have food and rest.

IV.

Nor children, relatives, nor friends,
Shall real blessings prove,
Nor all the earthly joys he sends,
If sent without his love.

PSALM CXXVIII.

Family blessings.

I.

O Happy man, whose soul is fill'd
With zeal and rev'rent awe!
His lips to God their honours yield,
His life adorns the law.

II.

A careful providence shall stand
And ever guard thy head,
Shall on the labours of thy hand
Its kindly blessings shed.

III.

Thy wife shall be a fruitful vine;
Thy children round thy board,
Each like a plant of honour shine,
And learn to fear the Lord.

IV.

The Lord shall thy best hopes fulfil
For months and years to come;
The Lord, who dwells on Zion's hill,
Shall send thee blessings home.

V.

This is the man whose happy eyes
Shall see his house increase,
Shall see the sinking church arise,
Then leave the world in peace.

PSALM CXXIX.

Persecutors punished.

I.

UP from my youth, may Israel say,
Have I been nurs'd in tears;

My

My griefs were constant as the day,
And tedious as the years.

II. Up from my youth I bore the rage
Of all the sons of strife;
Oft they assail'd my riper age,
But not destroy'd my life.

III. Their cruel plough had torn my flesh;
With furrows long and deep,
Hourly they vex'd my wounds afresh,
Nor let my sorrows sleep.

IV. The Lord grew angry on his throne,
And with impartial eye
Measur'd the mischiefs they had done,
Then let his arrows fly.

V. How was their insolence surpris'd,
To hear his thunders roll!
And all the foes of *Sion* seiz'd
With horror to the soul.

VI. Thus shall the men that hate the saints
Be blasted from the sky;
Their glory fades, their courage faints,
And all their projects die.

VII. [What tho' they flourish tall and fair,
They have no root beneath:
Their growth shall perish in despair,
And lie despis'd in death.]

VIII. [So corn that on the house-top stands
No hope of harvest gives;
The reaper ne'er shall fill his hands,
Nor binder fold the sheaves.]

IX. It springs and withers on the place:
No traveller bestows
A word of blessing on the grass,
Nor minds it as he goes.]

PSALM CXXX. Common Meter.
Pardoning grace.

I. OUT of the deeps of long distress,
The borders of despair,

I sent my cries to seek thy grace,
My groans to move thine ear.

II. Great God, should thy severer eye,
And thine impartial hand,
Mark and revenge iniquity,
No mortal flesh cou'd stand.

III. But there are pardons with my God
For crimes of high degree;
Thy Son has bought them with his blood,
To draw us near to thee.

IV. [I wait for thy salvation, Lord,
With strong desires I wait;
My soul, invited by thy word,
Stands watching at thy gate.]

V. [Just as the guards that keep the night
Long for the morning-skies,
Watch the first beams of breaking light,
And meet them with their eyes;

VI. So waits my soul to see thy grace,
And more intent than they,
Meets the first op'nings of thy face,
And finds a brighter day.]

VII. [Then in the Lord let *Israel* trust,
Let *Israel* seek his face;
The Lord is good as well as just,
And plenteous is his grace.]

VIII. There's full redemption at his throne
For sinners long enslav'd;
The great Redeemer is his Son,
And *Israel* shall be sav'd.]

PSALM CXXX. Long Meter.
Pardoning grace.

I. FROM deep distress and troubled
thoughts,
To thee, my God, I rais'd my cries;
If thou severely mark our faults,
No flesh can stand before thine eyes.

II. But thou hast built thy throne of grace,
Free to dispense thy pardons there,

That

That sinners may approach thy face,
And hope and love, as well as fear.

III.

As the benighted pilgrims wait,
And long and wish for breaking day,
So waits my soul before thy gate;
When will my God his face display?

IV.

My trust is fix'd upon thy word,
Nor shall I trust thy word in vain:
Let mourning souls address the Lord,
And find relief from all their pain.

V.

Great is his love, and large his grace,
Thro' the redemption of his son:
He turns our feet from sinful ways,
And pardons what our hands have done.

PSALM CXXXI.

Humility and Submission.

I.

IS there ambition in my heart?
Search, gracious God, and see:
Or do I act a haughty part?
Lord, I appeal to thee.

II.

I charge my thoughts, be humble still,
And all my carriage mild,
Content, my Father, with thy will,
And quiet as a child.

III.

The patient soul, the lowly mind
Shall have a large reward;
Let saints in sorrow lie resign'd,
And trust a faithful Lord.

PSALM CXXXII. 5, 13—18.

Long Meter.

*At the settlement of a church; or, The ordi-
nation of a minister.*

I.

WHERE shall we go to seek and
find
An habitation for our God,
A dwelling for th' eternal mind,
Amongst the sons of flesh and blood?

The God of *Jacob* chose the hill
Of *Zion* for his ancient rest;
And *Zion* is his dwelling still,
His church is with his presence blest.

III.

Here will I fix my gracious throne,
And reign for ever, saith the Lord;
Here shall my pow'r and love be known,
And blessings shall attend my word.

IV.

Here will I meet the hungry poor,
And fill their souls with living bread;
Sinners that wait before my door,
With sweet provision shall be fed.

V.

Girded with truth and cloth'd with grace,
My priests, my ministers shall shine:
Not *Aaron*, in his costly dress,
Made an appearance so divine.

VI.

The saints, unable to contain
Their inward joys, shall shout and sing;
The son of *David* here shall reign,
And *Zion* triumph in her king.

VII.

[*Jesus* shall see a num'rous seed
Born here, t' uphold his glorious name;
His crown shall flourish on his head,
While all his foes are cloth'd with shame.]

PSALM CXXXII. 4, 5, 7, 8, 15—17.

Common Meter.

A church established.

I.

NO sleep nor slumber to his eyes
Good *David* would afford;
Till he had found below the skies
A dwelling for the Lord.

II.

The Lord in *Zion* plac'd his name,
His ark was settled there;
To *Zion* the whole nation came,
To worship thrice a year.

III.

But we have no such lengths to go,
Nor wander far abroad;

Where-

Where-e'er thy saints assemble now,
There is a house for God.

PAUSE.

IV.

Arise, O king of grace, arise,
And enter to thy rest:
Lo! thy church waits with longing eyes,
Thus to be own'd and blest.

V.

Enter with all thy glorious train,
Thy spirit and thy word;
All that the ark did once contain
Could no such grace afford.

VI.

Here, mighty God, accept our vows,
Here let thy praise be spread;
Bless the provisions of thy house,
And fill thy poor with bread.

VII.

Here let the son of David reign,
Let God's anointed shine;
Justice and truth his court maintain,
With love and pow'r divine.

VIII.

Here let him hold a lasting throne;
And as his kingdom grows,
Fresh honours shall adorn his crown,
And shame confound his foes.

The Settlement of the ark in Zion, is a fair type of the dwelling of Christ in his churches; and I have so copied this psalm in both meters, omitting the verses less necessary to this sense.

Stan. 2. "Thrice in the year shall all your male children appear before the Lord, &c." Exod. xxxiv. 23.

Stan. 3. "Where two or three are gathered together in my name, there am I in the midst of them." Matth. xviii. 20. The house of God, the church, &c. 1 Tim. iii. 15.

PSALM CXXXIII. Common Meter.

Brotherly love.

LO! what an entertaining sight
Are brethren that agree;
Brethren whose cheerful hearts unite
In bands of piety!

II.

When streams of love from Christ the spring
Descend to ev'ry soul,
And heav'nly peace, with balmy wing,
Shades and bedews the whole:

III.

'Tis like the oil divinely sweet
On Aaron's rev'rend head;
The trickling drops perfum'd his feet,
And o'er his garments spread.

IV.

'Tis pleasant as the morning dew
That fall on Zion's hill,
Where God his mildest glory shews,
And makes his grace distil.

PSALM CXXXIII. Short Meter.

Communion of saints; or, Love and worship
in a family.

I.

BLEST are the sons of peace,
Whose hearts and hopes are one;
Whose kind designs to serve and please,
Thro' all their actions run.

II.

Blest is the pious house
Where zeal and friendship meet
Their songs of praise, their mingled vows
Make their communion sweet.

III.

Thus when on Aaron's head
They pour'd the rich perfume,
The oil thro' all his raiment spread,
And pleasure fill'd the room.

IV.

Thus on the heav'nly hills
The saints are blest above,
Where joy like morning dew distils,
And all the air is love.

PSALM CXXXIII. as the cxxiid psalm.

The blessings of friendship.

I.

HOW pleasant 'tis to see
Kindred and friends agree,
Each in their proper station move,

And

And each fulfil their part
With sympathizing heart,
In all the cares of life and love!

II.

'Tis like the ointment shed
On Aaron's sacred head,
Divinely rich; divinely sweet;
The oil, thro' all the room
Diffus'd a choice perfume;
Ran thro' his robes, and blest his feet.

III.

Like fruitful show'rs of rain,
That water all the plain,
Descending from the neighb'ring hills;
Such streams of pleasure roll
Thro' ev'ry friendly soul,
Where love like heav'nly dew distils.

Repeat the first stanza to complete the tune.

PSALM CXXXIV.

Daily and nightly devotion.

YE that obey th' immortal king,
Attend his holy place,
Bow to the glories of his pow'r,
And blest his wondrous grace.

II.

Lift up your hands by morning-light,
And send your souls on high;
Raise your admiring thoughts by night
Above the starry sky.

III.

The God of Zion cheers our hearts
With rays of quickning grace;
The God that spread the heav'ns abroad,
And rules the swelling seas.

This psalm, with several others near it, is called a song of degrees, that is, to be sung on the steps ascending to the tabernacle or temple, as the learned suppose: The king and his attendants sung the two first verses, addressing themselves to the levites that kept the house of the Lord; and the third verse is the response of the levites to the king. There was a necessity of changing the form of this psalm, to suit it to our usual christian worship.

PSALM CXXXV. 1—4, 14, 19—21.

First Part. Long Meter.

The church is God's house and care.

I.

Praise ye the Lord, exalt his name,
While in his holy courts ye wait;
Ye saints, that to his house belong,
Or stand attending at his gate.

II.

Praise ye the Lord; the Lord is good;
To praise his name is sweet employ:
Israel he chose of old, and still
His church is his peculiar joy.

III.

The Lord himself will judge his saints;
He treats his servants as his friends;
And when he hears their sore complaints,
Repents the sorrows that he sends.

IV.

Thro' ev'ry age the Lord declares
His name, and breaks th' oppressor's rod;
He gives his suffering servants rest,
And will be known th' almighty God.

V.

Bless ye the Lord, who taste his love;
People and priests exalt his name:
Amongst his saints he ever dwells;
His church is his Jerusalem.

PSALM CXXXV. verse 5—12.

Second Part. Long Meter.

*The works of creation, providence, redemption
of Israel, and destruction of enemies.*

I.

Great is the Lord, exalted high,
Above all pow'rs and ev'ry throne;
Whate'er he please in earth or sea,
Or heav'n or hell, his hand hath done.

II.

At his command the vapours rise,
The lightnings flash, the thunders roar;
He pours the rain, he brings the wind,
And tempest from his airy store.

III.

'Twas he those dreadful tokens sent,
O Egypt, thro' thy stubborn land;

When

When all thy first-born beasts and men
Fell dead by his avenging hand.

III.

What mighty nations, mighty kings
He slew, and their whole country gave
To *Israel*, whom his hand redeem'd,
No more to be proud *Pharaoh's* slave!

IV.

His pow'r the same, the same his grace,
That saves us from the hosts of hell;
And heav'n he gives us to possess
Whence those apostate angels fell.

This psalm was too long to be sung at once, yet I could not reduce it into two parts conveniently, without transposing the verse considerably, as in the titles. The ejection of the *Canaanites*, and the inheritance of their land given to *Israel*, is a fair figure of the inheritance of heaven, given to the saints, whence sinning angels were ejected, as in the last stanza.

PSALM CXXXV. Common Meter.

Praise due to God, not to idols.

I.

A Wake, ye saints, to praise your king,
Your sweetest passions raise,
Your pious pleasure, while you sing,
Increasing with the praise.

II.

Great is the Lord; and works unknown
Are his divine employ;
But still his saints are near his throne,
His treasure and his joy.

III.

Heav'n, earth, and sea, confess his hand;
He bids the vapours rise;
Lightning and storm at his command
Sweep thro' the sounding skies.

IV.

All pow'r that gods or kings have claim'd
Is found with him alone:
But heathen gods should ne'er be nam'd
Where our *Jehovah's* known.

V.

Which of the stocks or stones they trust
Can give them show'rs of rain?
In vain they worship glittering dust,
And pray to gold in vain.

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VI.

[Their gods have tongues that cannot talk,
Such as their makers gave;
Their feet were ne'er design'd to walk,
Nor hands have pow'r to save.

VII.

Blind are their eyes, their ears are deaf,
Nor hear when mortals pray;
Mortals, that wait for their relief,
Are blind and deaf as they.]

VIII.

O *Britain*, know thy living God,
Serve him with faith and fear;
He makes thy churches his abode,
And claims thine honours there.

This psalm is much abridged in this meter, to reduce the most useful parts of it to one shorter, divine song. In the 5th stanza I have borrowed a verse from *Jer. xiv. 22*. "Are there any among the vanities of the gentiles that can cause rain?"

PSALM CXXXVI. Common Meter.

God's wonders of creation, providence, redemption of Israel, and salvation of his people.

I.

Give thanks to God the sov'reign Lord;
His mercies still endure!
And be the King of kings ador'd:
His truth is ever sure.

II.

What wonders hath his wisdom done!
How mighty is his hand!
Heav'n, earth, and sea, he fram'd alone:
How wide is his command!

III.

The sun supplies the day with light;
How bright his counsels shine!
The moon and stars adorn the night:
His works are all divine.

IV.

He struck the sons of *Egypt* dead;
How dreadful is his rod!
And thence with joy his people led:
How gracious is our God!

V.

He cleft the swelling sea in two;
His arm is great in might:

S

And

And gave the tribes a passage thro' :
His pow'r and grace unite.

VI.

But *Pharaoh's* army there he drown'd ;
How glorious are his ways !
And brought his saints thro' desert ground :
Eternal be his praise.

VII.

Great monarchs fell beneath his hand ;
Victorious is his sword :
While *Israel* took the promis'd land ;
And faithful is his word.

VIII.

He saw the nations dead in sin ;
He felt his pity move :
How sad the state the world was in !
How boundless was his love !

IX.

He sent to save us from our woe ;
His goodness never fails :
From death, and hell, and every foe ;
And still his grace prevails.

X.

Give thanks to God the heav'nly king ;
His mercies still endure :
Let the whole earth his praises sing :
His truth is ever sure.

In every stanza of this psalm I have endeavoured to imitate the chorus or burden of the song, " For his mercy endureth for ever," and yet to maintain a perpetual variety.

PSALM CXXXVI. as the cxlviiith psalm.

I.

GIVE thanks to God most high,
The universal Lord ;
The sov'reign King of kings ;
And be his grace ador'd.
His pow'r and grace
Are still the same ;
And let his name
Have endless praise.

II.

How mighty is his hand !
What wonders hath he done !
He form'd the earth and seas,
And spread the heav'ns alone.

Thy mercy, Lord,
Shall still endure ;
And ever sure
Abides thy word.

III.

His wisdom fram'd the sun,
To crown the day with light ;
The moon and twinkling stars,
To cheer the darkness night.
His pow'r and grace
Are still the same ;
And let his name
Have endless praise.

IV.

He smote the first-born sons,
The flow'r of *Egypt*, dead ;
And thence his chosen tribes
With joy and glory led.
Thy mercy, Lord,
Shall still endure ;
And ever sure
Abides thy word.

V.

His pow'r and lifted rod
Cleft the *Red-sea* in two :
And for his people made
A wondrous passage thro' .
His pow'r and grace
Are still the same ;
And let his name
Have endless praise.

VI.

But cruel *Pharaoh* there
With all his host he drown'd ;
And brought his *Israel* safe
Thro' a long desert ground.
Thy mercy, Lord,
Shall still endure ;
And ever sure
Abides thy word.

PAUSE.

VII.

The kings of *Canaan* fell
Beneath his dreadful hand ;
While his own servants took
Possession of their land.

His

His pow'r and grace
Are still the same;
And let his name
Have endless praise.

VIII.

He saw the nations lie,
All perishing in sin,
And pity'd the sad state
The ruin'd world was in.

Thy mercy, Lord,
Shall still endure;
And ever sure
Abides thy word.

IX.

He sent his only Son
To save us from our woe,
From *Satan*, sin and death,
And every hurtful foe.

His pow'r and grace
Are still the same;
And let his name
Have endless praise.

X.

Give thanks aloud to God,
To God the heav'nly king:
And let the spacious earth
His works and glories sing.

Thy mercy, Lord,
Shall still endure;
And ever sure
Abides thy word.

In this meter, and the next, I have maintained the chorus, "For his mercy endureth for ever," in a double form, to be used alternately, that is, in every other stanza.

PSALM CXXXVI. abridged.
Long Meter.

I.

GIVE to our God immortal praise;
Mercy and truth are all his ways:
Wonders of grace to God belong,
Repeat his mercies in your song.

II.

Give to the Lord of lords renown,
The King of kings with glory crown:
His mercies ever shall endure,
When lords and kings are known no more.

III.

He built the earth, he spread the sky,
And fix'd the starry lights on high:
Wonders of grace to God belong,
Repeat his mercies in your song.

IV.

He fills the sun with morning-light,
He bids the moon direct the night:
His mercies ever shall endure,
When suns and moons shall shine no more.

V.

The Jews he freed from *Pharaoh's* hand,
And brought them to the promis'd land:
Wonders of grace to God belong,
Repeat his mercies in your song.

VI.

He saw the gentiles dead in sin,
And felt his pity work within:
His mercies ever shall endure,
When death and sin shall reign no more.

VII.

He sent his Son with pow'r to save
From guilt and darkness and the grave:
Wonders of grace to God belong,
Repeat his mercies in your song.

VIII.

Thro' this vain world he guides our feet,
And leads us to his heav'nly seat:
His mercies ever shall endure,
When this vain world shall be no more.

PSALM CXXXVIII.

Restoring and preserving grace.

I.

WITH all my pow'rs of heart and
tongue
I'll praise my Maker in my song:
Angels shall hear the notes I raise,
Approve the song, and join the praise.

II.

Angels that make thy church their care
Shall witness my devotions there,
While holy zeal directs my eyes
To thy fair temple in the skies.]

III.

I'll sing thy truth and mercy, Lord,
I'll sing the wonders of thy word;

Not all thy works and names below
So much thy pow'r and glory show.

IV.

To God I cry'd, when troubles rose;
He heard me, and subdu'd my foes;
He did my rising fears control,
And strength diffus'd thro' all my soul.

V.

The God of heav'n maintains his state,
Frowns on the proud, and scorns the great;
But from his throne descends to see
The sons of humble poverty.

VI.

Amidst a thousand snares I stand
Upheld and guarded by thy hand;
Thy words my fainting soul revive,
And keep my dying faith alive.

VII.

Grace will complete what grace begins,
To save from sorrows or from sins:
The work that wisdom undertakes
Eternal mercy ne'er forsakes.

Stan. 1. and 2. Angels or kings are the gods before whom the psalmist would sing praise to his Creator; but common christians having so little of the presence of kings in their worship, I have mentioned only the company of angels.

PSALM CXXXIX. First Part.
Long Meter.

The all-seeing God.

I.

LORD, thou hast search'd and seen
me thro';
Thine eye commands with piercing view
My rising and my resting hours,
My heart and flesh with all their pow'rs.

II.

My thoughts, before they are my own,
Are to my God distinctly known;
He knows the words I mean to speak,
Ere from my op'ning lips they break.

III.

Within thy circling pow'r I stand;
On ev'ry side I find thy hand:
Awake, asleep, at home, abroad,
I am surrounded still with God.

IV.

Amazing knowledge, vast and great!
What large extent! what lofty height!
My soul with all the pow'rs I boast
Is in the boundless prospect lost.

V.

O may these thoughts possess my breast,
Where-e'er I rove, where-e'er I rest!
Nor let my weaker passions dare
Consent to sin, for God is there.

PAUSE the First.

VI.

Could I so false, so faithless prove,
To quit thy service and thy love,
Where, Lord, could I thy presence shun,
Or from thy dreadful glory run?

VII.

If up to heav'n I take my flight,
'Tis there thou dwell'st in thron'd in light;
Or dive to hell, there vengeance reigns,
And *Satan* groines beneath thy chains.

VIII.

If mounted on a morning-ray
I fly beyond the western sea,
Thy swifter hand wou'd first arrive,
And there arrest thy fugitive.

IX.

Or should I try to shun thy sight
Beneath the spreading vail of night,
One glance of thine, one piercing ray,
Wou'd kindle darkness into day.

X.

O may these thoughts possess my breast,
Where-e'er I rove, where-e'er I rest!
Nor let my weaker passions dare
Consent to sin, for God is there.

PAUSE the Second.

XI.

The vail of night is no disguise,
No screen from thy all-searching eyes;
Thy hand can seize thy foes as soon
Thro' midnight shades as blazing noon.

XII.

Midnight and noon in this agree,
Great God, they're both alike to thee;
Not death can hide what God will spy,
And hell lies naked to his eye.

XIII.

XIII.

O may these thoughts possess my breast,
Where-e'er I rove, where-e'er I rest!
Nor let my weaker passions dare
Consent to sin, for God is there.

PSALM CXXXIX. Second Part.
Long Meter.

The wonderful formation of man.

I.

TWAS from thy hand, my God, I
came,
A work of such a curious frame;
In me thy fearful wonders shine,
And each proclaims thy skill divine.

II.

Thine eyes did all my limbs survey,
Which yet in dark confusion lay;
Thou saw'st the daily growth they took,
Form'd by the model of thy book.

III.

By thee my growing parts were nam'd,
And what thy sov'reign counsels fram'd,
(The breathing lungs, the beating heart)
Was copy'd with unerring art.

IV.

At last to shew my Maker's name,
God stamp'd his image on my frame,
And in some unknown moment join'd
The finish'd members to the mind.

V.

There the young seeds of thought began,
And all the passions of the man:
Great God, our infant-nature pays
Immortal tribute to thy praise.

PAUSE.

VI.

Lord, since in my advancing age
I've acted on life's busy stage,
Thy thoughts of love to me surmount
The pow'r of numbers to recount.

VII.

I could survey the ocean o'er,
And count each sand that makes the shore,
Before my swiftest thoughts could trace
The num'rous wonders of thy grace.

VIII.

These on my heart are still impress'd,
With these I give my eyes to rest;
And at my waking hour I find
God and his love possess my mind.

PSALM CXXXIX. Third Part.
Long Meter.

*Sincerity profess, and grace try'd; or, The
heart-searching God.*

I.

MY God, what inward grief I feel
When impious men transgress thy
will!

I mourn to hear their lips profane,
Take thy tremendous name in vain.

II.

Does not my soul detest and hate
The sons of malice and deceit?
Those that oppose thy laws and thee,
I count them enemies to me.

III.

Lord, search my soul, try ev'ry thought;
Tho' my own heart accuse me not
Of walking in a false disguise,
I beg the trial of thine eyes.

IV.

Doth secret mischief lurk within?
Do I indulge some unknown sin?
O turn my feet when-e'er I stray,
And lead me in thy perfect way.

In this noble psalm I have not refused the aid of my predecessors, chiefly Mr. Tate. In some places where I have borrowed, I hope I have improved the verse: And in others, my own design constrained me to leave out the words of a more poetic sound, such as, infernal plains, morning's wings, western main, sable wings of night, shapeless embryo, maze of life, &c. yet I have endeavoured to maintain the spirit of the psalmist in plainer language.

The epiphonema or the burden of the song that I have inserted three times in the first part, was not introduced by any means to add beauty to the poem, but merely to reduce it to convenient lengths for singing, which has too often confined the ode and debased it.

PSALM

PSALM CXXXIX. First Part.
Common Meter.

God is every where.

I.

IN all my vast concerns with thee
In vain my soul wou'd try
To shun thy presence, Lord, or flee
The notice of thine eye.

II.

Thy all-surrounding sight surveys
My rising and my rest,
My public walks, my private ways,
And secrets of my breast.

III.

My thoughts lie open to the Lord
Before they're form'd within;
And ere my lips pronounce the word,
He knows the sense I mean.

IV.

O wondrous knowledge, deep and high!
Where can a creature hide?
Within thy circling arms I lie,
Beset on ev'ry side.

V.

So let thy grace surround me still,
And like a bulwark prove,
To guard my soul from ev'ry ill,
Secur'd by sov'reign love.

PAUSE.

VI.

Lord, where shall guilty souls retire,
Forgotten and unknown?
In hell they meet thy dreadful fire,
In heav'n thy glorious throne.

VII.

Should I suppress my vital breath
To 'scape the wrath divine,
Thy voice would break the bars of death,
And make the grave resign.

VIII.

If wing'd with beams of morning-light
I fly beyond the west,
Thy hand, which must support my flight,
Would soon betray my rest,

IX.

If o'er my sins I think to draw
The curtains of the night,
Those flaming eyes that guard thy law
Wou'd turn the shades to light.

X.

The beams of noon, the midnight hour
Are both alike to thee:
O may I ne'er provoke that pow'r
From which I cannot flee!

PSALM CXXXIX. Second Part.
Common Meter.

The wisdom of God in the formation of man.

I.

WHen I with pleasing wonder stand,
And all my frame survey,
Lord, 'tis thy work: I own, thy hand
Thus built my humble clay.

II.

Thy hand my heart and reins possess
Where unborn nature grew,
Thy wisdom all my features trac'd,
And all my members drew.

III.

Thine eye with nicest care survey'd
The growth of ev'ry part;
Till the whole scheme thy thoughts had
laid
Was copy'd by thy art.

IV.

Heav'n, earth, and sea, and fire, and wind
Shew me thy wondrous skill;
But I review myself and find
Diviner wonders still.

V.

Thy awful glories round me shine,
My flesh proclaims thy praise;
Lord, to thy works of nature join
Thy miracles of grace.

PSALM

PSALM CXXXIX. 14, 17, 18.

Third Part. Common Meter.

The mercies of God innumerable.

An evening psalm.

I.

LORD, when I count thy mercies o'er,
They strike me with surprise;
Not all the sands that spread the shore
To equal numbers rise.

II.

My flesh with fear and wonder stands,
The product of thy skill,
And hourly blessings from thy hands
Thy thoughts of love reveal.

III.

These on my heart by night I keep;
How kind, how dear to me!
O may the hour that ends my sleep
Still find my thoughts with thee.

PSALM CXLI. verses 2, 3, 4, 5.

Watchfulness and brotherly reproof.

A morning or evening psalm.

I.

MY God, accept my early vows,
Like morning-incense in thine house,
And let my nightly worship rise
Sweet as the evening sacrifice.

II.

Watch o'er my lips, and guard them, Lord,
From every rash and heedless word;
Nor let my feet incline to tread
The guilty path where sinners lead.

III.

O may the righteous, when I stray,
Smite and reprove my wand'ring way!
Their gentle words, like ointment shed,
Shall never bruise, but cheer my head.

IV.

When I behold them prest with grief,
I'll cry to heav'n for their relief;
And by my warm petitions prove
How much I prize their faithful love.

PSALM CXLII.

God is the hope of the helpless.

I.

TO God I made my sorrows known,
From God I sought relief;
In long complaints before his throne
I pour'd out all my grief.

II.

My soul was overwhelm'd with woes,
My heart began to break;
My God who all my burdens knows,
He knows the way I take.

III.

On ev'ry side, I cast mine eye,
And found my helpers gone,
While friends and strangers past me by
Neglected or unknown.

IV.

Then did I raise a louder cry,
And call'd thy mercy near,
"Thou art my portion when I die,
"Be thou my refuge here.

V.

Lord, I am brought exceeding low,
Now let thine ear attend,
And make my foes who vex me know
I've an almighty friend.

VI.

From my sad prison set me free,
Then shall I praise thy name,
And holy men shall join with me
Thy kindness to proclaim.

PSALM CXLIII.

Complaint of heavy afflictions in mind and body.

I.

MY righteous judge, my gracious
God,
Hear when I spread my hands abroad,
And cry for succour from thy throne,
O make thy truth and mercy known.

II.

Let judgment not against me pass;
Behold thy servant pleads thy grace:

Should

Should justice call us to thy bar,
No man alive is guiltless there.

III.

Look down in pity, Lord, and see
The mighty woes that burden me;
Down to the dust my life is brought,
Like one long bury'd and forgot.

IV.

I dwell in darkness and unseen;
My heart is desolate within:
My thoughts in musing silence trace
The ancient wonders of thy grace.

V.

Thence I derive a glimpse of hope
To bear my sinking spirits up;
I stretch my hands to God again,
And thirst like parched lands for rain.

VI.

For thee I thirst, I pray, I mourn;
When will thy smiling face return?
Shall all my joys on earth remove?
And God for ever hide his love?

VII.

My God, thy long delay to save
Will sink thy pris'ner to the grave;
My heart grows faint, and dim mine eye;
Make haste to help before I die.

VIII.

The night is witness to my tears,
Distressing pains, distressing fears;
O might I hear thy morning-voice,
How would my weary'd pow'rs rejoice!

IX.

In thee I trust, to thee I sigh,
And lift my heavy soul on high;
For thee sit waiting all the day,
And wear the tiresome hours away.

X.

Break off my fetters, Lord, and show
Which is the path my feet shou'd go;
If snares and foes beset the road,
I flee to hide me near my God.

XI.

Teach me to do thy holy will,
And lead me to thy heav'nly hill:
Let the good Spirit of thy love
Conduct me to thy courts above.

XII.

Then shall my soul no more complain,
The tempter then shall rage in vain;
And flesh, that was my foe before,
Shall never vex my spirit more.

PSALM CXLIV. First Part.
verse 1, 2.

Assistance and victory in the spiritual warfare.

I.

FOR ever blessed be the Lord,
My saviour and my shield;
He sends his Spirit with his word
To arm me for the field.

II.

When sin and hell their force unite,
He makes my soul his care,
Instructs me to the heav'nly fight,
And guards me thro' the war.

III.

A friend and helper so divine
Doth my weak courage raise;
He makes the glorious vict'ry mine,
And his shall be the praise.

The sense of a great part of this psalm is found often repeated in the book of psalms. I have therefore only taken three small parts of it, and formed three distinct hymns on very different subjects.

PSALM CXLIV. Second Part.
verses 3, 4, 5, 6.

The vanity of man, and condescension of God.

I.

LORD, what is man, poor feeble man,
Born of the earth at first?
His life a shadow, light and vain,
Still hastening to the dust.

II.

O what is feeble dying man
Or any of his race,
That God should make it his concern
To visit him with grace?

III.

That God who darts his lightnings down,
Who shakes the worlds above,

And

And mountains tremble at his frown,
How wondrous is his love!

PSALM CXLIV. Third Part.
verse 12—15.

Grace above Riches; or, The happy Nation.

I.

HAPPY the city, where their sons
Like pillars round a palace set,
And daughters bright as polish'd stones
Give strength and beauty to the state.

II.

Happy the country, where the sheep,
Cattle, and corn have large increase;
Where men securely work or sleep,
Nor sons of plunder break the peace.

III.

Happy the nation thus endow'd,
But more divinely blest are those
On whom the all-sufficient God
Himself with all his grace bestows.

PSALM CXLIV. Long Meter.
The Greatness of God.

I.

MY God, my king, thy various praise
Shall fill the remnant of my days;
Thy grace employ my humble tongue
Till death and glory raise the song.

II.

The wings of ev'ry hour shall bear
Some thankful tribute to thine ear;
And ev'ry setting sun shall see
New works of duty done for thee.

III.

Thy truth and justice I'll proclaim;
Thy bounty flows, an endless stream;
Thy mercy swift; thine anger slow,
But dreadful to the stubborn foe.

IV.

Thy works with sov'reign glory shine,
And speak thy majesty divine;
Let Britain round her shores proclaim
The sound and honour of thy name.

V.

Let distant times and nations raise
The long succession of thy praise;

VOL. IV.

And unborn ages make my song
The joy and labour of their tongue.

VI.

But who can speak thy wondrous deeds?
Thy greatness all our thoughts exceeds;
Vast and unsearchable thy ways,
Vast and immortal be thy praise.

The verses of this psalm are here transposed in this manner, namely, 1, 2, 7, 8, 5, 6, 4, 3.

PSALM CXLV. 1—7. 11—13.

First Part.

The Greatness of God.

I.

LONG as I live I'll bless thy name,
My king, my God of love;
My work and joy shall be the same
In the bright world above.

II.

Great is the Lord, his pow'r unknown,
And let his praise be great:
I'll sing the honours of thy throne,
Thy works of grace repeat.

III.

Thy grace shall dwell upon my tongue;
And while my lips rejoice,
The men that hear my sacred song
Shall join their chearful voice.

IV.

Fathers to sons shall teach thy name,
And children learn thy ways;
Ages to come thy truth proclaim,
And nations sound thy praise.

V.

Thy glorious deeds of ancient date
Shall thro' the world be known;
Thine arm of pow'r, thy heav'nly state
With public splendor shown.

VI.

The world is manag'd by thy hands,
Thy saints are rul'd by love;
And thine eternal kingdom stands,
Tho' rocks and hills remove.

PSALM CXLV. Second Part.

The Goodness of God.

I.

SWEET is the memory of thy grace,
My God, my heav'nly king;

Let

Let age to age thy righteousness
In sounds of glory sing.

II.

God reigns on high, but not confines
His goodness to the skies;
Thro' the whole earth his bounty shines,
And ev'ry want supplies.

III.

With longing eyes thy creatures wait
On thee for daily food;
Thy lib'ral hand provides their meat,
And fills their mouths with good.

IV.

How kind are thy compassions, Lord!
How slow thine anger moves!
But soon he sends his pard'ning word
To cheer the souls he loves.

V.

Creatures with all their endless race
Thy pow'r and praise proclaim;
But saints that taste thy richer grace
Delight to bless thy name.

The verses of this psalm are here transposed thus,
7, 9, 15, 16, 8, 10.

PSALM CXLV. 14, 17, &c.

Third Part.

Mercy to sufferers; or, God bearing Prayer.

I.

LET ev'ry tongue thy goodness speak,
Thou sov'reign Lord of all;
Thy strengthening hands uphold the weak,
And raise the poor that fall.

II.

When sorrow bows the spirit down,
Or virtue lies distressed
Beneath some proud oppressor's frown,
Thou giv'st the mourners rest.

III.

The Lord supports our tott'ring days,
And guides our giddy youth;
Holy and just are all his ways,
And all his words are truth.

IV.

He knows the pains his servants feel,
He hears his children cry,
And their best wishes to fulfil
His grace is ever nigh.

V.

His mercy never shall remove
From men of heart sincere;
He saves the souls whose humble love
Is join'd with holy fear.

VI.

[His stubborn foes his sword shall slay,
And pierce their hearts with pain;
But none that serve the Lord shall say,
"They fought his aid in vain.]

VII.

[My lips shall dwell upon his praise,
And spread his fame abroad;
Let all the sons of Adam raise
The honours of their God.]

The various transpositions that I have made in several parts of this psalm, were necessary to divide it into proper lengths for public worship, and to reduce the verses of a like sense together.

PSALM CXLVI. Long Meter.

Praise to God for his Goodness and Truth.

I.

PRAISE ye the Lord, my heart shall
join
In work so pleasant, so divine,
Now while the Flesh is mine abode,
And when my soul ascends to God.

II.

Praise shall employ my noblest pow'rs
While immortality endures:
My days of praise shall ne'er be past,
While life and thought, and being last.

III.

Why should I make a man my trust?
Princes must die and turn to dust;
Their breath departs, their pomp and pow'r
And thoughts all vanish in an hour.

IV.

Happy the man whose hopes rely
On *Israel's* God: he made the sky,
And earth and seas, with all their train,
And none shall find his promise vain.

V.

His truth for ever stands secure;
He saves th'oppressed, he feeds the poor:
He sends the lab'ring conscience peace,
And grants the pris'ner sweet release.

VI.

VI.

The Lord hath eyes to give the blind;
The Lord supports the sinking mind:
He helps the stranger in distress,
The widow and the fatherless.

VII.

He loves his saints; he knows them well,
But turns the wicked down to hell:
Thy God, O Zion, ever reigns;
Praise him in everlasting strains.

This psalm consists so much of single sentences, that a small and easy transposition of the verses, with a very few lines added, will afford a meter to the tune of the cxliith psalm, with a repetition of the first stanza at the end to complete the tune, as follows.

PSALM CXLVI. as the cxliith Psalm.

Praise to God for his Goodness and Truth.

I.

I'LL praise my maker with my breath;
And when my voice is lost in Death
Praise shall employ my nobler pow'rs:
My days of praise shall ne'er be past
While life and thought and being last,
Or immortality endures.

II.

Why should I make a man my trust?
Princes must die and turn to dust:
Vain is the help of flesh and blood:
Their breath departs, their pomp and pow'r
And thoughts all vanish in an hour,
Nor can they make their promise good.

III.

Happy the man whose hopes rely
On Israel's God: he made the sky,
And earth and seas with all their train;
His truth for ever stands secure;
He saves th'oppressed, he feeds the poor,
And none shall find his promise vain.

IV.

The Lord hath eyes to give the blind;
The Lord supports the sinking mind;
He sends the lab'ring conscience peace,
He helps the stranger in distress,
The widow and the fatherless,
And grants the pris'ner sweet release.

V.

He loves his saints; he knows them well,
But turns the wicked down to hell;

Thy God, O Zion, ever reigns:
Let ev'ry tongue, let ev'ry age
In this exalted work engage;
Praise him in everlasting strains.

VI.

I'll praise him while he lends me breath,
And when my voice is lost in death
Praise shall employ my nobler pow'rs:
My days of praise shall ne'er be past
While life and thought and being last,
Or immortality endures.

PSALM CXLVII. First Part.

The Divine Nature, Providence and Grace.

I.

PRAISE ye the Lord: 'tis good to raise
Our hearts and voices in his praise:
His nature and his works invite
To make this duty our delight.

II.

The Lord builds up Jerusalem,
And gathers nations to his name:
His mercy melts the stubborn soul,
And makes the broken spirit whole.

III.

He form'd the stars, those heav'nly flames,
He counts their numbers, calls their names:
His wisdom's vast, and knows no bound,
A deep where all our thoughts are drown'd.

IV.

Great is our Lord, and great his might;
And all his glories infinite:
He crowns the meek, rewards the just,
And treads the wicked to the dust.

PAUSE.

V.

Sing to the Lord, exalt him high,
Who spreads his cloud all round the sky;
There he prepares the fruitful rain,
Nor lets the drops descend in vain.

VI.

He makes the grass the hills adorn,
And clothes the smiling fields with corn;

The Beasts with food his hands supply,
And the young ravens when they cry.

VII.

What is the creature's skill or force,
The sprightly man, the warlike horse,
The nimble wit, the active limb?
All are too mean delights for him.

VIII.

But faints are lovely in his sight;
He views his children with delight:
He sees their hope, he knows their fear;
And looks and loves his image there.

PSALM CXLVII. Second Part.

Summer and Winter.

A Song for Great Britain.

I.

O Britain, praise thy mighty God,
And make his honours known abroad;
He bid the ocean round thee flow;
Not bars of brass could guard thee so.

II.

Thy children are secure and blest;
Thy shores have peace, thy cities rest:
He feeds thy sons with finest wheat,
And adds his blessing to their meat.

III.

Thy changing seasons he ordains,
Thine early and thy later rains:
His flakes of snow like wool he sends,
And thus the springing corn defends.

IV.

With hoary frost he strews the ground:
His hail descends with clatt'ring sound:
Where is the man so vainly bold,
That dares defy his dreadful cold?

V.

He bids the southern breezes blow,
The ice dissolves, the waters flow:
But he hath nobler works and ways
To call the Britons to his praise.

VI.

To all the isle his laws are shown,
His gospel thro' the nation known;
He hath not thus reveal'd his word
To ev'ry land: Praise ye the Lord.

PSALM CXLVII. 7—9. 13—18.
Common Meter.

The Seasons of the Year.

I.

WITH songs and honours sounding
loud
Address the Lord on high:
Over the heav'ns he spreads his cloud,
And waters veil the sky.

II.

He sends his show'rs of blessing down
To cheer the plains below;
He makes the grass the mountains crown,
And corn in valleys grow.

III.

He gives the grazing ox his meat,
He hears the ravens cry;
But man, who tastes his finest wheat,
Should raise his honours high.

IV.

His steady counsels change the face
Of the declining year;
He bids the sun cut short his race,
And wintry days appear.

V.

His hoary frost, his fleecy snow
Descend and clothe the ground;
The liquid streams forbear to flow,
In icy fetters bound.

VI.

When from his dreadful stores on high
He pours the rattling hail,
The wretch that dares this God defy
Shall find his courage fail.

VII.

He sends his word and melts the snow,
The fields no longer mourn;
He calls the warmer gales to blow,
And bids the spring return.

VIII.

The changing wind, the flying cloud
Obey his mighty word:
With songs and honours sounding loud
Praise ye the sov'reign Lord.

PSALM

PSALM CXLVIII. Proper Meter.

Praise to God from all Creatures.

I.

YE tribes of *Adam*, join
With heav'n, and earth, and seas,
And offer notes divine
To your creator's praise:
Ye holy throng
Of angels bright
In worlds of light
Begin the song.

II.

Thou sun with dazzling rays,
And moon that rules the night,
Shine to your maker's praise,
With stars of twinkling light:
His pow'r declare,
Ye floods on high,
And clouds that fly
In empty air.

III.

The shining worlds above
In glorious order stand,
Or in swift courses move
By his supreme command:
He spake the word,
And all their frame
From nothing came
To praise the Lord.

IV.

He mov'd their mighty wheels
In unknown ages past,
And each his word fulfils
While time and nature last.
In diff'rent ways
His works proclaim
His wondrous name,
And speak his praise.

PAUSE.

V.

Let all the earth-born race
And monsters of the deep,
The fish that cleave the seas,
Or in their bosom sleep,
From sea and shore
Their tribute pay,
And still display
Their maker's pow'r.

VI.

Ye vapours, hail, and snow,
Praise ye th' Almighty Lord,
And stormy winds that blow,
To execute his word:
When lightnings shine,
Or thunders roar,
Let earth adore
His hand divine.

VII.

Ye mountains near the skies,
With lofty cedars there,
And trees of humbler size,
That fruit in plenty bear;
Beasts wild and tame
Birds, flies, and worms
In various forms
Exalt his name.

VIII.

Ye kings, and judges, fear
The Lord, the sov'reign king;
And while you rule us here,
His heav'nly honours sing:
Nor let the dream
Of pow'r and state
Make you forget
His pow'r supreme.

IX.

Virgins and youth engage
To sound his praise divine,
While infancy and age
Their feeble voices join:
Wide as he reigns
His name be sung
By ev'ry tongue
In endless strains.

X.

Let all the nations fear
The God that rules above,
He brings his people near,
And makes them taste his love:
While earth and sky
Attempt his praise,
His saints shall raise
His honours high.

PSALM CXLVIII. Paraphras'd in
Long Meter.

Universal Praise to God.

I.

L OUD Hallelujahs to the Lord,
From distant worlds where creatures dwell:
Let heav'n begin the solemn word,
And sound it dreadful down to hell.

Note, This psalm may be sung to the tune of the old cxiith or cxviiith psalm, if these two lines be added to every stanza, namely,

Each of his works his name displays,
But they can ne'er fulfil the praise.
Otherwise it must be sung to the usual tunes of the Long Meter.

II.

The Lord! how absolute he reigns!
Let every angel bend the knee;
Sing of his love in heav'nly strains,
And speak how fierce his terrors be.

III.

High on a throne his glories dwell,
An awful throne of shining bliss:
Fly thro' the world, O sun, and tell
How dark thy beams compar'd to his.

IV.

Awake ye tempests, and his fame
In sounds of dreadful praise declare,
And the sweet whisper of his name
Fill ev'ry gentler breeze of air.

V.

Let clouds, and winds, and waves agree
To join their praise with blazing fire;
Let the firm earth and rolling sea
In this eternal song conspire.

VI.

Ye flow'ry plains, proclaim his skill;
Valleys lie low before his eye;
And let his praise from ev'ry hill
Rise tuneful to the neighb'ring sky.

VII.

Ye stubborn oaks, and stately pines,
Bend your high branches and adore:
Praise him, ye beasts, in diff'rent strains;
The lamb must bleat, the lion roar.

VIII.

Birds, ye must make his praise your theme,
Nature demands a song from you:
While the dumb fish that cut the stream
Leap up and mean his praises too.

IX.

Mortals, can you refrain your tongue,
When nature all around you sings?
O for a shout from old and young,
From humble swains, and lofty kings!

X.

Wide as his vast dominion lies
Make the creator's name be known;
Loud as his thunder shout his praise,
And sound it lofty as his throne.

XI.

Jehovah! 'tis a glorious word,
O may it dwell on ev'ry tongue!
But saints who best have known the Lord
Are bound to raise the noblest song.

XII.

Speak of the wonders of that love
Which *Gabriel* plays on ev'ry chord:
From all below and all above,
Loud Hallelujahs to the Lord.

PSALM CXLVIII. Short Meter.

Universal Praise.

I.

L ET ev'ry creature join
To praise th' eternal God;
Ye heav'nly hosts, the song begin,
And sound his name abroad.

II.

Thou sun with golden beams,
And moon with paler rays,
Ye starry lights, ye twinkling flames,
Shine to your maker's praise.

III.

He built those worlds above,
And fix'd their wondrous frame;
By his command they stand or move,
And ever speak his name.

IV.

Ye vapours, when ye rise,
Or fall in show'rs or snow,

Ye

Ye thunders murm'ring round the skies,
His pow'r and glory show.

V.

Wind, hail, and flashing fire,
Agree to praise the Lord,
When ye in dreadful storms conspire
To execute his word.

VI.

By all his works above
His honours be exprest;
But saints, that taste his saving love,
Should sing his praises best.

PAUSE. I.

VII.

Let earth and ocean know
They owe their maker's praise;
Praise him, ye watry worlds below,
And monsters of the seas.

VIII.

From mountains near the sky
Let his high praise resound,
From humble shrubs and cedars high,
And vales and fields around.

IX.

Ye lions of the wood,
And tamer beasts that graze,
Ye live upon his daily food,
And he expects your praise.

X.

Ye birds of lofty wing,
On high his praises bear;
Or sit on flow'ry boughs, and sing
Your maker's glory there.

XI.

Ye creeping ants and worms,
His various wisdom show,
And flies in all your shining swarms,
Praise him that drest you so.

XII.

By all the earth-born race
His honours be exprest,
But saints that know his heav'nly grace
Should learn to praise him best.

PAUSE. II.

XIII.

Monarchs of wide command,
Praise ye th' eternal king

Judges adore that sov'reign hand
Whence all your honours spring.

XIV.

Let vig'rous youth engage
To sound his praises high;
While growing babes and with'ring age
Their feebl' voices try.

XV.

United zeal be shown,
His wondrous fame to raise;
God is the Lord: his name alone
Deserves our endless praise.

XVI.

Let nature join with art,
And all pronounce him blest;
But saints that dwell so near his heart,
Should sing his praises best.

PSALM CXLIX.

*Praise God, all his saints; or, The saints
judging the world.*

I.

ALL ye that love the Lord rejoice,
And let your songs be new;
Amidst the church with chearful voice
His later wonders shew.

II.

The Jews, the people of his grace,
Shall their redeemer sing;
And Gentile nations join the praise,
While Zion owns her king.

III.

The Lord takes pleasure in the just,
Whom sinners treat with scorn:
The meek that lie despis'd in dust
Salvation shall adorn.

IV.

Saints should be joyful in their king,
Ev'n on a dying bed:
And like the souls in glory sing,
For God shall raise the dead.

V.

Then his high praise shall fill their tongues,
Their hands shall wield the sword;
And vengeance shall attend their songs,
The vengeance of the Lord.

VI.

VI.

When *Christ* the judgment-seat ascends,
And bids the world appear,
Thrones are prepar'd for all his friends,
Who humbly lov'd him here.

VII.

Then shall they rule with iron rod
Nations that dar'd rebel;
And join the sentence of their God,
On tyrants doom'd to hell.

VIII.

The royal sinners bound in chains,
New triumphs shall afford;
Such honour for the saints remains:
Praise ye, and love the Lord.

This psalm seems to be written to encourage the Jews in their wars against the heathen princes of *Canaan*, who were divinely sentenced to destruction: But the four last verses of it have been too much abused in later ages to promote sedition and disturbance in the state; so that I chose to refer this honour, that is here given to all the saints, to the day of judgment, according to those expressions in the new testament, *Matt. xix. 28.* "Ye shall sit on twelve thrones, judging the tribes, &c." *1 Cor. vi. 3.* "We shall judge angels," *Rev. ii. 27.* and *iii. 21.* "I will give him power over the nations, he shall rule them with a rod of iron, &c."

PSALM CL. I, 2, 6.

A song of praise.

I.

IN God's own house pronounce his praise,
His grace he there reveals:
To heav'n your joy and wonder raise,
For there his glory dwells.

II.

Let all your sacred passions move,
While you rehearse his deeds;
But the great work of saving love
Your highest praise exceeds.

III.

All that have motion, life, and breath,
Proclaim your maker blest:
Yet when my voice expires in death,
My soul shall praise him best.

The greatest part of this psalm suits not my chief design; I have therefore imitated only the two first verses and the last in a short doxology, or song of praise.

Yet since the christian doxology is more used in christian assemblies, I have added that also.

The CHRISTIAN DOXOLOGY.
Long Meter.

TO God the Father, God the Son,
And God the Spirit, three in one,
Be honour, praise, and glory given
By all on earth, and all in heav'n.

Common Meter.

LET God the Father and the Son,
And Spirit, be ador'd,
Where there are works to make him known,
Or saints that love the Lord.

Common Meter, where the tune includes two stanzas.

I.

THE God of mercy be ador'd,
Who calls our souls from death,
Who saves by his redeeming word,
And new-creating breath.

II.

To praise the Father, and the Son,
And Spirit, all divine,
The one in three, and three in one,
Let saints and angels join.

Short Meter.

YE angels round the throne,
And saints that dwell below,
Worship the Father, praise the Son,
And bless the Spirit too.

As the cxiiiith psalm.

NOW to the great and sacred Three,
The Father, Son, and Spirit be
Eternal praise and glory giv'n,
Thro' all the worlds where God is known,
By all the angels near the throne,
And all the saints in earth and heav'n.

As the cxlviiiith psalm.

TO God the Father's throne
Perpetual honours raise,
Glory to God the Son,
To God the Spirit praise:
With all our pow'rs,
Eternal king,
Thy name we sing,
While faith adores.

HYMNS

H Y M N S

A N D

SPIRITUAL SONGS,

In Three BOOKS.

- I. Collected from the SCRIPTURES.
- II. Composed on DIVINE SUBJECTS.
- III. Prepared for the LORD'S SUPPER.

And they sung a new song, saying, Thou art worthy, &c. for thou wast slain, and hast redeemed us, &c. Rev. v. 9.

Soliti essent (id est, Christiani) convenire, carmenque Christo quasi Deo dicere. Plinius in Epist.

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U

H Y M N S

A N D

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Printed by J. B. Smith, at the Press of the American Bible Society, No. 10, South Second Street, Philadelphia, 1838.

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Vol. IV.

T H E P R E F A C E.

WHILE we sing the praises of our God in his church, we are employed in that part of worship which of all others is the nearest akin to heaven; and it is pity that this, of all others, should be perform'd the worst upon earth. The gospel brings us nearer to the heavenly state than all the former dispensations of God amongst man: And in these last days of the gospel we are brought almost within sight of the kingdom of our Lord; yet we are very much unacquainted with the songs of the *New Jerusalem*, and unpractised in the work of praise. To see the dull indifference, the negligent and the thoughtless air, that sits upon the faces of a whole assembly, while the psalm is on their lips, might tempt even a charitable observer to suspect the fervency of inward religion; and it is much to be feared, that the minds of most of the worshippers are absent or unconcerned. Perhaps the modes of preaching in the best churches, still want some degrees of reformation; nor are the methods of prayer so perfect, as to stand in need of no correction or improvement: but of all our religious solemnities, *psalmody* is the most unhappily managed: That every action, which should elevate us to the most delightful and divine sensations, doth not only flat our devotion, but too often awaken our regret, and touches all the springs of uneasiness within us.

I have been long convinced, that one great occasion of this evil arises from the matter and words to which we confine all our songs. Some of them are almost opposite to the spirit of the gospel; many of them foreign to the state of the New Testament, and widely different from the present circumstances of christians. Hence it comes to pass, that when spiritual affections are excited within us, and our souls are raised a little above this earth in the beginning of a psalm, we are checked on a sudden in our ascent toward heaven, by some expressions that are most suited to the days of carnal ordinances, and fit only to be sung in the worldly sanctuary. When we are just entering into an evangelic frame, by some of the glories of the gospel presented in the brightest figures of *Judaism*, yet the very next line perhaps which the clerk parcels out unto us, hath something in it so extremely *Jewish* and cloudy, that darkens our sight of God the Saviour. Thus, by keeping too close to *David* in the house of God, the vail of *Moses* is thrown over our hearts. While we are kindling into divine love by the meditations of the loving kindness of God, and the multitude of his tender mercies, within a few verses some dreadful curse against men is proposed to our lips; that God would add iniquity unto their iniquity, nor let them come into his righteousness, but blot them out of the book of the living, Psal. lxxix. 26, 27, 28. which is so contrary to the new commandment of loving our enemies; and even

under the Old Testament is best accounted for, by referring it to the spirit of prophetic vengeance. Some sentences of the psalmist, that are expressive of the temper of our own hearts, and the circumstances of our lives, may compose our spirits to seriousness, and allure us to a sweet retirement within ourselves; but we meet with a following line, which so peculiarly belongs but to one action or hour of the life of *David* or of *Asaph*, that breaks off our song in the midst; our consciences are affrighted, lest we should speak a falsehood unto God: Thus the powers of our souls are shocked on a sudden, and our spirits ruffled, before we have time to reflect that this may be sung only as a history of ancient saints; and, perhaps, in some instances, that *Salvo* is hardly sufficient neither: Besides, it almost always spoils the devotion, by breaking the uniform thread of it: For while our lips and our hearts run on sweetly together, applying the words to our own case, there is something of divine delight in it; but at once we are forced to turn off the application abruptly, and our lips speak nothing but the heart of *David*. Thus our own hearts are as it were forbid the pursuit of the song, and then the harmony and the worship grow dull of mere necessity.

Many ministers, and many private christians, have long groaned under this inconvenience, and have wished, rather than attempted a reformation: At their importunate and repeated requests I have for some years past devoted many hours of leisure to this service. Far be it from my thoughts to lay aside the book of psalms in public worship; few can pretend so great a value for them as myself: It is the most artful, most devotional and divine collection of poesy; and nothing can be supposed more proper to raise a pious soul to heaven than some parts of that book: never was a piece of experimental divinity so nobly written, and so justly revered and admired: but it must be acknowledged still, that there are a thousand lines in it which were not made for a church in our days, to assume as its own: There are also many deficiencies of light and glory, which our Lord *Jesus* and his apostles have supply'd in the writings of the New Testament; and with this advantage I have composed these spiritual songs, which are now presented to the world. Nor is the attempt vain-glorious or presuming; for in respect of clear evangelical knowledge, "The least in the kingdom of heaven is greater than all the *Jewish* prophets," Matt. xi. 11.

Now let me give a short account of the following compositions.

The greatest part of them are suited to the general state of the gospel, and the most common affairs of christians: I hope there will be very few found but what may properly be used in a religious assembly, and not one of them but may well be adapted to some seasons, either of private or of public worship. The most frequent tempers and changes of our spirit, and conditions of our life, are here copied, and the breathings of our piety expressed according to the variety of our passions, our love, our fear, our hope, our desire, our sorrow, our wonder, and our joy, as they are refined into devotion, and act under the influence and conduct of the blessed Spirit; all conversing with God the Father by the new and living way of access to the throne, even the person and mediation of our Lord *Jesus Christ*. To him also, even to the Lamb that was slain and now lives, I have addressed many a song; for thus doth the holy scripture instruct and teach us to worship, in the various short patterns of christian psalmody described in the *Revelation*. I have avoided the more obscure and controverted points of christianity, that we might all obey the direction of the word of God, and *sing his praises with understanding*, Psal. xlvii. 7. The contentions and distinguishing words of sects and parties are secluded, that whole assemblies

blies might assist at the harmony, and different churches join in the same worship without offence.

If any expressions occur to the reader that savour of an opinion different from his own, yet he may observe, these are generally such as are capable of an extensive sense, and may be used with a charitable latitude. I think it is most agreeable, that what is provided for public singing, should give to sincere consciences as little disturbance as possible. However, where any unpleasing word is found, he that leads the worship may substitute a better; for, blessed be God, we are not confined to the words of any man in our public solemnities.

The whole book is written in four sorts of meter, and fitted to the most common tunes. I have seldom permitted a stop in the middle of a line, and seldom left the end of a line without one, to comport a little with the unhappy mixture of reading and singing, which cannot presently be reform'd. The metaphors are generally sunk to the level of vulgar capacities. I have aim'd at ease of numbers and smoothness of sound, and endeavoured to make the sense plain and obvious. If the verse appears so gentle and flowing as to incur the censure of feebleness, I may honestly affirm, that sometimes it cost me labour to make it so: some of the beauties of poesy are neglected, and some wilfully defac'd: I have thrown out the lines that were too sonorous, and have given an allay to the verse, lest a more exalted turn of thought or language should darken or disturb the devotion of the weakest souls. But hence it comes to pass, that I have been forced to lay aside many hymns after they were finished, and utterly exclude them from this volume, because of the bolder figures of speech that crouded themselves into the verse, and a more unconfined variety of number, which I could not easily restrain.

These, with many other divine and moral composures, are now printed in a second edition of the poems, intitled, *Horæ Lyricæ*; for as in that book I have endeavoured to please and profit the politer part of mankind, without offending the plainer sort of christians, so in this it has been my labour to promote the pious entertainments of souls truly serious, even of the meanest capacity, and at the same time, if possible, not to give disgust to persons of richer sense, and nicer education; and I hope, in the present volume this end will appear to be pursued with much greater happiness than in the first impression of it, though the world assures me the former has not much reason to complain.

The whole is divided into three books.

In the *first*, I have borrowed the sense and much of the form of the song from some particular portions of scripture, and have paraphrased most of the doxologies in the New Testament, that contain any thing in them peculiarly evangelical; and many parts of the Old Testament also, that have a reference to the times of the *Messiah*. In these I expect to be often censured for a too religious observance of the words of scripture, whereby the verse is weakened and debased, according to the judgment of the critics: but as my whole design was to aid the devotion of christians, so more especially in this part: And I am satisfied I shall hereby attain two ends, namely, assist the worship of all serious minds, to whom the expressions of scripture are ever dear and delightful, and gratify the taste and inclination of those who think nothing must be sung unto God but the translations of his own word. Yet you will always find in this paraphrase dark expressions enlightened, and the *Levitical* ceremonies and *Hebrew* forms of speech changed into the worship of the gospel, and explained in the language of our time and nation; and what would not bear such an alteration, is omitted and laid aside. After this manner should I rejoice to see a
good

good part of the book of *Psalms* fitted for the use of our churches; and *David* converted into a christian: but because I cannot persuade others to attempt this glorious work, I have suffered myself to be persuaded to begin it; and have, through divine goodness, already proceeded half way through.

The second part consists of hymns, whose form is of mere human composition; but I hope the sense and materials will always appear divine. I might have brought some text or other, and applied it to the margin of every verse, if this method had been as useful as it was easy. If there be any poems in the book that are capable of giving delight to persons of a more refined taste and polite education, perhaps they may be found in this part; but except they lay aside the humour of criticism, and enter into a devout frame, every ode here already despairs of pleasing. I confess myself to have been too often tempted away from the more spiritual designs I proposed, by some gay and flowery expressions that gratified the fancy; the bright images too often prevailed above the fire of divine affection; and the light exceeded the heat: yet, I hope, in many of them the reader will find, that devotion dictated the song, and the head and hand were nothing but interpreters and secretaries to the heart: nor is the magnificence or boldness of the figures comparable to that divine licence which is found in the eighteenth and sixty-eighth psalms, several chapters of *Job*, and other poetical parts of scripture: and in this respect I may hope to escape the reproof of those who pay a sacred reverence to the holy bible.

I have prepared the third part only for the celebration of the Lord's Supper, that, in imitation of our blessed Saviour, we might sing an hymn after we have partaken of the bread and wine. Here you will find some paraphrases of scripture, and some other compositions. There are above an hundred hymns in the two former parts, that may very properly be used in this ordinance, and sometimes perhaps appear more suitable than any of these last: But there are expressions generally used in these, which confine them only to the table of the Lord; and therefore I have distinguished and set them by themselves.

If the Lord, who inhabits the praises of *Israel*, shall refuse to smile upon this attempt for the reformation of psalmody amongst the churches, yet I humbly hope that his blessed Spirit will make these compositions useful to private christians; and if they may but attain the honour of being esteemed pious meditations, to assist the devout and the retired soul in the exercises of love, faith, and joy, it will be a valuable compensation of my labours: my heart shall rejoice at the notice of it, and my God shall receive the glory. This was my hope and vow in the first publication; and it is now my duty to acknowledge to him, with thankfulness, how useful he has made these compositions already, to the comfort and edification of societies, and of private persons: and upon the same grounds I have a better prospect, and a bigger hope of much more service to the church, by the large improvements of this edition, if the Lord who dwells in *Zion* shall favour it with his continued blessing.

H Y M N S

H Y M N S

A N D

SPIRITUAL SONGS.

BOOK I.

Collected from the HOLY SCRIPTURES.

I. *A New Song to the Lamb that was slain, Rev. v. 6, 8, 9, 10, 12.*

BEHOLD the glories of the Lamb
Amidst his Father's throne:
Prepare new honours for his name,
And songs before unknown.

Let elders worship at his feet,
The church adore around,
With vials full of odours sweet,
And harps of sweeter sound.

Those are the prayers of the saints,
And these the hymns they raise:
Jesus is kind to our complaints,
He loves to hear our praise.

[Eternal Father, who shall look
Into thy secret will?
Who but the Son shall take that book,
And open ev'ry seal?

He shall fulfil thy great decrees,
The Son deserves it well;
Lo, in his hand the sov'reign keys,
Of heav'n, and death, and hell!]

Now to the Lamb, that once was slain,
Be endless blessings paid;
Salvation, glory, joy remain
For ever on thy head.

Thou hast redeem'd our souls with blood,
Hast set the pris'ners free,
Hast made us kings and priests to God,
And we shall reign with thee.

The worlds of nature and of grace
Are put beneath thy pow'r;
Then shorten these delaying days,
And bring the promis'd hour.

II. *The*

II. *The Deity and Humanity of Christ,*
John i. 1, 3, 14. and Col. i. 16. and
Eph. iii. 9, 10.

I.

ERE the blue heav'ns were stretch'd
abroad,
From everlasting was the Word;
With God he was; the Word was God,
And must divinely be ador'd.

II.

By his own pow'r were all things made;
By him supported all things stand;
He is the whole creation's head,
And angels fly at his command.

III.

Ere sin was born, or Satan fell,
He led the host of morning stars;
(Thy generation who can tell,
Or count the number of thy years?)

IV.

But lo, he leaves those heav'nly forms,
The word descends and dwells in clay,
That he may hold converse with worms,
Dress'd in such feeble flesh as they.

V.

Mortals with joy beheld his face,
Th' eternal Father's only Son;
How full of truth! how full of grace!
When thro' his eyes the Godhead shone!

VI.

Arch-angels leave their high abode,
To learn new myst'ries here; and tell
The loves of our descending God,
The glories of *Emanuel*.

III. *The Nativity of Christ.* Luke i. 30,
Ec. Luke ii. 10, Ec.

I.

BEHOLD, the grace appears,
The promise is fulfil'd;
Mary the wondrous virgin bears,
And Jesus is the child.

II.

[The Lord, the highest God,
Calls him his only Son;
He bids him rule the lands abroad,
And gives him *David's* throne.

III.

O'er Jacob shall he reign
With a peculiar sway;
The nations shall his grace obtain,
His kingdom ne'er decay.]

IV.

To bring the glorious news,
A heav'nly form appears;
He tells the shepherds of their joys,
And banishes their fears.

V.

"Go, humble swains, said he,
"To *David's* city fly;
"The promis'd infant, born to day,
"Doth in a manger lie.

VI.

"With looks and hearts serene
"Go visit *Christ* your king;
And straight a flaming troop was seen:
The shepherds heard them sing.

VII.

"Glory to God on high!
"And heav'nly peace on earth,
"Good-will to men, to angels joy,
"At the Redeemer's birth."

VIII.

[In worship so divine
Let saints employ their tongues,
With the celestial host we join,
And loud repeat their songs;

IX.

"Glory to God on high!
"And heav'nly peace on earth,
"Good-will to men, to angels joy,
"At our Redeemer's birth!"]

IV. Referred to the *112* psalm.

V. *Submission to afflictive Providences.*
Job i. 21.

I.

NAKED as from the earth we came,
And crept to life at first,
We to the earth return again,
And mingle with our dust.

II.

The dear delights we here enjoy,
And fondly call our own,

Are

Are but short favours borrow'd now,
To be repaid anon.

III.

'Tis God that lifts our comforts high,
Or sinks them in the grave,
He gives, and (blessed be his name!)
He takes but what he gave.

IV.

Peace, all our angry passions then,
Let each rebellious sigh
Be silent at his sov'reign will,
And ev'ry murmur die.

V.

If smiling mercy crown our lives,
Its praises shall be spread,
And we'll adore the justice too
That strikes our comforts dead.

VI. *Triumph over Death*, Job xix. 25,
26, 27.

I.

GREAT God, I own thy sentence just,
And nature must decay;
I yield my body to the dust,
To dwell with fellow-clay.

II.

Yet faith may triumph o'er the grave,
And trample on the tombs:
My *Jesus*, my Redeemer lives,
My God, my Saviour comes.

III.

The mighty conqueror shall appear
High on a royal seat,
And death, the last of all his foes,
Lie vanquish'd at his feet.

IV.

Tho' greedy worms devour my skin,
And gnaw my wasting flesh,
When God shall build my bones again,
He clothes them all afresh:

V.

Then shall I see thy lovely face
With strong immortal eyes,
And feast upon thy unknown grace
With pleasure and surprise.

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VII. *The Invitation of the Gospel*, or,
Spiritual Food and Clothing, Isa. lv.
1, 2, &c.

I.

LET ev'ry mortal ear attend,
And ev'ry heart rejoice,
The trumpet of the gospel sounds
With an inviting voice.

II.

Ho! all ye hungry starving souls,
That feed upon the wind,
And vainly strive with earthly toys
To fill an empty mind;

III.

Eternal wisdom has prepar'd
A soul-reviving feast,
And bids your longing appetites
The rich provision taste.

IV.

Ho! ye that pant for living streams,
And pine away and die;
Here you may quench your raging thirst
With springs that never dry.

V.

Rivers of love and mercy here
In a rich ocean join;
Salvation in abundance flows,
Like floods of milk and wine.

VI.

[Ye perishing and naked poor,
Who work with mighty pain,
To weave a garment of your own,
That will not hide your sin;

VII.

Come naked, and adorn your souls
In robes prepar'd by God,
Wrought by the labours of his Son,
And dy'd in his own blood.]

VIII.

Dear God! the treasures of thy love
Are everlasting mines,
Deep as our helpless miseries are,
And boundless as our sins!

IX.

The happy gates of gospel-grace
Stand open night and day;
X
Lord,

Lord, we are come to seek supplies,
And drive our wants away.

VIII. *The Safety and Protection of the Church, Isa. xxvi. 1, 2, 3, 4, 5, 6.*

I.

HOW honourable is the place
Where we adoring stand,
Zion, the glory of the earth,
And beauty of the land!

II.

Bulwarks of mighty grace defend
The city where we dwell;
The walls of strong salvation made,
Defy th' assaults of hell.

III.

Lift up the everlasting gates,
The doors wide open fling;
Enter ye nations, that obey
The statutes of our king.

IV.

Here shall you taste unmingled joys,
And live in perfect peace;
You that have known *Jehovah's* name,
And ventur'd on his grace.

V.

Trust in the Lord, for ever trust,
And banish all your fears:
Strength in the Lord *Jehovah* dwells,
Eternal as his years.

VI.

What tho' the rebels dwell on high,
His arm shall bring them low;
Low as the caverns of the grave
Their lofty heads shall bow.

VII.

On *Babylon* our feet shall tread,
In that rejoicing hour;
The ruins of her walls shall spread
A pavement for the poor.

IX. *The Promises of the Covenant of Grace.*
Isa. lv. 1, 2. Zech. xiii. 1. Micah vii. 19. Ezek. xxxvi. 25, &c.

I.

IN vain we lavish out our lives,
To gather empty wind;

The choicest blessings earth can yield
Will starve a hungry mind.

II.

Come, and the Lord shall feed our souls
With more substantial meat,
With such as saints in glory love,
With such as angels eat.

III.

Our God will ev'ry want supply,
And fill our hearts with peace;
He gives by cov'nant and by oath
The riches of his grace.

IV.

Come, and he'll cleanse our spotted souls,
And wash away our stains
In the dear fountain that his son
Pour'd from his dying veins.

V.

[Our guilt shall vanish all away,
Tho' black as hell before;
Our sins shall sink beneath the sea,
And shall be found no more.

VI.

And lest pollution should o'erspread
Our inward pow'rs again,
His Spirit shall bedew our souls
Like purifying rain.]

VII.

Our heart, that flinty stubborn thing,
That terrors cannot move,
That fears no threatnings of his wrath,
Shall be dissolv'd by love:

VIII.

Or he can take the flint away
That would not be refin'd,
And from the treasures of his grace
Bestow a softer mind.

IX.

There shall his sacred Spirit dwell,
And deep engrave his law,
And ev'ry motion of our souls
To swift obedience draw.

X.

Thus will he pour salvation down,
And we shall render praise:
We the dear people of his love,
And he our God of grace.

X. *The*

X. *The Blessedness of Gospel-Times: or, The Revelation of Christ to Jews and Gentiles, Isa. lii. 7, 8, 9, 10. Matth. xiii. 16, 17.*

I.

HOW beauteous are their feet
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal!

II.

How charming is their voice!
How sweet the tidings are!
Zion, behold thy Saviour King,
He reigns and triumphs here.

III.

How happy are our ears,
That hear this joyful sound,
Which kings and prophets waited for,
And sought, but never found!

IV.

How blessed are our eyes,
That see this heav'nly light;
Prophets and kings desir'd it long,
But dy'd without the sight!

V.

The watchmen join their voice,
And tuneful notes employ;
Jerusalem breaks forth in songs,
And desarts learn the joy.

VI.

The Lord makes bare his arm
Thro' all the earth abroad;
Let ev'ry nation now behold
Their Saviour and their God.

XI. *The Humble enlightened, and carnal Reason humbled: or, The Sovereignty of Grace, Luke x. 21, 22.*

I.

THERE was an hour when Christ
rejoic'd,
And spoke his joy in words of praise;
"Father, I thank thee, mighty God,
Lord of the earth, and heav'ns, and seas.

II.

I thank thy sov'reign pow'r and love,
That crowns my doctrine with success;

And makes the babes in knowledge learn
The heights, and breadths, and lengths
of grace.

III.

But all this glory lies conceal'd
From men of prudence and of wit;
The prince of darkness blinds their eyes,
And their own pride resists the light.

IV.

Father, 'tis thus, because thy will
Chose and ordain'd it should be so;
'Tis thy delight t'abase the proud,
And lay the haughty scorner low.

V.

There's none can know the Father right,
But those who learn it from the Son;
Nor can the Son be well receiv'd
But where the Father makes him known."

VI.

Then let our souls adore our God,
That deals his graces as he please;
Nor gives to mortals an account
Of his actions, or decrees.

XII. *Free Grace in revealing Christ, Luke x. 21.*

I.

JESUS the man of constant grief,
A mourner all his days;
His Spirit once rejoic'd aloud,
And turn'd his joy to praise.

II.

"Father, I thank thy wondrous love,
That hath reveal'd thy Son,
To men unlearned, and to babes
Has made thy gospel known.

III.

The myst'ries of redeeming grace
Are hidden from the wise,
While pride and carnal reas'nings join
To swell and blind their eyes."

IV.

Thus doth the Lord of heav'n and earth
His great decrees fulfil;
And orders all his works of grace
By his own sov'reign will.

X 2

XIII.

XIII. *The Son of God incarnate: or, The Titles and the Kingdom of Christ, Isa. ix. 2, 6, 7.*

I.

THE lands that long in darkness lay,
Now have beheld a heav'nly light;
Nations that sat in death's cold shade
Are blest'd with beams divinely bright.

II.

The virgin's promis'd Son is born;
Behold th' expected child appear:
What shall his names or titles be?
The wonderful, the counsellor.

III.

[This infant is the mighty God,
Come to be suckled and ador'd;
Th' eternal Father, prince of peace,
The son of *David*, and his Lord.]

IV.

The government of earth and seas
Upon his shoulders shall be laid;
His wide dominions shall increase,
And honours to his name be paid.

V.

Jesus the holy child shall sit
High on his father *David's* throne,
Shall crush his foes beneath his feet,
And reign to ages yet unknown.

XIV. *The Triumph of Faith: or, Christ's unchangeable Love, Rom. viii. 33, &c.*

I.

WHO shall the Lord's elect condemn?

'Tis God that justifies their souls,
And mercy, like a mighty stream,
O'er all their sins divinely rolls.

II.

Who shall adjudge the saints to hell?
'Tis *Christ* that suffer'd in their stead;
And the salvation to fulfil,
Behold him rising from the dead.

III.

He lives! he lives! and sits above,
For ever interceding there:
Who shall divide us from his love,
Or what should tempt us to despair?

IV.

Shall persecution, or distress,
Famine, or sword, or nakedness?
He that hath lov'd us, bears us thro',
And makes us more than conqu'rors too.

V.

Faith hath an overcoming pow'r,
It triumphs in the dying hour:
Christ is our life, our joy, our hope,
Nor can we sink with such a prop.

VI.

Not all that men on earth can do,
Nor pow'rs on high, nor pow'rs below,
Shall cause his mercy to remove,
Or wean our hearts from *Christ*, our love.

XV. *Our own weakness, and Christ our Strength, 2 Cor. xii. 7, 9, 10.*

I.

LET me but hear my Saviour say,
Strength shall be equal to the day;
Then I rejoice in deep distress,
Leaning on all-sufficient grace.

II.

I glory in infirmity,
That *Christ's* own pow'r may rest on me:
When I am weak, then am I strong,
Grace is my shield, and *Christ* my song.

III.

I can do all things, or can bear
All suff'rings, if my Lord be there;
Sweet pleasures mingle with the pains,
While his left-hand my head sustains.

IV.

But if the Lord be once withdrawn,
And we attempt the work alone,
When new temptations spring and rise,
We find how great our weakness is.

V.

So *Sampson*, when his hair was lost,
Met the *Philistines* to his cost;
Shook his vain limbs with sad surprise,
Made feeble fight, and lost his eyes.

XVI. *Hosanna to Christ, Matth. xxi. 9. Luke xix. 38, 40.*

I.

HOsanna to the royal son
Of *David's* ancient line!

His

His nature's two, his person one,
Mysterious and divine.

II.

The root of *David* here we find,
And offspring is the same;
Eternity and time are join'd
In our *Emanuel's* name.

III.

Bless'd He that comes to wretched men
With peaceful news from heav'n!
Hosannas of the highest strain
To *Christ* the Lord be giv'n!

IV.

Let mortals ne'er refuse to take
Th' *Hosanna* on their tongues,
Lest rocks and stones should rise, and
Their silence into songs. [break

XVII. *Victory over Death*, 1 Cor. xv.
55, &c.

I.

O For an overcoming faith
To cheer my dying hours,
To triumph o'er the monster death,
And all his frightful pow'rs!

II.

Joyful, with all the strength I have,
My quiv'ring lips should sing,
"Where is thy boasted vict'ry, grave?
And where the monster's sting?"

III.

If sin be pardon'd, I'm secure,
Death hath no sting beside;
The law gives sin its damning pow'r,
But *Christ*, my ransom, dy'd.

IV.

Now to the God of victory
Immortal thanks be paid,
Who makes us conqu'rors while we die,
Through *Christ* our living head.

XVIII. *Blessed are the Dead that die in the*
Lord, Rev. xiv. 13.

I.

HEAR what the voice from heav'n
proclaims
For all the pious dead,

Sweet is the favour of their names,
And soft their sleeping bed.

II.

They die in *Jesus*, and are bless'd;
How kind their slumbers are!
From suff'rings and from sins releas'd,
And freed from ev'ry snare.

III.

Far from this world of toil and strife,
They're present with the Lord;
The labours of their mortal life
End in a large reward.

XIX. *The Song of Simeon: or, Death*
made desirable, Luke i. 27, &c.

I.

LORD, at thy temple we appear,
As happy *Simeon* came,
And hope to meet our Saviour here;
O make our joys the same!

II.

With what divine and vast delight
The good old man was fill'd,
When fondly in his wither'd arms
He clasp'd the holy child;

III.

"Now I can leave this world, he cry'd,
Behold thy servant dies;
I've seen thy great salvation, Lord,
And close my peaceful eyes.

IV.

This is the light prepar'd to shine
Upon the *Gentile* lands,
Thine *Israel's* glory, and their hope,
To break their slavish bands."

V.

[*Jesus!* the vision of thy face
Hath overpow'ring charms!
Scarce shall I feel death's cold embrace,
If *Christ* be in my arms.

VI.

Then will ye hear my heart-strings break,
How sweet my minutes roll!
A mortal paleness on my cheek,
And glory in my soul.]

XX. *Spiritual Apparel, namely, The Robe of Righteousness, and Garments of Salvation, Isa. lxi. 10.*

AWAKE my heart, and my tongue,
Prepare a tuneful voice;
In God, the life of all my joys,
Aloud will I rejoice.

'Tis he adorn'd my naked soul,
And made salvation mine;
Upon a poor polluted worm
He makes his graces shine.

III.

And lest the shadow of a spot
Should on my soul be found,
He took the robe the Saviour wrought,
And cast it all around.

IV.

How far the heav'nly robe exceeds
What earthly princes wear!
These ornaments, how bright they shine!
How white the garments are!

V.

The Spirit wrought my faith and love,
And hope and ev'ry grace;
But Jesus spent his life, to work
The robe of righteousness.

VI.

Strangely, my soul, art thou array'd
By the great sacred three?
In sweetest harmony of praise
Let all thy pow'rs agree.

XXI. *A Vision of the Kingdom of Christ among Men, Rev. xxi. 1, 2, 3, 4.*

I.

LO, what a glorious sight appears
To our believing eyes!
The earth and seas are pass'd away,
And the old rolling skies.

II.

From the third heav'n, where God resides,
That holy, happy place,
The new Jerusalem comes down
Adorn'd with shining grace.

III.

Attending angels shout for joy,
And the bright armies sing,
"Mortals, behold the sacred seat
Of your descending king."

IV.

The God of glory down to men
Removes his bless'd abode;
Men the dear objects of his grace,
And he the loving God.

V.

His own soft hand shall wipe the tears
From ev'ry weeping eye,
And pains, and groans, and griefs, and
And death itself shall die."

VI.

How long, dear Saviour, O how long!
Shall this bright hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day.

XXII and XXIII. Referred to the cxxvth Psalm.

XXIV. *The rich Sinner dying, Psal. xlix. 6, 9. Eccl. viii. 8. Job iii. 14, 15.*

I.

IN vain the wealthy mortals toil,
And heap their shining dust in vain,
Look down and scorn the humble poor,
And boast their lofty hills of gain.

II.

Their golden cordials cannot ease
Their pained hearts or aching heads,
Nor fright, nor bribe, approaching death
From glitt'ring roofs and downy beds.

III.

The ling'ring, the unwilling soul,
The dismal summons must obey,
And bid a long, a sad farewell,
To the pale lumps of lifeless clay.

IV.

Thence they are huddl'd to the grave,
Where kings and slaves have equal
thrones:

Their bones without distinction lie
Amongst the heap of meaner bones.

The rest referred to the xlixth Psalm.
XXV.

XXV. *A Vision of the Lamb*, Rev. v. 6,
7, 8, 9.

I.
ALL mortal vanities be gone,
Nor tempt my eyes, nor tire my
Behold amidst th' eternal throne [ears:
A vision of the Lamb appears.]

II.
[Glory his fleecy robe adorns,
Mark'd with the bloody death he bore;
Sev'n are his eyes, and sev'n his horns,
To speak his wisdom and his pow'r.]

III.
Lo, he receives a sealed book
From him that sits upon the throne;
Jesus, my Lord, prevails to look
On dark decrees, and things unknown.]

IV.
All the assembling saints around
Fall worshipping before the Lamb,
And in new songs of gospel sound
Address their honours to his name.

V.
[The joy, the shout, the harmony
Flies o'er the everlasting hills;
"Worthy art thou alone, they cry,
To read the book, to loose the seals."]

VI.
Our voices join the heav'nly strain,
And with transporting pleasure sing,
Worthy the Lamb that once was slain,
To be our teacher and our king!

VII.
His words of prophecy reveal
Eternal counsels, deep designs;
His grace and vengeance shall fulfil
The peaceful and the dreadful lines:

VIII.
Thou hast redeem'd our souls from hell
With thine invaluable blood;
And wretches that did once rebel,
Are now made fav'rites of their God.

IX.
Worthy for ever is the Lord,
That dy'd for treasons not his own,
By ev'ry tongue to be ador'd,
And dwell upon his father's throne!

XXVI. *Hope of Heaven by the Resur-
rection of Christ*, 1 Pet. i. 3, 4, 5.

I.
Bless'd be the everlasting God,
The Father of our Lord;
Be his abounding mercy prais'd,
His majesty ador'd.

II.
When from the dead he rais'd his son,
And call'd him to the sky,
He gave our souls a lively hope
That they should never die.

III.
What tho' our inbred sins require
Our flesh to see the dust,
Yet as the Lord our Saviour rose,
So all his followers must.

IV.
There's an inheritance divine
Reserv'd against that day,
'Tis uncorrupted, undefil'd,
And cannot waste away.

V.
Saints by the pow'r of God are kept,
'Till the salvation come;
We walk by faith, as strangers here,
'Till Christ shall call us home.

XXVII. *Assurance of Heaven: or, A Saint
prepar'd to die*, 2 Tim. iv. 6, 7, 8, 18.

I.
DEATH may dissolve my body now,
And bear my spirit home;
Why do my minutes move so slow,
Nor my salvation come?

II.
With heav'nly weapons I have fought
The battles of the Lord,
Finish'd my course, and kept the faith,
And wait the sure reward.]

III.
God has laid up in heav'n for me
A crown which cannot fade;
The righteous judge at that great day
Shall place it on my head.

IV.

IV.

Nor hath the king of grace decreed
This prize for me alone;
But all that love and long to see
Th' appearance of his Son.

V.

Jesus, the Lord, shall guard me safe
From ev'ry ill design;
And to his heav'nly kingdom keep
This feeble soul of mine.

VI.

God is my everlasting aid,
And hell shall rage in vain;
To him be highest glory paid,
And endless praise. Amen.

XXVIII. *The Triumph of Christ over the
Enemies of his Church, Isa. lxiii. 1, 2,
3, &c.*

I.

WHAT mighty man, or mighty
God,
Comes travelling in state
Along the Idumean road,
Away from Bozrah's gate!

II.

The glory of his robes proclaim
'Tis some victorious king:
" 'Tis I, the just, th' almighty one,
That your salvation bring."

III.

Why, mighty Lord, thy fairs enquire,
Why thine apparel's red?
And all thy vesture stain'd like those
Who in the wine-press tread?

IV.

" I by myself have trod the press,
And crush'd my foes alone;
My wrath has struck the rebels dead,
My fury stamp'd them down.

V.

'Tis Edom's blood that dyes my robes
With joyful scarlet stains;
The triumph that my raiment wears
Sprung from their bleeding veins.

VI.

Thus shall the nations be destroy'd,
That dare insult my saints;

I have an arm t'avenge their wrongs,
An ear for their complaints."

XXIX. *The Second Part: or, The Ruin
of Antichrist, ver. 4, 5, 6, 7.*

LIFT my banner, saith the Lord,
Where Antichrist has stood;
The city of my gospel-foes
Shall be a field of blood.

II.

My heart has study'd just revenge,
And now the day appears;
The day of my redeem'd is come,
To wipe away their tears.

III.

Quite weary is my patience grown,
And bids my fury go:
Swift as the lightning it shall move,
And be as fatal too.

IV.

I call for helpers, but in vain:
Then has my gospel none?
Well, mine own arm has might enough
To crush my foes alone.

V.

Slaughter and my devouring sword,
Shall walk the streets around,
Babel shall reel beneath my stroke,
And stagger to the ground."

VI.

Thy honours, O victorious king!
Thine own right hand shall raise,
While we thy awful vengeance sing,
And our deliverer praise.

XXX. *Prayer for Deliverance answered.
Isa. xxvi. 8—20.*

I.

IN thine own ways, O God of love,
We wait the visits of thy grace;
Our souls desire is to thy name,
And the remembrance of thy face.

II.

My thoughts are searching, Lord, for thee,
'Mongst the black shades of lonesome
night;

My

My earnest cries salute the skies
Before the dawn restore the light.

III.

Look how rebellious men deride
The tender patience of my God;
But they shall see thy lifted hand,
And feel the scourges of thy rod.

IV.

Hark! the Eternal rends the sky,
A mighty voice before him goes,
A voice of music to his friends,
But threatening thunder to his foes.

V.

Come, children, to your Father's arms,
Hide in the chambers of my grace,
'Till the fierce storms be overblown,
And my revenging fury cease.

VI.

My sword shall boast its thousands slain,
And drink the blood of haughty kings,
While heav'nly peace around my flock
Stretches its soft and shady wings.

XXXI. Referred to the first Psalm.

XXXII. *Strength from Heaven*, Isa. xl.
27, 28, 29, 30.

I.

WHence do our mournful thoughts
arise!

And where's our courage fled?
Has restless sin and raging hell
Struck all our comforts dead?

II.

Have we forgot th' Almighty name
That form'd the earth and sea?
And can an all-creating arm
Grow weary, or decay?

III.

Treasures of everlasting might
In our *Jehovah* dwell;
He gives the conquest to the weak,
And treads their foes to hell.

IV.

Mere mortal pow'r shall fade and die,
And youthful vigour cease;
But we, that wait upon the Lord,
Shall feel our strength increase.

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V.

The saints shall mount on eagles wings,
And taste the promis'd bliss,
'Till their unwearied feet arrive
Where perfect pleasure is.

XXXIII, XXXIV, XXXV, XXXVI,
XXXVII, XXXVIII, Referred to
Psalm. cxxxi, cxxxiv, lxvii, lxxiii, xc.
and lxxxiv.

XXXIX. *God's tender Care of his Church*,
Isa. xlix. 13, 14, &c.

I.

NOW shall my inward joys arise,
And burst into a song;
Almighty love inspires my heart,
And pleasure tunes my tongue.

II.

God on his thirsty *Sion* hill
Some mercy-drops has thrown,
And solemn oaths have bound his love
To show'r salvation down.

III.

Why do we then indulge our fears,
Suspensions and complaints?
Is he a God, and shall his grace
Grow weary of his saints?

IV.

Can a kind woman e'er forget
The infant of her womb,
And 'mongst a thousand tender thoughts
Her suckling have no room?

V.

"Yet, faith the Lord, should nature
change,
And mothers monsters prove,
Sion still dwells upon the heart
Of everlasting love.

VI.

Deep on the palms of both my hands
I have engrav'd her name;
My hands shall raise her ruin'd walls,
And build her broken frame."

Y

XL.

XL. *The Business and Blessedness of Glorified Saints*, Rev. vii. 13, 14, 15, &c.

I.

"WHAT happy men, or angels,
these,
That all their robes are spotless white?
Whence did this glorious troop arrive
At the pure realms of heav'nly light?"

II.

From tort'ring racks, and burning fires,
And seas of their own blood they came:
But nobler blood has wash'd their robes,
Flowing from *Christ* the dying Lamb.

III.

Now they approach th' Almighty throne
With loud hosannahs night and day,
Sweet anthems to the great Three One,
Measure their blest'd eternity.

IV.

No more shall hunger pain their souls;
He bids their parching thirst be gone,
And spreads the shadow of his wings,
To screen 'em from the scorching sun.

V.

The Lamb, that fills the middle throne,
Shall shed around his milder beams;
There shall they feast on his rich love,
And drink full joys from living streams.

VI.

Thus shall their mighty bliss renew
Thro' the vast round of endless years,
And the soft hand of sov'reign grace
Heals all their wounds, and wipes their
tears.

XLI. *The same: or, The Martyrs glorified*, Rev. vii. 13, &c.

I.

"THESE glorious minds, how bright
they shine!
Whence all their white array?
How came they to the happy seats
Of everlasting day?"

II.

From tort'ring pains to endless joys
On fiery wheels they rode,

And strangely wash'd their raiment white
In *Jesus*' dying blood.

III.

Now they approach a spotless God,
And bow before his throne;
Their warbling harps and sacred songs
Adore the holy One.

IV.

The unveil'd glories of his face
Amongst his saints reside,
While the rich treasure of his grace
Sees all their wants supply'd.

V.

Tormenting thirst shall leave their souls,
And hunger flee as fast;
The fruit of life's immortal tree
Shall be their sweet repast.

VI.

The Lamb shall lead his heav'nly flock
Where living fountains rise,
And love divine shall wipe away
The sorrows of their eyes.

XLII. *Divine Wrath and Mercy*; from
Nahum i. 1, 2, 3, &c.

I.

A DORE and tremble, for our God
Is a * consuming fire;
His jealous eyes his wrath inflame,
And raise his vengeance higher.

* Heb. xii. 29.

II.

Almighty vengeance, how it burns!
How bright his fury glows!
Vast magazines of plagues and storms
Lie treasur'd for his foes.

III.

Those heaps of wrath by slow degrees
Are forc'd into a flame,
But kindled, oh! how fierce they blaze!
And rend all nature's frame.

IV.

At his approach the mountains flee,
And seek a watry grave;
The frighted sea makes haste away,
And shrinks up ev'ry wave.

V.

Through the wide air the weighty rocks
Are swift as hail-stones hurl'd :
Who dares engage his fiery rage,
That shakes the solid world ?

VI.

Yet, mighty God ! thy sov'reign grace
Sits regent on the throne,
The refuge of thy chosen race
When wrath comes rushing down.

VII.

Thy hand shall on rebellious kings
A fiery tempest pour,
While we beneath thy sheltering wings
Thy just revenge adore.

XLIII. Referred to the cdth Psalm.

XLIV. Referred to the cxxxiid Psalm.

XLV. *The last Judgment*, Rev. xxi. 5,
6, 7, 8—.

I.

SEE where the great incarnate God
Fills a majestic throne,
While from the skies his awful voice
Bears the last judgment down.

II.

[“ I am the first, and I the last,
“ Thro' endless years the same ;
“ I AM is my memorial still,
“ And my eternal name.

III.

“ Such favours as a God can give,
“ My royal grace bestows ;
“ Ye thirsty souls, come taste the streams
“ Where life and pleasure flows.]

IV.

[“ The saint that triumphs o'er his sins,
“ I'll own him for a son ;
“ The whole creation shall reward
“ The conquests he has won.

V.

“ But bloody hands, and hearts unclean,
“ And all the lying race,
“ The faithless and the scoffing crew,
“ That spurn at offer'd grace ;

VI.

“ They shall be taken from my sight,
“ Bound fast in iron chains,

“ And headlong plung'd into the lake
“ Where fire and darkness reigns.”]

VII.

O may I stand before the Lamb,
When earth and seas are fled !
And hear the judge pronounce my name
With blessings on my head ?

VIII.

May I with those for ever dwell,
Who here were my delight,
While sinners banish'd down to hell,
No more offend my sight.

XLVI, and XLVII. Referred to Psalm
cxlviiiith, and iiid.

XLVIII. *The Christian Race*, Isa. xl. 28,
29, 30, 31.

I.

A WAKE our souls (away our fears,
Let ev'ry trembling thought be
gone)

Awake, and run the heav'nly race,
And put a chearful courage on.

II.

True, 'tis a strait and thorny road,
And mortal spirits tire and faint ;
But they forget the mighty God,
That feeds the strength of ev'ry saint.

III.

The mighty God, whose matchless pow'r
Is ever new and ever young,
And firm endures, while endless years
Their everlasting circles run.

IV.

From thee, the overflowing spring,
Our souls shall drink a fresh supply,
While such as trust their native strength
Shall melt away, and drop, and die.

V.

Swift as an eagle cuts the air,
We'll mount aloft to thine abode ;
On wings of love our souls shall fly,
Nor tire amidst the heav'nly road.

XLIX. *The Works of Moses and the
Lamb*, Rev. xv. 3.

I.

HOW strong thine arm is, mighty God !
Who would not fear thy name ?

Jesus, how sweet thy graces are?
Who would not love the Lamb?

II.

He has done more than *Moses* did,
Our prophet and our king?
From bonds of hell he freed our souls,
And taught our lips to sing.

III.

In the *Red Sea* by *Moses'* hand
Th' *Egyptian* host was drown'd;
But his own blood hides all our sins,
And guilt no more is found.

IV.

When thro' the desert *Israel* went,
With *Manna* they were fed;
Our Lord invites us to his flesh,
And calls it living bread.

V.

Moses beheld the promis'd land,
Yet never reach'd the place;
But *Christ* shall bring his followers home
To see his Father's face.

VI.

Then shall our love and joy be full,
And feel a warmer flame,
And sweeter voices tune the song
Of *Moses* and the Lamb.

L. *The Song of Zecharias, and the Mes-*
sage of John the Baptist: or, Light
and Salvation by Jesus Christ, Luke i.
68, &c. John i. 29, 32.

I.

NOW be the God of *Israel* blest'd,
Who makes his truth appear;
His mighty hand fulfils his word,
And all the oaths he sware.

II.

Now he bedews old *David's* root
With blessings from the skies;
He makes the branch of promise grow,
The promis'd horn arise.

III.

[*John* was the prophet of the Lord,
To go before his face,
The herald which our Saviour-God
Sent to prepare his ways.

IV.

He makes the great salvation known,
He speaks of pardon'd sins;
While grace divine, and heav'nly love,
In its own glory shines.

V.

" Behold the Lamb of God, he cries,
" That takes our guilt away:
" I saw the spirit o'er his head
" In his baptizing day.]

VI.

" Be ev'ry vale exalted high,
" Sink ev'ry mountain low;
" The proud must stoop, and humble
" souls
" Shall his salvation know.

VII.

" The heathen realms with *Israel's* land
" Shall join in sweet accord;
" And all that's born of man shall see
" The glory of the Lord.

VIII.

" Behold the Morning-star arise,
" Ye that in darkness sit;
" He marks the path that leads to peace,
" And guides our doubtful feet.

LI. *Persevering Grace, Jude 24, 25.*

I.

TO God the only wise,
Our Saviour and our King,
Let all the saints below the skies
Their humble praises bring.

II.

'Tis his almighty love
His counsel, and his care,
Preserves us safe from sin and death,
And ev'ry hurtful snare.

III.

He will present our souls
Unblemish'd and compleat,
Before the glory of his face,
With joys divinely great.

IV.

Then all the chosen seed
Shall meet around the throne,

Shall

Shall bless the conduct of his grace,
And make his wonders known.

To our redeemer God
Wisdom and pow'r belongs,
Immortal crowns of majesty,
And everlasting songs.

LII. *Baptism*, Matth. xxviii. 19. Acts
ii. 38.

T WAS the commission of the Lord,
"Go, teach the nations, and baptize.

The nations have receiv'd the word
Since he ascended to the skies.

He sits upon th' eternal hills,
With grace and pardon in his hands,
And sends his cov'nant, with the seals,
To bless the distant *British* lands.

Repent, and be baptiz'd, he saith,
For the remission of your sins;
And thus our sense assists our faith,
And shows us what his gospel means.

Our souls he washes in his blood,
As water makes the body clean;
And the good Spirit from our God
Descends like purifying rain.

Thus we engage ourselves to thee,
And seal our cov'nant with the Lord;
O may the great eternal Three
In heav'n our solemn vows record!

LIII. *The Holy Scriptures*, Heb. i. 1.
2 Tim. iii. 15, 16. Psalm cxlvii. 19,
20.

GOD, who in various methods told
His mind and will to faints of
old,

Sent his own on, with truth and grace,
To teach us in these latter days.

Our nation reads the written word,
That book of life, that sure record:
The bright inheritance of heav'n,
Is by the sweet conveyance giv'n.

God's kindest thoughts are here express'd,
Able to make us wise and bless'd;
The doctrines are divinely true,
Fit for reproof, and comfort too.

Ye *British* isles, who read his love
In long epistles from above,
(He hath not sent his sacred word
To ev'ry land) praise ye the Lord.

LIV. *Electing Grace*: or, *Saints beloved
in Christ*, Eph. i. 3, &c.

JESUS, we bless thy Father's name;
Thy God and ours are both the same:
What heav'nly blessings from his throne
Flow down to sinners thro' his Son!

Christ be my first elect, he said,
Then chose our souls in *Christ* our h,dea
Before he gave the mountains birth,
Or laid foundations for the earth.

Thus did eternal love begin
To raise us up from death and sin;
Our characters were then decreed,
Blameless in love, a holy seed.

Predestinated to be sons,
Born by degrees, but chose at once;
A new regenerated race,
To praise the glory of his grace.

With *Christ* our Lord we share our part
In the affections of his heart;
Nor shall our souls be thence remov'd,
'Till he forgets his first belov'd.

LV. *Hezekiah's Song: or, Sickness and Recovery, Isa. xxxviii. 9, &c.*

I.

WHEN we are rais'd from deep distress,

Our God deserves a song;
We take the pattern of our praise
From *Hezekiah's* tongue.

II.

The gates of the devouring grave
Are open'd wide in vain,
If he that holds the keys of death
Commands them fast again.

III.

Pains of the flesh are wont t'abuse
Our minds with slavish fears;
"Our days are past, and we shall lose
The remnant of our years."

IV.

We chatter with a swallow's voice,
Or like a dove we mourn,
With bitterness instead of joys,
Afflicted and forlorn.

V.

Jehovah speaks the healing word,
And no disease withstands:
Fev'ers and plagues obey the Lord,
And fly at his commands.

VI.

If half the strings of life should break,
He can our frame restore:
He casts our sins behind his back,
And they are found no more.

LVI. *The Song of Moses and the Lamb:*
or, *Babylon falling, Rev. xv. 3. and*
xvi. 19. *and xvii. 6.*

I.

WE sing the glories of thy love,
We found thy dreadful name;
The christian church unites the songs
Of *Moses* and the Lamb.

II.

Great God, how wondrous are thy works
Of vengeance, and of grace!
Thou king of saints, almighty Lord,
How just and true thy ways!

III.

Who dares refuse to fear thy name,
Or worship at thy throne?
Thy judgments speak thine holiness
Thro' all the nations known.

IV.

Great *Babylon*, that rules the earth,
Drunk with the martyrs blood,
Her crimes shall speedily awake
The fury of our God.

V.

The cup of wrath is ready mix'd,
And she must drink the dregs;
Strong is the Lord, her sov'reign judge,
And shall fulfil the plagues.

LVII. *Original sin: or, The first and second Adam, Rom. v. 12, &c. Psal.*
li. 5. *Job xiv. 4.*

I.

BACKWARD with humble shame
we look
On our original;
How is our nature dash'd and broke
In our first father's fall!

II.

To all that's good averse and blind,
But prone to all that's ill;
What dreadful darkness veils our mind!
How obstinate our will!

III.

Conceiv'd in sin (O wretched state!)
Before we draw our breath;
The first young pulse begins to beat
Iniquity and death.

IV.

How strong in our degen'rate blood
The old corruption reigns,
And mingling with the crooked flood,
Wanders through all our veins!]

V.

[Wild and unwholsom as the root
Will all the branches be;
How can we hope for living fruit
From such a deadly tree?

VI.

What mortal pow'r from things unclean
Can pure productions bring?

Who

Who can command a vital stream
From an infected spring ?]

VII.

Yet, mighty God, thy wondrous love
Can make our nature clean,
While *Christ* and grace prevail above
The tempter, death and sin.

VIII.

The second *Adam* shall restore
The ruins of the first;
Hosanna to that sov'reign pow'r,
That new creates our dust !

LVIII. *The Devil vanquished: or, Michael's War with the Dragon*, Rev. xii. 7.

I.

LET mortal tongues attempt to sing
The wars of heav'n, when *Michael*
stood
Chief general of th' eternal king,
And fought the battles of our God.

II.

Against the dragon and his host
The armies of the Lord prevail:
In vain they rage, in vain they boast,
Their courage sinks, their weapons fail.

III.

Down to the earth was *Satan* thrown,
Down to the earth his legions fell;
Then was the trump of triumph blown,
And shook the dreadful deeps of hell.

IV.

Now is the hour of darkness past,
Christ has assum'd his reigning pow'r;
Behold the great accuser cast
Down from the skies, to rise no more.

V.

'Twas by thy blood, immortal Lamb,
Thine armies trod the tempter down;
'Twas by thy word and pow'ful name
They gain'd the battle and renown.

VI.

Rejoice, ye heav'ns; let ev'ry star
Shine with new glories round the sky:
Saints, while ye sing the heav'nly war,
Raise your deliv'rer's name on high.

LIX. *Babylon fallen*, Rev. xviii. 20, 21.

I.

IN *Gabriel's* hand a mighty stone
Lies, a fair type of *Babylon*:
Prophets rejoice, and all ye saints,
God shall avenge your long complaints.

II.

He said, and dreadful as he stood,
He sunk the millstone in the flood:
Thus terribly shall *Babel* fall,
Thus, and no more be found at all.

LX. *The Virgin Mary's Song: or, The promised Messiah born*, Luke i. 46, &c.

I.

OUR souls shall magnify the Lord,
In God the Saviour we rejoice:
While we repeat the virgin's song,
May the same Spirit tune our voice.

II.

[The highest saw her low estate,
And mighty things his hand hath done:
His overshadowing pow'r and grace
Makes her the mother of his Son.

III.

Let ev'ry nation call her blest'd,
And endless years prolong her fame;
But God alone must be ador'd;
Holy and rev'rend is his name.]

IV.

To those that fear and trust the Lord,
His mercy stands for ever sure:
From age to age his promise lives,
And the performance is secure.

V.

He spake to *Abra'm* and his seed,
" In thee shall all the earth be blest'd:
The mem'ry of that ancient word
Lay long in his eternal breast.

VI.

But now no more shall *Israel* wait,
No more the *Gentiles* lie forlorn:
Lo, the desire of nations comes;
Behold the promis'd seed is born!

LXI.

LXI. *Christ our High-Priest and King;
and Christ coming to Judgment, Rev. i.
5, 6, 7.*

I.
NOW to the Lord that makes us
know
The wonders of his dying love,
Be humble honours paid below,
And strains of nobler praise above.

II.
'Twas he that cleans'd our foulest sins,
And wash'd us in his richest blood;
'Tis he that makes us priests and kings,
And brings us rebels near to God.

III.
To *Jesus*, our atoning priest,
To *Jesus*, our superior king,
Be everlasting pow'r confess'd,
And ev'ry tongue his glory sing.

IV.
Behold, on flying clouds he comes,
And ev'ry eye shall see him move;
Tho' with our sins we pierc'd him once,
Then he displays his pard'ning love.

V.
The unbelieving world shall wail,
While we rejoice to see the day:
Come, Lord; nor let thy promise fail,
Nor let thy chariots long delay.

LXII. *Christ Jesus the Lamb of God, wor-
shipped by all the Creation, Rev. v. 11,
12, 13.*

I.
COME let us join our chearful songs
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one.

II.
Worthy the Lamb that dy'd, they cry,
To be exalted thus:
Worthy the Lamb, our lips reply,
For he was slain for us.

III.
Jesus is worthy to receive
Honour and pow'r divine;

And blessings more than we can give,
Be, Lord, for ever thine.

IV.
Let all that dwell above the sky,
And air, and earth, and seas,
Conspire to lift thy glories high,
And speak thine endless praise.

V.
The whole creation join in one,
To bless the sacred name
Of him that sits upon the throne,
And to adore the Lamb.

LXIII. *Christ's Humiliation and Exalta-
tion, Rev. v. 12.*

I.
WHAT equal honours shall we bring
To thee, O Lord our God, the
Lamb,
When all the notes that angels sing,
Are far inferior to thy name?

II.
Worthy is he that once was slain,
The prince of peace that groan'd and
dy'd,
Worthy to rise, and live, and reign
At his almighty Father's side.

III.
Pow'r and dominion are his due,
Who stood condemn'd at *Pilate's* bar:
Wisdom belongs to *Jesus* too,
Tho' he was charg'd with madness here.

IV.
All riches are his native right,
Yet he sustain'd amazing loss;
To him ascribe eternal might,
Who left his weakness on the cross.

V.
Honour immortal must be paid,
Instead of scandal and of scorn;
While glory shines around his head,
And a bright crown without a thorn.

VI.
Blessings for ever on the Lamb,
Who bore the curse for wretched men:
Let angels sound his sacred name,
And ev'ry creature say *Amen*.

LXIV.

LXIV. *Adoption*, John iii. 1, &c.
Gal. vi. 6.

I.

BEhold what wondrous grace
The Father has bestow'd
On sinners of a mortal race,
To call them sons of God!

II.

'Tis no surprising thing,
That we should be unknown;
The Jewish world knew not their king,
God's everlasting Son:

III.

Nor doth it yet appear
How great we must be made;
But when we see our Saviour here,
We shall be like our head.

IV.

A hope so much divine
May trials well endure,
May purge our souls from sense and sin,
As Christ the Lord is pure.

V.

If in my Father's love
I share a filial part,
Send down thy Spirit, like a dove,
To rest upon my heart.

VI.

We would no longer lie
Like slaves beneath the throne;
My faith shall *Abba* Father cry,
And thou the kindred own.

LXV. *The Kingdoms of the World become
the Kingdoms of the Lord: Or, The Day
of Judgment*, Rev. xi. 15.

I.

LET the sev'nth angel sound on high,
Let shouts be heard thro' all the sky;
Kings of the earth, with glad accord
Give up your kingdoms to the Lord.

II.

Almighty God, thy pow'r assume,
Who wast, and art, and art to come:
Jesus the Lamb, who once was slain,
For ever live, for ever reign!

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III.

The angry nations fret and roar,
That they can slay the saints no more;
On wings of vengeance flies our God
To pay the long arrears of blood.

IV.

Now must the rising dead appear;
Now the decisive sentence hear;
Now the dear martyrs of the Lord
Receive an infinite reward.

LXVI. *Christ the King at his Table*,
Sol. Song i. 2, 3, 4, 5, 12, 13, 17.

I.

LET him embrace my soul, and prove
Mine int'rest in his heav'nly love:
The voice that tells me, *Thou art mine*,
Exceeds the blessings of the vine.

II.

On thee, th' anointing Spirit came,
And spreads the favour of thy name;
That oil of gladness and of grace
Draws virgin souls to meet thy face.

III.

Jesus, allure me by thy charms,
My soul shall fly into thine arms!
Our wand'ring feet thy favours bring
To the fair chambers of the king.

IV.

[Wonder and pleasure tunes our voice,
To speak thy praises and our joys:
Our mem'ry keeps this love of thine
Beyond the taste of richest wine.]

V.

Tho' in ourselves deform'd we are,
And black as *Kedar* tents appear,
Yet when we put thy beauties on,
Fair as the courts of *Solomon*.

VI.

[While at his table sits the king,
He loves to see us smile and sing:
Our graces are our best perfume,
And breathe like spikenard round the
room.]

VII.

As myrrh new bleeding from the tree,
Such is a dying *Christ* to me;

Z

And

And while he makes my soul his guest,
My bosom, Lord, shall be thy rest.

VIII.

[No beams of cedar or of fir,
Can with thy courts on earth compare;
And here we wait until thy love
Raise us to nobler seats above.]

LXVII. *Seeking the Pastures of Christ, the Shepherd.* Solomon's Song i. 7.

I.

THOU whom my soul admires above
All earthly joy and earthly love,
Tell me, dear shepherd, let me know
Where doth thy sweetest pasture grow?

II.

Where is the shadow of that rock
That from the sun defends thy flock?
Fain would I feed among thy sheep,
Among them rest, among them sleep.

III.

Why should thy bride appear like one
That turns aside to paths unknown?
My constant feet would never rove,
Would never seek another love.

IV.

[The footsteps of thy flock I see:
Thy sweetest pastures here they be;
A wond'rous feast thy love prepares,
Bought with thy wounds, and groans, and tears.

V.

His dearest flesh he makes my food,
And bids me drink his richest blood:
Here to these hills my soul will come,
'Till my beloved lead me home.]

LXVIII. *The Banquet of love.* Sol. Song ii. 1, 2, 3, 4, 6, 7.

I.

BEhold the rose of Sharon here,
The lily which the valleys bear:
Behold the tree of life, that gives
Refreshing fruit, and healing leaves.

II.

Amongst the thorns so lilies shine;
Amongst wild gourds the noble vine;

So in mine eyes my Saviour proves,
Amidst a thousand meaner loves.

III.

Beneath his cooling shade I sat,
To shield me from the burning heat;
Of heav'nly fruit he spreads a feast,
To feed mine eyes, and please my taste.

IV.

[Kindly he brought me to the place
Where stands the banquet of his grace;
He saw me faint, and o'er my head
The banner of his love he spread.

V.

With living bread, and gen'rous wine,
He cheers this sinking heart of mine;
And op'ning his own heart to me,
He shows his thoughts how kind they be.]

VI.

O never let my Lord depart;
Lie down and rest upon my heart;
I charge my sins not once to move,
Nor stir, nor wake, nor grieve my love.

LXIX. *Christ appearing to his Church, and seeking her Company.* Sol. Song ii. 8, 9, 10, 11, 12, 13.

I.

THE voice of my beloved sounds
Over the rocks and rising grounds;
O'er hills of guilt, and seas of grief,
He leaps, he flies to my relief.

II.

Now thro' the veil of flesh I see,
With eyes of love he looks at me;
Now in the gospel's clearest glass
He shows the beauties of his face.

III.

Gently he draws my heart along,
Both with his beauties and his tongue;
"Rise, faith my Lord, make haste away,
"No mortal joys are worth thy stay.

IV.

"The Jewish wint'ry state is gone,
"The mists are fled, the spring comes on,
"The sacred turtle-dove we hear
"Proclaim the new, the joyful year.

V.

V.

"Th' immortal vine of heav'nly root
 "Blossoms and buds, and gives her fruit."
 Lo, we are come to taste the wine;
 Our souls rejoice, and bless the vine.

VI.

And when we hear our Jesus say,
 "Rise up my love, make haste away!"
 Our hearts would fain out-fly the wind,
 And leave all earthly loves behind.

LXX. *Christ inviting, and the Church answering the Invitation, Sol. Song ii. 14, 16, 17.*

I.

[HARK! the Redeemer from on high
 Sweetly invites his fav'rites nigh;
 From caves of darkness and of doubt,
 He gently speaks and calls us out.

II.

"My dove, who hidest in the rock,
 "Thine heart almost with sorrow broke,
 "Lift up thy face, forget thy fear,
 "And let thy voice delight mine ear.

III.

"Thy voice to me sounds ever sweet;
 "My graces in thy count'nance meet;
 "Tho' the vain world thy face despise,
 "'Tis bright and comely in mine eyes."

IV.

Dear Lord, our thankful heart receives
 The hope thine Invitation gives:
 To thee our joyful lips shall raise
 The voice of prayer, and of praise.]

V.

[I am my love's, and he is mine;
 Our hearts, our hopes, our passions join;
 Nor let a motion, nor a word,
 Nor thought arise to grieve my Lord.

VI.

My soul to pastures fair he leads,
 Amongst the lilies where he feeds;
 Amongst the saints (whose robes are white
 Wash'd in his blood) is his delight.

VII.

"Till the day-break, and shadows flee,
 Till the sweet dawning light I see,
 Thine eyes to me-ward often turn,
 Nor let my soul in darkness mourn.

VIII.

Be like a hart on mountains green,
 Leap o'er the hills of fear and sin;
 Nor guilt, nor unbelief divide
 My love, my Saviour, from my side.]

LXXI. *Christ found in the Street, and brought to the Church, Sol. Song iii. 1, 2, 3, 4, 5.*

I.

O Ften I seek my Lord by night,
 Jesus, my love, my soul's delight;
 With warm desire and restless thought
 I seek him oft, but find him not.

II.

Then I arise, and search the street,
 'Till I my Lord, my Saviour meet;
 I ask the watchmen of the night,
 "Where did you see my soul's delight?"

III.

Sometimes I find him in my way,
 Directed by a heav'nly ray;
 I leap for joy to see his face,
 And hold him fast in mine embrace.

IV.

[I bring him to my mother's home,
 Nor does my Lord refuse to come
 To Sion's sacred chambers, where
 My soul first drew the vital air.

V.

He gives me there his bleeding heart,
 Pierc'd for my sake with deadly smart;
 I give my soul to him, and there
 Our loves their mutual tokens share.]

VI.

I charge you all, ye earthly toys,
 Approach not to disturb my joys;
 Nor sin, nor hell, come near my heart,
 Nor cause my Saviour to depart.

LXXII. *The Coronation of Christ, and Exaltation of the Church, Sol. Song iii. 2.*

I.

Daughters of Sion, come, behold
 The crown of honour and of gold,
 Which the glad church, with joys unknown,
 Plac'd on the head of Solomon.

II.

Jesus, thou everlasting king,
Accept the tribute which we bring;
Accept the well-deserv'd renown,
And wear our praises as thy crown.

III.

Let every act of worship be
Like our espousals, Lord, to thee;
Like the dear hour when from above
We first receiv'd thy pledge of love.

IV.

The gladness of that happy day!
Our hearts would wish it long to stay;
Nor let our faith forsake its hold,
Nor comfort sink, nor love grow cold.

V.

Each following minute as it flies,
Increase thy praise, improve our joys,
'Till we are rais'd to sing thy name
At the great supper of the Lamb.

VI.

O that the months would roll away,
And bring that coronation-day!
The king of grace shall fill the throne,
With all his father's glories on.

LXXIII. *The Church's Beauty in the Eyes of Christ*, Sol. Song iv. 1, 10, 11, 7, 9, 8.

I.

KIND is the speech of Christ our Lord,
Affection sounds in ev'ry word;
"Lo, thou art fair, my love, he cries,
Not the young doves have sweeter eyes.

II.

[Sweet are thy lips, thy pleasing voice
Salutes mine ear with secret joys:
No spice so much delights the smell,
Nor milk nor honey taste so well.]

III.

Thou art all fair, my bride, to me,
I will behold no spot in thee."
What mighty wonders love performs,
And puts a comeliness on worms!

IV.

Desi'd and lothsom as we are,
He makes us white, and calls us fair;
Adorns us with that heav'nly dress,
His graces and his righteousness.

V.

"My sister and my spouse, he cries,
"Bound to my heart by various ties,
"Thy pow'rful love my heart detains
"In strong delight and pleasing chains."

VI.

He calls me from the leopard's den,
From this wild world of beasts and men,
To *Sion* where his glories are;
Not *Lebanon* is half so fair.

VII.

Nor dens of prey, nor flow'ry plains,
Nor earthly joys, nor earthly pains,
Shall hold my feet, or force my stay,
When *Christ* invites my soul away.

LXXIV. *The Church the Garden of Christ*, Sol. Song iv. 12, 14, 15. and v. 1.

I.

WE are a garden wall'd around,
Chosen and made peculiar ground;
A little spot, inclos'd by grace,
Out of the world's wide wilderness.

II.

Like trees of myrrh and spice we stand
Planted by God the Father's hand;
And all his springs in *Sion* flow,
To make the young plantation grow.

III.

Awake, O heav'nly wind, and come,
Blow on this garden of perfume;
Spirit divine, descend and breathe
A gracious gale on plants beneath.

IV.

Make our best spices flow abroad,
To entertain our Saviour God:
And faith, and love, and joy appear,
And ev'ry grace be active here.

V.

[Let my beloved come and taste
His pleasant fruits at his own feast.
"I come, my spouse, I come, he cries,"
With love and pleasure in his eyes.

VI.

Our Lord into his garden comes,
Well pleas'd to smell our poor perfumes,
And calls us to a feast divine,
Sweeter than honey, milk, or wine.

VII.

VII.

" Eat of the tree of life, my friends;
 " The blessings that my father sends;
 " Your taste shall all my dainties prove,
 " And drink abundance of my love."

VIII.

Jesus, we will frequent thy board,
 And sing the bounties of our Lord:
 But the rich food on which we live
 Demands more praise than tongues can
 give.]

LXXV. *The Description of Christ the Be-
 loved*, Sol. Song. v. 9, 10, 11, 12, 14,
 15, 16.

I.

THE wond'ring world enquires to
 know
 Why I should love my Jesus so:
 " What are his charms, say they, above
 " The objects of a mortal love?"

II.

Yes, my beloved, to my sight
 Shews a sweet mixture, red and white:
 All human beauties, all divine,
 In my beloved meet and shine.

III.

White is his soul, from blemish free;
 Red with the blood he shed for me;
 The fairest of ten thousand fairs;
 A sun amongst ten thousand stars.

IV.

[His head the finest gold excels;
 There wisdom in perfection dwells,
 And glory like a crown adorns
 Those temples once beset with thorns.

V.

Compassions in his heart are found,
 Hard by the signals of his wound:
 His sacred side no more shall bear
 The cruel scourge, the piercing spear.]

VI.

[His hands are fairer to behold
 Than diamonds set in rings of gold;
 Those heav'nly hands that on the tree
 Were nail'd, and torn, and bled for me.

VII.

Tho' once he bow'd his feeble knees,
 Loaded with sins and agonies,

Now on the throne of his command
 His legs like marble pillars stand.]

VIII.

[His eyes are majesty and love,
 The eagle temper'd with the dove;
 No more shall trickling sorrows roll
 Thro' those dear windows of his soul.]

IX.

His mouth that pour'd out long com-
 plaints,
 Now smiles, and cheers his fainting faints:
 His countenance more graceful is
 Than Lebanon with all its trees.

X.

All over glorious is my Lord,
 Must be belov'd, and yet ador'd;
 His worth if all the nations knew,
 Sure the whole earth would love him too.

LXXVI. *Christ dwells in Heaven, but visits
 on Earth*, Sol. Song vi. 1, 2, 3, 12.

I.

WHEN strangers stand and hear
 me tell
 What beauties in my Saviour dwell;
 Where he is gone they fain would know,
 That they may seek and love him too.

II.

My best beloved keeps his throne.
 On hills of light, in worlds unknown;
 But he descends, and shows his face
 In the young gardens of his grace.

III.

[In vineyards, planted by his hand,
 Where fruitful trees in order stand;
 He feeds among the spicy beds,
 Where lilies show their spotless heads.

IV.

He has ingross'd my warmest love,
 No earthly charms my soul can move:
 I have a mansion in his heart,
 Nor death, nor hell, shall make us part.]

V.

[He takes my soul ere I'm aware,
 And shows me where his glories are;
 No chariot of Amminadib
 The heavenly rapture can describe.

VI.

[And the voice of ev'ry saint
 Is heard in the voice of ev'ry saint]

O may my spirit daily rise
On wings of faith above the skies,
'Till death shall make my last remove,
To dwell for ever with my love.]

LXXVII. *The Love of Christ to the Church*
in his Language to her, and Provisions
for her, Sol. Song viii. 5, 6, 9, 12, 13.

I.
NOW in the gall'ries of his grace
Appears the king, and thus he says:
"How fair my saints are in my sight,
"My love how pleasant for delight?"

II.
Kind is thy language, sov'reign Lord,
There's heav'nly grace in ev'ry word;
From that dear mouth a stream divine
Flows sweeter than the choicest wine.

III.
Such wond'rous love awakes the lip
Of saints that were almost asleep,
To speak the praises of thy name,
And makes our cold affections flame.

IV.
These are the joys he lets us know
In fields and villages below;
Gives us a relish of his love,
But keeps his noblest feast above.

V.
In paradise within the gates
An higher entertainment waits;
Fruits new and old laid up in store,
Where we shall feed, but thirst no more.

LXXVIII. *The Strength of Christ's Love,*
and the Soul's Jealousy of her own, Sol.
Song viii. 5, 6, 7, 13, 14.

I.
WHO is this fair one in distress,
That travels from the wilderness?
And press'd with sorrows and with sins,
On her beloved Lord she leans.

II.
This is the spouse of Christ our God,
Bought with the treasures of his blood:
And her request, and her complaint,
but the voice of ev'ry faint.]

III.
"O let my name engraven stand,
"Both on thy heart and on thy hand;
"Seal me upon thine arm, and wear
"That pledge of love for ever there.

IV.
"Stronger than death thy love is known;
"Which floods of wrath could never
drown;
"And hell and earth in vain combine
"To quench a fire so much divine.

V.
"But I am jealous of my heart,
"Lest it should once from thee depart;
"Then let thy name be well impress'd,
"As a fair signet on my breast.

VI.
"Till thou hast brought me to thy home,
"Where fears and doubts can never come,
"Thy count'nance let me often see,
"And often thou shalt hear from me.

VII.
"Come, my beloved, haste away,
"Cut short the hours of thy delay;
"Fly like a youthful hart or roe
"Over the hills where spices grow."

LXXIX. *A Morning Hymn, Psalm xix.*
5, 8. and lxxiii. 24, 25.

I.
GOD of the morning, at whose voice
The cheerful sun makes haste to rise,
And like a giant doth rejoice
To run his journey thro' the skies.

II.
From the fair chambers of the East
The circuit of his race begins,
And without weariness or rest
Round the whole earth he flies and shines.

III.
Oh, like the sun, may I fulfil
Th' appointed duties of the day,
With ready mind and active will
March on and keep my heav'nly way.

IV.
[But I shall rove and lose the race,
If God, my sun, shall disappear,

And

And leave me in the world's wild maze
To follow ev'ry wand'ring star.

V.

Lord, thy commands are clean and pure,
Enlight'ning our beclouded eyes;
Thy threat'nings just, thy promise sure,
Thy gospel makes the simple wise.

VI.

Give me thy counsel for my guide,
And then receive me to thy bliss;
All my desires and hopes beside
Are faint and cold, compar'd with this.

LXXX. *An Evening Hymn.* Psal. iv. 8.
and iii. 5, 6, and cxliii. 8.

I.

THUS far the Lord has led me on,
Thus far his pow'r prolongs my
days,

And ev'ry ev'ning shall make known
Some fresh memorial of his grace.

II.

Much of my time has run to waste,
And I perhaps am near my home;
But he forgives my follies past,
He gives me strength for days to come.

III.

I lay my body down to sleep,
Peace is the pillow for my head;
While well-appointed angels keep
Their watchful stations round my bed.

IV.

In vain the sons of earth or hell
Tell me a thousand frightful things;
My God in safety makes me dwell
Beneath the shadow of his wings.

V.

[Faith in his name forbids my fear:
O may thy presence ne'er depart!
And in the morning make me hear
The love and kindness of thy heart.]

VI.

Thus when the night of death shall come,
My flesh shall rest beneath the ground,
And wait thy voice to rouse my tomb,
With sweet salvation in the sound.]

LXXXI. *A Song for Morning or Evening,*
Lam. iii. 23. Isa. xlv. 7.

I.

MY God, how endless is thy love!
Thy gifts are ev'ry ev'ning new;
And morning mercies from above
Gently distil like early dew.

II.

Thou spread'st the curtains of the night,
Great guardian of my sleeping hours:
Thy sov'reign word restores the light,
And quickens all my drowsy pow'rs.

III.

I yield my pow'rs to thy command,
To thee I consecrate my days:
Perpetual blessings from thine hand
Demand perpetual songs of praise.

LXXXII. *God far above Creatures: Or,*
Man vain and mortal, Job iv. 17—21.

I.

SHALL the vile race of flesh and blood
Contend with their creator, God?
Shall mortal worms presume to be
More holy, wise, or just, than he?

II.

Behold, he puts his trust in none
Of all the spirits round his throne;
Their natures, when compar'd with his,
Are neither holy, just, nor wise.

III.

But how much meaner things are they
Who spring from dust, and dwell in clay!
Touch'd by the finger of thy wrath,
We faint and vanish like the moth.

IV.

From night to day, from day to night,
We die by thousands in thy sight;
Bury'd in dust whole nations lie
Like a forgotten vanity.

V.

Almighty pow'r, to thee we bow:
How frail are we! how glorious thou!
No more the sons of earth shall dare
With an eternal God compare.

LXXXIII.

LXXXIII. *Afflictions and Death under Providence; Job v. 6, 7, 8.*

I.

NOT from the dust affliction grows,
Nor troubles rise by chance;
Yet we are born to cares and woes;
A sad inheritance!

II.

As sparks break out from burning coals,
And still are upwards born;
So grief is rooted in our souls,
And man grows up to mourn:

III.

Yet with my God I leave my cause,
And trust his promis'd grace;
He rules me by his well-known laws
Of love and righteousness.

IV.

Not all the pains that e'er I bore
Shall spoil my future peace,
For death and hell can do no more
Than what my Father please.

LXXXIV. *Salvation, Righteousness, and Strength in Christ, Isa. xlv. 21—25.*

I.

JEHOVAH speaks, let Israel hear,
Let all the earth rejoice and fear,
While God's eternal Son proclaims
His sov'reign honours and his names.

II.

"I am the last, and I the first,
"The saviour God, and God the just;
"There's none beside pretends to shew
"Such justice and salvation too.

III.

["Ye that in shades of darkness dwell,
"Just on the verge of death and hell,
"Look up to me from distant lands,
"Light, life, and heav'n are in my hands.

IV.

"I by my holy name have sworn,
"Nor shall the word in vain return;
"To me shall all things bend the knee,
"And ev'ry tongue shall swear to me.]

"In me alone shall men confess
"Lies all their strength and righteousness:
"But such as dare despise my name,
"I'll clothe 'em with eternal shame.
"In me the Lord shall all the seed
"Of Is'rl from their sins be freed,
"And by their shining graces prove
"Their int'rest in my pard'ning love.

LXXXV. *The same.*

I.

THE Lord on high proclaims
His godhead from his throne;
"Mercy and justice are the names
"By which I will be known.

II.

"Ye dying souls, that sit
"In darkness and distress,
"Look from the borders of the pit
"To my recov'ring grace."

III.

Sinners shall hear the sound;
Their thankful tongues shall own,
"Our righteousness and strength is found
"In thee, the Lord, alone."

IV.

In thee shall Israel trust,
And see their guilt forgiv'n;
God will pronounce the sinners just,
And take the saints to heav'n.

LXXXVI. *God Holy, Just, and Sovereign, Job ix. 2—10.*

I.

HOW should the sons of Adam's race
Be pure before their God!
If he contend in righteousness
We fall beneath his rod.

II.

To vindicate my words and thoughts
I'll make no more pretence;
Not one of all my thousand faults
Can bear a just defence.

III.

Strong is his arm, his heart is wise;
What vain presumers dare

Against

Against their maker's hand to rise,
Or tempt th' unequal war?

IV.

[Mountains by his almighty wrath
From their old seats are torn;
He shakes the earth from *South* to *North*,
And all her pillars mourn.

V.

He bids the sun forbear to rise,
Th' obedient sun forbears;
His hand with sackcloth spreads the skies,
And seals up all the stars.

VI.

He walks upon the stormy sea;
Flies on the stormy wind;
There's none can trace his wond'rous way,
Or his dark footsteps find.]

LXXXVII. *God dwells with the Humble
and Penitent*, Isa. lvii. 15, 16.

I.

THUS saith the high and lofty one,
"I sit upon my holy throne;
"My name is God, I dwell on high;
"Dwell in my own eternity.

II.

"But I descend to worlds below,
"On earth I have a mansion too;
"The humble spirit and contrite
"Is an abode of my delight.

III.

"The humble soul my words revive,
"I bid the mourning sinner live;
"Heal all the broken hearts I find,
"And ease the sorrows of the mind.

IV.

["When I contend against their sin,
"I make them know how vile they've
been;
"But should my wrath for ever smoke,
"Their souls would sink beneath my
stroke."

V.

O may thy pard'ning grace be nigh,
Lest we should faint, despair, and die!
Thus shall our better thoughts approve
The methods of thy chast'ning love.]

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LXXXVIII. *Life the Day of Grace and
Hope*, Eccl. ix. 4, 5, 6, 10.

I.

LI FE is the time to serve the Lord,
The time t'insure the great reward,
And while the lamp holds out to burn,
The vilest sinner may return.

II.

[Life is the hour that God has giv'n
To 'scape from hell, and fly to heav'n;
The day of grace, and mortals may
Secure the blessings of the day.]

III.

The living know that they must die,
But all the dead forgotten lie;
Their mem'ry and their sense is gone,
Alike unknowing and unknown.

IV.

[Their hatred and their love is lost,
Their envy buried in the dust;
They have no share in all that's done
Beneath the circuit of the sun.]

V.

Then what my thoughts design to do,
My hands, with all your might pursue,
Since no device, nor work is found,
Nor faith, nor hope, beneath the ground.

VI.

There are no acts of pardon pass'd
In the cold grave, to which we haste;
But darkness, death, and long despair,
Reign in eternal silence there.

LXXXIX. *Youth and Judgment*, Eccles.
xi. 9.

I.

YE sons of *Adam*, vain and young,
Indulge your eyes, indulge your
tongue,
Taste the delights your souls desire,
And give a loose to all your fire.

II.

Pursue the pleasures you design,
And cheer your hearts with songs and wine,
Enjoy the day of mirth, but know
There is a day of judgment too.

A a

III.

III.

God from on high beholds your thoughts,
His book records your secret faults ;
The works of darkness you have done,
Must all appear before the sun.

IV.

The vengeance to your follies due
Should strike your hearts with terror
thro' :

How will you stand before his face,
Or answer for his injur'd grace ?

V.

Almighty God, turn off their eyes
From these alluring vanities ;
And let the thunder of thy word
Awake their souls to fear the Lord.

XC. *The same.*

I.

LO the young tribes of *Adam* rise,
And thro' all nature rove,
Fulfil the wishes of their eyes,
And taste the joys they love.

II.

They give a loose to wild desires ;
But let the sinners know
The strict account that God requires
Of all the works they do.

III.

The judge prepares his throne on high,
The frightened earth and seas
Avoid the fury of his eye,
And flee before his face.

IV.

How shall I bear that dreadful day,
And stand the fiery test ?
I give all mortal joys away
To be for ever blest.

**XCI. *Advice to Youth : Or, Old Age and
Death in an unconverted State, Eccles.
xii. 1, 7. Isa. lxxv. 20.***

I.

NOW in the heat of youthful blood
Remember your creator God :
Behold, the months come hast'ning on,
When you shall say, " My joys are gone."

II.

Behold, the aged sinner goes,
Laden with guilt and heavy woes,
Down to the regions of the dead,
With endless curses on his head.

III.

The dust returns to dust again ;
The soul, in agonies of pain,
Ascends to God ; not there to dwell,
But hears her doom, and sinks to hell.

IV.

Eternal King, I fear thy name,
Teach me to know how frail I am ;
And when my soul must hence remove,
Give me a mansion in thy love.

**XCII. *Christ the Wisdom of God, Prov. viii.
1, 22—32.***

I.

SHALL Wisdom cry aloud,
And not her speech be heard ?
The voice of God's eternal Word,
Deserves it no regard ?

II.

" I was his chief delight,
" His everlasting Son,
" Before the first of all his works
" Creation was begun.

III.

[" Before the flying clouds,
" Before the solid land,
" Before the fields, before the flood,
" I dwelt at his right hand.

IV.

" When he adorn'd the skies,
" And built them, I was there,
" To order when the sun should rise,
" And marshal ev'ry star.

V.

" When he pour'd out the sea,
" And spread the flowing deep,
" I gave the flood a firm decree
" In its own bounds to keep.

VI.

" Upon the empty air
" The earth was balanc'd well ;
" With joy I say the mansion where
" The sons of men should dwell.

VII.

VII.

" My busy thoughts at first
 " On their salvation ran,
 " Ere sin was born, or Adam's dust
 " Was fashion'd to a man.

VIII.

" Then come, receive my grace,
 " Ye children, and be wise;
 " Happy the man that keeps my ways,
 " The man that shuns them dies."

XCIII. *Christ, or Wisdom, obeyed or resisted,*
 Prov. viii. 34—36.

I.

THUS faith the Wisdom of the Lord,
 " Bless'd is the man that hears my
 word;

" Keeps daily watch before my gates,
 " And at my feet for mercy waits.

II.

" The soul that seeks me shall obtain
 " Immortal wealth and heav'nly gain;
 " Immortal life is his reward,
 " Life, and the favour of the Lord.

III.

" But the vile wretch that flies from me,
 " Doth his own soul an injury;
 " Fools that against my grace rebel
 " Seek death, and love the road to hell."

XCIV. *Justification by Faith, not by Works:*
 Or, *The Law condemns, Grace justifies.*
 Rom. iii. 19—22.

I.

VAIN are the hopes the sons of men
 On their own works have built;
 Their hearts by nature all unclean,
 And all their actions guilt.

II.

Let Jew and Gentile stop their mouths
 Without a murmur'ing word,
 And the whole race of Adam stand
 Guilty before the Lord.

III.

In vain we ask God's righteous law
 To justify us now,
 Since to convince and to condemn
 Is all the law can do.

IV.

Jesus, how glorious is thy grace,
 When in thy name we trust!
 Our faith receives a righteousness
 That makes the sinner just.

XCV. *Regeneration, John i. 13. and*
 iii. 3, &c.

I.

NOT all the outward forms on earth,
 Nor rites that God has giv'n,
 Nor will of man, nor blood, nor birth,
 Can raise a soul to heav'n.

II.

The sov'reign will of God alone
 Creates us heirs of grace;
 Born in the image of his Son,
 A new peculiar race.

III.

The Spirit, like some heav'nly wind,
 Blows on the sons of flesh,
 New-models all the carnal mind,
 And forms the man afresh.

IV.

Our quicken'd souls awake, and rise
 From the long sleep of death;
 On heav'nly things we fix our eyes,
 And praise employs our breath.

XCVI. *Election excludes boasting, 1 Cor. i.*
 26—31.

I.

BUT few among the carnal wise,
 But few of noble race,
 Obtain the favour of thine eyes,
 Almighty king of grace.

II.

He takes the men of meanest name
 For sons and heirs of God;
 And thus he pours abundant shame
 On honourable blood.

III.

He calls the fool, and makes him know
 The myst'ries of his grace,
 To bring aspiring wisdom low,
 And all its pride abase.

IV.

Nature has all its glories lost,
When brought before his throne;
No flesh shall in his presence boast,
But in the Lord alone.

XCVII. *Christ our Wisdom, Righteousness, &c.* 1 Cor. i. 30.

I.

Bury'd in shadows of the night,
We lie till *Christ* restores the light;
Wisdom descends to heal the blind,
And chase the darkness of the mind.

II.

Our guilty souls are drown'd in tears,
'Till his atoning blood appears;
Then we awake from deep distress,
And sing, "The Lord our righteousness."

III.

Our very frame is mix'd with sin,
His Spirit makes our natures clean;
Such virtues from his suff'rings flow,
At once to cleanse and pardon too.

IV.

Jesus beholds where *Satan* reigns,
Binding his slaves in heavy chains;
He sets the pris'ners free, and breaks
The iron bondage from our necks.

V.

Poor helpless worms in thee possess
Grace, wisdom, pow'r, and righteousness;
Thou art our mighty all, and we
Give our whole selves, O Lord, to thee.

XCVIII. *The same.*

I.

HOW heavy is the night
That hangs upon our eyes,
'Till *Christ* with his reviving light
Over our souls arise?

II.

Our guilty spirits dread
To meet the wrath of heav'n,
But in his righteousness array'd
We see our sins forgiv'n.

III.

Unholy and impure
Are all our thoughts and ways,

His hands infected nature cure
With sanctifying grace.

IV.

The pow'rs of hell agree
To hold our souls in vain;
He sets the sons of bondage free,
And breaks the curled chain.

V.

Lord, we adore thy ways
To bring us near to God,
Thy sov'reign pow'r, thy healing grace,
And thine atoning blood.

XCIX. *Stones made Children of Abraham:*
Or, *Grace not conveyed by religious*
Parents, Matt. iii. 9.

I.

VAIN are the hopes that rebels place
Upon their birth and blood,
Descended from a pious race,
(Their fathers now with God.)

II.

He from the caves of earth and hell
Can take the hardest stones,
And fill the house of *Abraham* well
With new-created sons.

III.

Such wond'rous pow'r doth he possess
Who form'd our mortal frame,
Who call'd the world from emptiness,
The world obey'd, and came.

C. *Believe and be saved,* John iii. 16,
17, 18.

I.

NOT to condemn the sons of men
Did *Christ* the Son of God appear:
No weapons in his hands are seen,
No flaming sword, nor thunder there.

II.

Such was the pity of our God,
He lov'd the race of man so well,
He sent his Son to bear our load
Of sins, and save our souls from hell.

III.

Sinners believe the Saviour's word,
Trust in his mighty name, and live;

A thousand joys his lips afford,
His hands a thousand blessings give.

IV.

But vengeance and damnation lies
On rebels who refuse the grace;
Who God's eternal Son despise,
The hottest hell shall be their place.

CI. *Joys in Heaven for a repenting Sinner,*
Luke xv. 7, 10.

I.

WHO can describe the joys that rise
Thro' all the courts of paradise,
To see a Prodigal return,
To see an heir of glory born?

II.

With joy the Father doth approve
The fruit of his eternal love;
The Son with joy looks down and sees
The purchase of his agonies.

III.

The Spirit takes delight to view
The holy soul he form'd anew;
And saints and angels join to sing
The growing empire of their king.

CII. *The Beatitudes, Matt. v. 2—12.*

I.

BLESS'D are the humble souls that see
Their emptiness and poverty;
Treasures of grace to them are giv'n,
And crowns of joy laid up in heav'n.]

II.

[Bless'd are the men of broken heart,
Who mourn for sin with inward smart;
The blood of *Christ* divinely flows,
A healing balm for all their woes.]

III.

[Bless'd are the meek who stand afar
From rage and passion, noise and war;
God will secure their happy state,
And plead their cause against the great.]

IV.

[Bless'd are the souls that thirst for grace,
Hunger and long for righteousness;
They shall be well supply'd, and fed
With living streams and living bread.]

V.

[Bless'd are the men whose bowels move,
And melt with sympathy and love;
From *Christ* the Lord shall they obtain
Like sympathy and love again.]

VI.

[Bless'd are the pure, whose hearts are
clean

From the defiling pow'rs of sin;
With endless pleasure they shall see
A God of spotless purity.]

VII.

[Bless'd are the men of peaceful life,
Who quench the coals of growing strife;
They shall be call'd the heirs of bliss,
The sons of God, the God of peace.]

VIII.

[Bless'd are the sufferers who partake
Of pain and shame for *Jesus'* sake;
Their souls shall triumph in the Lord,
Glory and joy are their reward.]

CIII. *Not ashamed of the Gospel, 2 Tim.*
i. 12.

I.

I'M not ashamed to own my Lord,
Or to defend his cause,
Maintain the honour of his word,
The glory of his cross.

II.

Jesus, my God! I know his name,
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost.

III.

Firm as his throne his promise stands,
And he can well secure
What I've committed to his hands,
'Till the decisive hour.

IV.

Then will he own my worthless name
Before his Father's face,
And in the new *Jerusalem*
Appoint my soul a place.

CIV. *A State of Nature and Grace*, 1 Cor. vi. 10, 11.

I.

NOT the malicious or profane,
The wanton or the proud,
Nor thieves, nor stand'ers, shall obtain
The kingdom of our God.

II.

Surprising grace! And such were we
By nature and by sin,
Heirs of immortal misery,
Unholy and unclean.

III.

But we are wash'd in *Jesus*' blood,
We're pardon'd thro' his name;
And the good Spirit of our God
Has sanctify'd our frame.

IV.

O for a persevering pow'r
To keep thy just commands!
We would defile our hearts no more,
No more pollute our hands.

CV. *Heaven invisible and holy*, 1 Cor. ii. 9, 10. Rev. xxi. 27.

I.

NOR eye hath seen, nor ear has heard,
Nor sense, nor reason know,
What joys the Father has prepar'd
For those that love the Son.

II.

But the good Spirit of the Lord
Reveals a heav'n to come;
The beams of glory in his word
Allure and guide us home.

III.

Pure are the joys above the sky,
And all the region peace;
No wanton lips nor envious eye
Can see or taste the bliss.

IV.

Those holy gates for ever bar
Pollution, sin, and shame;
None shall obtain admittance there
But followers of the Lamb.

He keeps the Father's book of life,
There all their names are found;
The hypocrite in vain shall strive
To tread the heav'nly ground.

CVI. *Dead to Sin by the Cross of Christ*, Rom. vi. 1, 2, 6.

I.

SHALL we go on to sin,
Because thy grace abounds,
Or crucify the Lord again,
And open all his wounds?

II.

Forbid it, mighty God!
Nor let it e'er be said,
That we whose sins are crucify'd,
Should raise them from the dead.

III.

We will be slaves no more,
Since *Christ* has made us free,
Has nail'd our tyrants to his cross,
And bought our liberty.

CVII. *The Fall and Recovery of Man: Or, Christ and Satan at Enmity*, Gen. iii. 1, 15, 17. Gal. iv. 4. Col. ii. 15.

I.

DECEIV'd by subtle snares of hell,
Adam our head, our father, fell,
When *Satan* in the serpent hid,
Propos'd the fruit that God forbid.

II.

Death was the threat'ning: Death began
To take possession of the man;
His unborn race receiv'd the wound,
And heavy curses smote the ground.

III.

But *Satan* found a worse reward;
Thus saith the vengeance of the Lord,
"Let everlasting hatred be
Betwixt the woman's seed and thee."

IV.

"The woman's seed shall be my Son,
He shall destroy what thou hast done;
Shall break thy head, and only feel
Thy malice raging at his heel."

V.

V.

[He spake; and bid four thousand years
Roll on; at length his Son appears;
Angels with joy descend to earth,
And sing the young Redeemer's birth.]

VI.

Lo! by the sons of hell he dies;
But as he hung 'twixt earth and skies,
He gave their prince a fatal blow,
And triumph'd o'er the pow'rs below.]

CVIII. *Christ unseen and beloved*, 1 Pet. i. 8.

I.

NOT with our mortal eyes
Have we beheld the Lord,
Yet we rejoice to hear his name,
And love him in his word.

II.

On earth we want the sight
Of our Redeemer's face,
Yet, Lord, our inmost thoughts delight
To dwell upon thy grace.

III.

And when we taste thy love,
Our joys divinely grow
Unspeakable, like those above,
And heav'n begins below.

CIX. *The Value of Christ, and his Righteousness*, Phil. iii, 7, 8, 9.

I.

NO more, my God, I boast no more
Of all the duties I have done;
I quit the hopes I held before
To trust the merits of thy Son.

II.

Now for the love I bear his name,
What was my gain I count my loss;
My former pride I call my shame,
And nail my glory to his cross.

III.

Yes, and I must and will esteem
All things but lost for *Jesus'* sake:
O may my soul be found in him,
And of his righteousness partake!

IV.

The best obedience of my hands
Dares not appear before thy throne;

But faith can answer thy demands,
By pleading what my Lord has done.

CX. *Death and immediate Glory*, 2 Cor. v.
1, 5—8.

I.

THERE is a house not made with hands,
Eternal, and on high,
And here my Spirit waiting stands
'Till God shall bid it fly.

II.

Shortly this prison of my clay
Must be dissolv'd and fall;
Then, O my soul, with joy obey
Thy heav'nly Father's call.

III.

'Tis he, by his almighty grace,
That forms thee fit for heav'n;
And, as an earnest of the place,
Has his own Spirit giv'n.

IV.

We walk by faith of joys to come,
Faith lives upon his word;
But while the body is our home,
We're absent from the Lord.

V.

'Tis pleasant to believe thy grace,
But we had rather see;
We would be absent from the flesh,
And present, Lord, with thee.

CXI. *Salvation by Grace*, Titus iii. 3—7.

I.

LORD, we confess our num'rous
faults,

How great our guilt has been?
Foolish and vain were all our thoughts,
And all our lives were sin.

II.

But, O my soul, for ever praise,
For ever love his name,
Who turns thy feet from dang'rous ways,
Of folly, sin, and shame.]

III.

['Tis not by works of righteousness
Which our own hands have done;

But

But we are sav'd by sov'reign grace,
Abounding thro' his Son.]

IV.

'Tis from the mercy of our God
That all our hopes begin ;

'Tis by the water and the blood
Our souls are wash'd from sin.

V.

'Tis thro' the purchase of his death,
Who hung upon the tree,
The Spirit is sent down to breathe
On such dry bones as we.

VI.

Rais'd from the dead we live anew ;
And justify'd by grace,
We shall appear in glory too,
And see our Father's face.

CXII. *The Brazen Serpent: Or, Looking
to Jesus, John iii. 14—16.*

I.

SO did the *Hebrew* prophet raise
The brazen serpent high ;
The wounded felt immediate ease
The camp forbore to die.

II.

“ Look upward in the dying hour,
“ And live, the prophet cries ;”
But *Christ* performs a nobler cure,
When faith lifts up her eyes.

III.

High on the cross the Saviour hung,
High on the heav'n's he reigns :
Here sinners, by th' old serpent stung,
Look, and forget their pains.

IV.

Then God's own Son is lifted up,
A dying world revives ;
The *Jew* beholds the glorious hope,
Th' expiring *Gentile* lives.

CXIII. *Abraham's Blessing on the Gentiles,
Gen. xvii. 7. Rom. xv. 8. Mark x. 14.*

I.

HOW large the promise ! how divine,
To *Abra'm* and his seed !
“ I'll be a God to thee and thine,
“ Supplying all their need.”

II.

The words of his extensive love
From age to age endure ;
The angel of the cov'nant proves,
And seals the blessing sure.

III.

Jesus the ancient faith confirms,
To our great fathers giv'n ;
He takes young children to his arms,
And calls them heirs of heav'n.

IV.

Our God, how faithful are his ways !
His love endures the same ;
Nor from the promise of his grace
Blots out the children's name.

CXIV. *The same, Rom. xi. 16, 17.*

I.

GEntiles by nature we belong
To the wild olive wood ;
Grace took us from the barren tree,
And grafts us in the good.

II.

With the same blessings grace bestows
The *Gentile* and the *Jew* ;
If pure and holy be the root,
Such are the branches too.

III.

Then let the children of the saints
Be dedicate to God ;
Pour out thy Spirit on them, Lord,
And wash them in thy blood.

IV.

Thus to the parents and their seed
Shall thy salvation come,
And num'rous households meet at last
In one eternal home.

CXV. *Conviction of Sin by the Law, Rom.
vii. 8, 9, 14, 24.*

I.

LORD, how secure my conscience was,
And felt no inward dread !
I was alive without the law,
And thought my sins were dead.

II.

My hopes of heav'n were firm and bright ;
But since the precept came
With

With a convincing pow'r and light,
I find how vile I am.

III.

[My guilt appear'd but small before,
'Till terribly I saw
How perfect, holy, just and pure
Was thine eternal law.

IV.

Then felt my soul the heavy load,
My sins reviv'd again,
I had provok'd a dreadful God,
And all my hopes were slain.]

V.

I'm like a helpless captive sold,
Under the pow'r of sin;
I cannot do the good I would,
Nor keep my conscience clean.

VI.

My God, I cry with ev'ry breath
For some kind pow'r to save,
To break the yoke of sin and death,
And thus redeem the slave.

CXVI. *Love to God and our Neighbour,*
Matth. xxii. 37—40.

I.

"**T**HUS saith the first, the great
command,

"Let all thy inward pow'rs unite
"To love thy Maker, and thy God,
"With utmost vigour and delight.

II.

"Then shall thy neighbour next in place
"Share thine affections and esteem,
"And let thy kindness to thyself
"Measure and rule thy love to him."

III.

This is the sense that *Moses* spoke,
This did the prophets preach and prove;
For want of this the law is broke,
And the whole law's fulfill'd by love.

IV.

But oh! how base our passions are!
How cold our charity and zeal!
Lord, fill our souls with heav'nly fire,
Or we shall ne'er perform thy will.

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CXVII. *Election Sovereign and Free, Rom.*

ix. 21, 22, 23, 24.

I.

[**B**Ehold the potter and the clay,
He forms his vessels as he please:
Such is our God, and such are we,
The subjects of his high decrees.

II.

Doth not the workman's pow'r extend
O'er all the mass, which part to choose,
And mould it for a nobler end,
And which to leave for viler use?]

III.

May not the sov'reign Lord or high
Dispense his favours as he will,
Choose some to life, while others die,
And yet be just and gracious still?

IV.

[What if to make his terror known,
He lets his patience long endure,
Suff'ring vile rebels to go on,
And seal their own destruction sure?

V.

What if he means to show his grace,
And his electing love employs
To mark out some of mortal race,
And forms them fit for heav'nly joys?]

VI.

Shall man reply against the Lord,
And call his Maker's ways unjust,
The thunder of whose dreadful word
Can crush a thousand worlds to dust?

VII.

But, O my soul, if truth so bright
Should dazzle and confound thy sight,
Yet still his written will obey,
And wait the great decisive day.

VIII.

Then shall he make his justice known,
And the whole world, before his throne,
With joy, or terror, shall confess
The glory of his righteousness.

B b

CXVIII.

CXVIII. Moses and Christ: Or, Sins against the Law and Gospel, John i. 17. Heb. iii. 3, 5, 6. and x. 28, 29.

I.

THE law by *Moses* came,
But peace, and truth, and love,
Were brought by *Christ* (a nobler name)
Descending from above.

II.

Amidst the house of God
Their diff'rent works were done;
Moses a faithful servant stood,
But *Christ* a faithful Son.

III.

Then to his new commands
Be strict obedience paid;
O'er all his Father's house he stands
The sov'reign and the head.

IV.

The man that durst despise
The law that *Moses* brought;
Behold! how terribly he dies
For his presumptuous fault.

V.

But sorer vengeance falls
On that rebellious race,
Who have to hear when *Jesus* calls,
And dare resist his grace.

CXIX. The different Success of the Gospel,
1 Cor. i. 23, 24. 2 Cor. ii. 16. 1 Cor. iii. 6, 7.

I.

CHRIST and his Cross is all our theme,
The myst'ries that we speak
Are scandal in the *Jews* esteem,
And folly to the *Greek*:

II.

But souls enlight'nd from above
With joy receive the word;
They see what wisdom, pow'r, and love
Shines in their dying Lord.

III.

The vital favour of his name
Restores their fainting breath;
But unbelief perverts the same
To guilt, despair, and death.

IV.

'Till God diffuse his graces down,
Like show'rs of heav'nly rain,
In vain *Apollos* sows the ground,
And *Paul* may plant in vain.

CXX. Faith of Things unseen, Heb. xi. 1, 3, 8, 10.

I.

FAITH is the brightest evidence
Of things beyond our sight,
Breaks thro' the clouds of flesh and sense,
And dwells in heav'nly light.

II.

It sets times past in present view,
Brings distant prospects home,
Of things a thousand years ago,
Or thousand years to come.

III.

By faith we know the worlds were made
By God's almighty word;
Abra'm, to unknown countries led,
By faith obey'd the Lord.

IV.

He fought a city fair and high,
Built by th' eternal hands;
And faith assures us, tho' we die,
That heav'nly building stands.

CXXI. Children devoted to God, Gen. xvii. 7, 10. Acts xvi. 14, 15, 33.

(For those who practise Infant-Baptism.)

I.

THUS saith the mercy of the Lord,
"I'll be a God to thee;
"I'll bless thy num'rous race, and they
"Shall be a seed for me."

II.

Abra'm believ'd the promis'd grace,
And gave his sons to God;
But water seals the blessing now,
That once was seal'd with blood.

III.

Thus *Lydia* sanctify'd her house,
When she receiv'd the word;
Thus the believing jailor gave
His household to the Lord.

IV.

IV.

Thus later saints, eternal king,

Thine ancient truth embrace;

To thee their infant-offspring bring,

And humbly claim the grace.

CXXII. *Believers buried with Christ in Baptism*, Rom. vi. 3, 4, &c.

I.

DO we not know that solemn word,
That we are bury'd with the Lord;
Baptis'd into his death, and then
Put off the body of our sin;

II.

Our souls receive diviner breath,
Rais'd from corruption, guilt and death:
So from the grave did *Christ* arise,
And lives to God above the skies.

III.

No more let Sin or Satan reign
Over our mortal flesh again;
The various lusts we serv'd before
Shall have dominion now no more.

CXXIII. *The Repenting Prodigal*, Luke xv. 13, &c.

I.

BEhold the wretch whose lust and wine
Had wasted his estate,
He begs a share amongst the swine,
To taste the husks they eat!

II.

"I die with hunger, here, he cries,
"I starve in foreign lands;
"My father's house has large supplies,
"And bounteous are his hands.

III.

"I'll go, and with a mournful tongue
"Fall down before his face;
"Father, I've done thy justice wrong,
"Nor can deserve thy grace."

IV.

He said, and hasten'd to his home,
To seek his father's love;
The father saw the rebel come
And all his bowels move.

V.

He ran, and fell upon his neck,

Embrac'd and kiss'd his son;

The rebel's heart with sorrow brake

For follies he had done.

VI.

"Take off his clothes of shame and sin,
(The father gives command)

"Dress him in garments white and clean,

"With rings adorn his hand.

VII.

"A day of feasting I ordain,

"Let mirth and joy abound;

"My son was dead, and lives again,

"Was lost, and now is found."

CXXIV. *The First and Second Adam*, Rom. v. 12, &c.

I.

DE E P in the dust before thy throne
Our guilt and our disgrace we own;
Great God, we own th' unhappy name
Whence sprung our nature and our shame!

II.

Adam the sinner: At his fall,
Death, like a conqu'ror, seiz'd us all;
A thousand new-born babes are dead
By fatal union to their head.

III.

But whilst our spirits, fill'd with awe,
Behold the terrors of thy law,
We sing the honours of thy grace,
That sent to save our ruin'd race.

IV.

We sing thine everlasting Son,
Who join'd our nature to his own:
Adam the second from the dust
Raifes the ruins of the first.

V.

[By the rebellion of one man
Thro' all his seed the mischief ran;
And by one man's obedience now
Are all his seed made righteous too.

VI.

Where sin did reign and death abound,
There have the sons of *Adam* found
Abounding life; there glorious grace
Reigns thro' the Lord our righteousness!

CXXV. *Christ's Compassion to the Weak and Tempted*, Heb. iv. 16. and v. 7. Matth. xii. 20.

I.

WITH joy we meditate the grace
Of our High Priest above;
His heart is made of tenderness,
His bowels melt with love.

II.

Touch'd with a sympathy within,
He knows our feeble frame:
He knows what sore temptations mean,
For he has felt the same.

III.

But spotless, innocent and pure
The great Redeemer stood,
While Satan's fiery darts he bore,
And did resist to blood.

IV.

He in the days of feeble flesh
Pour'd out his cries and tears,
And in his measure feels afresh
What ev'ry member bears.

V.

[He'll never quench the smoking flax,
But raise it to a flame;
The bruised reed he never breaks,
Nor scorns the meanest name.]

VI.

Then let our humble faith address
His mercy and his pow'r,
We shall obtain deliv'ring grace
In the distressing hour.

CXXVI. *Charity and Uncharitableness*,
Rom. xiv. 17, 19. 1 Cor. x. 32.

I.

NOT diff'rent food, or diff'rent dress
Compose the kingdoms of our Lord,
But peace, and joy, and righteousness,
Faith, and obedience to his word.

II.

When weaker christians we despise,
We do the gospel mighty wrong;
For God the gracious and the wise
Receives the feeble with the strong.

III.

Let pride and wrath be banish'd hence,
Meekness and love our souls pursue:
Nor shall our practice give offence
To saints, the Gentile or the Jew.

CXXVII. *Christ's Invitation to Sinners*:
Or, *Humility and Pride*, Matt. xi.
28—30.

I.

“COME hither all ye weary Souls,
“Ye heavy laden Sinners come,
“I'll give you rest from all your toils,
“And raise you to my heav'nly home.

II.

“They shall find rest that learn of me:
“I'm of a meek and lowly mind;
“But passion rages like the sea,
“And pride is restless as the wind.

III.

“Bless'd is the man whose shoulders take
“My yoke, and bear it with delight;
“My yoke is easy to his neck,
“My grace shall make the burden light.”

IV.

Jesus, we come at thy command,
With faith, and hope, and humble zeal,
Resign our spirits to thy hand,
To mould and guide us at thy will.

CXXVIII. *The Apostles Commission*: Or,
The Gospel attested by Miracles, Mark
xvi. 15, &c. Matth. xxviii. 18, &c.

I.

“GO preach my gospel, saith the
Lord,
“Bid the whole earth my grace receive:
“He shall be sav'd, that trusts my word;
“He shall be damn'd, that won't believe.

II.

“[I'll make your great commission
known,
“And ye shall prove my gospel true
“By all the works that I have done,
“By all the wonders ye shall do.

III.

“Go heal the sick, go raise the dead,
“Go cast out devils in my name;

“Nor

" Nor let my prophets be afraid,

" Tho' *Greeks* reproach, and *Jews* blas-
pheme.]

IV.

" Teach all the nations my commands,

" I'm with you 'till the world shall end;

" All pow'r is trusted in my hands,

" I can destroy, and I defend."

V.

" He spake, and light shone round his
head,

" On a bright cloud to heav'n he rode;

" They to the farthest nations spread

" The grace of their ascended God.

CXXIX. *Submission and deliverance: Or,*
Abraham offering his Son, Gen. xxii.
6, &c.

I.

SAints, at your Father's heav'nly word,
Give up your comforts to the Lord;
He shall restore what you resign,
Or grant you blessings more divine.

II.

So *Abra'm* with obedient hand
Led forth his son at God's command;
The wood, the fire, the knife he took,
His arm prepar'd the dreadful stroke.

III.

" *Abra'm*, forbear, the angel cry'd,
" Thy faith is known, thy love is try'd;
" Thy son shall live, and in thy seed
" Shall the whole earth be bless'd indeed."

IV.

Just in the last distressing hour
The Lord displays deliver'g pow'r;
The mount of danger is the place
Where we shall see surprising grace.

CXXX. *Love and Hatred, Phil. ii. 2.*
Eph. iv. 30, &c.

I.

NOW by the bowels of my God,
His sharp distress, his sore com-
plaints,
By his last groans, his dying blood,
I charge my soul to love the saints.

II.

Clamour, and wrath, and war, be gone,
Envy and spite for ever cease,
Let bitter words no more be known
Amongst the saints, the sons of peace.

III.

The Spirit, like a peaceful dove,
Flies from the realms of noise and strife;
Why should we vex and grieve his love,
Who seals our souls to heav'nly life?

IV.

Tender and kind be all our thoughts,
Thro' all our lives let mercy run:
So God forgives our num'rous faults
For the dear sake of *Christ* his Son.

CXXXI. *The Pharisee and Publican,*
Luke xviii. 10, &c.

I.

BEhold how Sinners disagree,
The Publican and Pharisee!
One doth his righteousness proclaim,
The other owns his guilt and shame.

II.

This man at humble distance stands,
And cries for grace with lifted hands;
That boldly rises near the throne,
And talks of duties he has done.

III.

The Lord their diff'rent language knows,
And diff'rent answers he bestows;
The humble soul with grace he crowns,
Whilst on the proud his anger frowns.

IV.

Dear Father, let me never be
Join'd with the boasting *Pharisee*;
I have no merits of my own,
But plead the suff'rings of thy Son.

CXXXII. *Holiness and Grace, Tit. ii. 12*
10-13.

I.

SO let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.

II.

II.

Thus shall we best proclaim abroad
The honours of our Saviour God;
When the salvation reigns within,
And grace subdues the pow'r of sin.

III.

Our flesh and sense must be deny'd,
Passion and envy, lust and pride;
Whilst justice, temperance, truth and love,
Our inward piety approve.

IV.

Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of the Lord,
And faith stands leaning on his word.

CXXXIII. *Love and Charity, 1 Cor.*
xiii. 2—7, 13.

I.

LET Pharisees of high esteem
Their faith and zeal declare;
All their religion is a dream,
If love be wanting there.

II.

Love suffers long with patient eye,
Nor is provok'd in haste;
She lets the present injury die,
And long forgets the pass'd.

III.

[Malice and rage, those fires of hell,
She quenches with her tongue;
Hopes, and believes, and thinks no ill,
Tho' she endure the wrong.]

IV.

[She nor desires nor seeks to know
The scandals of the time;
Nor looks with pride on those below,
Nor envies those that climb.]

V.

She lays her own advantage by
To seek her neighbour's good;
So God's own Son came down to die,
And bought our lives with blood.

VI.

Love is the grace that keeps her pow'r,
In all the realms above;
There faith and hope are known no more,
But faiths for ever love.

CXXXIV. *Religion vain without Love,*
1 Cor. xiii. 1, 2, 3.

HAD I the tongues of Greeks and Jews,
And nobler speech than angels use,
If love be absent, I am found
Like tinkling brass, an empty sound.

Were I inspir'd to preach and tell
All that is done in heav'n and hell,
Or could my faith the world remove,
Still I am nothing without love.

Should I distribute all my store
To feed the bowels of the poor,
Or give my body to the flame,
To gain a martyr's glorious name.

If love to God and love to men
Be absent, all my hopes are vain:
Nor tongues, nor gifts, nor fiery zeal,
The work of love can e'er fulfil.

CXXXV. *The Love of Christ shed abroad
in the Heart, Eph. iii. 16, &c.*

COME, dearest Lord, descend and
dwell
By faith and love in ev'ry breast;
Then shall we know, and taste, and feel
The joys that cannot be express'd.

Come fill our hearts with inward strength,
Make our enlarged souls possess,
And learn the height, and breadth, and
length
Of thine unmeasurable grace.

Now to the God, whose pow'r can do
More than our thoughts or wishes know,
Be everlasting honours done
By all the church, thro' Christ his Son,

CXXXVI.

CXXXVI. *Sincerity and Hypocrisy : Or, Formality in Worship,* John iv. 24.
Psalm cxxxix. 23, 24.

GOD is a Spirit just and wise,
He sees our inmost mind;
In vain to heav'n we raise our cries,
And leave our souls behind.

Nothing but truth before his throne
With honour can appear,
The painted hypocrites are known,
Thro' the disguise they wear.

Their lifted eyes salute the skies,
Their bending knees the ground;
But God abhors the sacrifice,
Where not the heart is found.

Lord, search my thoughts, and try my
ways,
And make my soul sincere;
Then shall I stand before thy face,
And find acceptance there.

CXXXVII. *Salvation by Grace in Christ,*
2 Tim. i. 9, 10.

NOW to the pow'r of God supreme
Be everlasting honours giv'n,
He saves from hell (we bless his name)
He calls our wand'ring feet to heav'n.

Not for our duties or deserts,
But of his own abounding grace,
He works salvation in our hearts,
And forms a people for his praise.

'Twas his own purpose that begun
To rescue rebels doom'd to die;
He gave us grace in Christ his Son
Before he spread the starry sky.

Jesus the Lord appears at last,
And makes his Father's counsels known;
Declares the great transactions pass'd,
And brings immortal blessings down.

V.

He dies, and in that dreadful night
Did all the pow'rs of hell destroy;
Rising he brought our heav'n to light,
And took possession of the joy.

CXXXVIII. *Saints in the Hands of Christ,*
John x. 28, 29.

FIRM as the earth thy Gospel stands,
My Lord, my hope, my trust;
If I am found in Jesus' hands,
My soul can ne'er be lost.

His honour is engag'd to save
The meanest of his sheep;
All that his heav'nly Father gave
His hands securely keep.

Nor death, nor hell, shall e'er remove
His Fav'rites from his breast;
In the dear bosom of his love
They must for ever rest.

CXXXIX. *Hope in the Covenant: Or, God's promise and truth unchangeable,*
Heb. vi. 17—19.

HOW oft have Sin and Satan strove
To rend my soul from thee, my
God?
But everlasting is thy love,
And Jesus seals it with his blood.

The oath and promise of the Lord
Join to confirm the wond'rous grace;
Eternal pow'r performs the word,
And fills all heav'n with endless praise.

Amidst temptations sharp and long
My soul to this dear refuge flies;
Hope is my anchor, firm and strong,
While tempests blow, and billows rise.

The gospel bears my spirit up;
A faithful and unchanging God
Lays the foundation for my hope,
In oaths, and promises, and blood.

CXL.

CXL. *A Living and a Dead Faith, collected from several Scriptures.*

Mistaken Souls! that dream of heav'n,
And make their empty boast
Of inward joys, and sins forgiv'n,
While they are slaves to lust.

II.

Vain are our fancies, airy flights,
If faith be cold and dead,
None but a living pow'r unites
To *Christ* the living head.

III.

'Tis faith that changes all the heart;
'Tis faith that works by love;
That bids all sinful joys depart,
And lifts the thoughts above.

IV.

'Tis faith that conquers earth and hell,
By a celestial pow'r;
This is the grace that shall prevail
In the decisive hour.

V.

[Faith must obey her Father's will,
As well as trust his grace;
A pard'ning God is jealous still
For his own holiness.]

VI.

When from the curse he sets us free,
He makes our natures clean,
Nor would he send his Son to be
The minister of sin.

VII.

His Spirit purifies our frame,
And seals our peace with God;
Jesus, and his salvation came
By water and by blood.]

CXLI. *The Humiliation and Exaltation of Christ, Isa. liii. 1—5, 10—12.*

I.

WHO has believ'd thy word,
Or thy salvation known?
Reveal thine arm, almighty Lord,
And glorify thy Son.

II.

The *Jews* esteem'd him here
Too mean for their belief:
Sorrows his chief acquaintance were,
And his companion, grief.

III.

They turn'd their eyes away,
And treated him with scorn;
But 'twas their grief upon him lay,
Their sorrows he has borne.

IV.

'Twas for the stubborn *Jews*
And *Gentiles* then unknown,
The God of justice pleas'd to bruise
His best-beloved Son.

V.

"But I'll prolong his days,
"And make his kingdom stand;
"My pleasure (saith the God of grace)
"Shall prosper in his hand.

VI.

["His joyful soul shall see
"The purchase of his pain,
"And by his knowledge justify
"The guilty sons of men.]

VII.

"[Then thousand captive slaves
"Releas'd from death and sin,
"Shall quit their prisons and their graves,
"And own his pow'r divine.]

VIII.

"[Heav'n shall advance my Son
"To joys that earth deny'd;
"Who saw the follies men had done,
"And bore their sins, and dy'd."

CXLII. *The same, Isa. liii. 6—9—12.*

I.

LIKE sheep we went astray,
And broke the fold of God,
Each wand'ring in a diff'rent way,
But all the downward road.

II.

How dreadful was the hour
When God our wand'rings laid,
And did at once his vengeance pour
Upon the shepherd's head!

III.

III.

How glorious was the grace,
When *Christ* sustain'd the stroke!
His life and blood the shepherd pays
A ransom for the flock.

IV.

His honour and his breath
Were taken both away;
Join'd with the wicked in his death,
And made as vile as they.

V.

But God shall raise his head
O'er all the sons of men,
And make him see a num'rous seed
To recompense his pain.

VI.

"I'll give him, saith the Lord,
"A portion with the strong;
"He shall possess a large reward,
"And hold his honours long."

CXLIII. *Characters of the Children of God, from several Scriptures.*

I.

SO new-born babes desire the breast
To feed, and grow, and thrive;
So saints with joy the gospel taste,
And by the gospel live.

II.

[With inward gust their heart approves
All that the word relates;
They love the men their Father loves,
And hate the works he hates.]

III.

[Not all the flatt'ring baits on earth
Can make them slaves to lust;
They can't forget their heav'nly birth,
Nor grovel in the dust.]

IV.

Not all the chains that tyrants use
Shall bind their souls to vice:
Faith, like a conqu'ror, can produce
A thousand victories.]

V.

[Grace, like an uncorrupted seed,
Abides and reigns within;
Immortal principles forbid
The sons of God to sin.]

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VI.

[Not by the terrors of a slave
Do they perform his will,
But with the noblest pow'rs they have
His sweet commands fulfil.]

VII.

They find access at ev'ry hour
To God within the vale;
Hence they derive a quick'ning pow'r,
And joys that never fail.

VIII.

O happy souls! O glorious state
Of overflowing grace!
To dwell so near their Father's seat,
And see his lovely face!

IX.

Lord, I address thy heav'nly throne:
Call me a child of thine,
Send down the Spirit of thy Son
To form my heart divine.

X.

There shed thy choicest loves abroad,
And make my comforts strong;
Then shall I say, "My Father, God,"
With an un wav'ring tongue.

CXLIV. *The Witnessing and Sealing Spirit,*
Rom. viii. 14, 16. Eph. i. 13, 14.

I.

WHY should the children of a king
Go mourning all their days?
Great Comforter, descend and bring
Some tokens of thy grace.

II.

Dost thou not dwell in all the saints,
And seal the heirs of heav'n?
When wilt thou banish my complaints,
And show my sins forgiv'n?

III.

Assure my conscience of her part
In the Redeemer's blood;
And bear thy witness with my heart,
That I am born of God.

IV.

Thou art the earnest of his love,
The pledge of joys to come;
And thy soft wings, celestial Dove,
Will safe convey me home.

C c

CXLV.

CXLV. *Christ and Aaron, taken from
Heb. viii. and ix.*

I.

JESUS, in thee our eyes behold
A thousand glories more
Than the rich gems and polish'd gold
The Son of Aaron wore.

II.

They first their own burnt-off'rings
brought,
To purge themselves from sin;
Thy life was pure without a spot,
And all thy nature clean.

III.

[Fresh blood, as constant as the day,
Was on their altar spilt;
But thy one off'ring takes away
For ever all our guilt.]

IV.

[Their priesthood ran thro' several hands,
For mortal was their race;
Thy never-changing office stands,
Eternal as thy days.]

V.

[Once in the circuit of a year,
With blood, but not his own,
Aaron within the vail appears,
Before the golden throne.]

VI.

But *Christ* by his own powerful blood
Ascends above the skies,
And, in the presence of our God,
Shows his own sacrifice.]

VII.

Jesus, the king of glory, reigns
On *Sion's* heav'nly hill;
Looks like a lamb that has been slain,
And wears his priesthood still.

VIII.

He ever lives to intercede
Before his Father's face;
Give him, my soul, thy cause to plead,
Nor doubt the Father's grace.

CXLVI. *Characters of Christ, borrowed
from inanimate Things in Scripture.*

I.

GO, worship at *Immanuel's* feet,
See in his face what wonders meet!
Earth is too narrow to express
His worth, his glory, or his grace.

II.

[The whole creation can afford
But some faint shadows of my Lord;
Nature, to make his beauties known,
Must mingle colours not her own.]

III.

[Is he compar'd to Wine or Bread?
Dear Lord, our souls would thus be fed:
That flesh, that dying blood of thine,
Is bread of life, is heav'nly wine.]

IV.

[Is he a Tree? The world receives
Salvation from his healing leaves:
That righteous branch, that fruitful
bough,

Is *David's* root and offspring too.]

V.

[Is he a Rose? Nor *S Sharon* yields
Such fragrantcy in all her fields:
Or if the Lily he assume,
The valleys bless the rich perfume.]

VI.

[Is he a Vine? His heav'nly root
Supplies the boughs with life and fruit:
O let a lasting union join
My soul to *Christ* the living vine!]

VII.

[Is he the Head? Each member lives,
And owns the vital powers he gives;
The saints below, and saints above,
Join'd by his Spirit and his love.]

VIII.

[Is he a Fountain? There I bathe,
And heal the plague of sin and death:
These waters all my soul renew,
And cleanse my spotted garments too.]

IX.

[Is he a Fire? He'll purge my dross:
But the true gold sustains no loss:

VI. Like

Like a refiner shall he sit,
And tread the refuse with his feet.]

X.

[Is he a Rock? How firm he proves!
The rock of ages never moves;
Yet the sweet streams that from him flow
Attend us all the desert thro']

XI.

[Is he a Way? He leads to God,
The path is drawn in lines of blood;
There would I walk with hope and zeal,
'Till I arrive at *Sion's Hill*.]

XII.

[Is he a Door? I'll enter in;
Behold the pastures large and green;
A paradise divinely fair,
None but the sheep have freedom there.]

XIII.

[Is he design'd a Corner-Stone,
For men to build their heav'n upon?
I'll make him my foundation too,
Nor fear the plots of hell below.]

XIV.

[Is he a Temple? I adore
Th' indwelling majesty and pow'r;
And still to his most holy place
Whene'er I pray, I turn my face.]

XV.

[Is he a Star? He breaks the night,
Piercing the shades with dawning light;
I know his glories from afar,
I know the bright, the morning-star.]

XVI.

[Is he a Sun? His beams are grace,
His course is joy and righteousness:
Nations rejoice when he appears
To chase their clouds, and dry their tears.]

XVII.

O let me climb those higher skies,
Where storms and darkness never rise!
There he displays his pow'rs abroad,
And shines and reigns th' incarnate God.]

XVIII.

Nor earth, nor seas, nor sun, nor stars,
Nor heav'n his full resemblance bears;
His beauties we can never trace,
Till we behold him face to face.

CXLVII. *The Names and Titles of Christ, from several Scriptures.*

TIS from the treasures of his Word
I borrow titles for my Lord,
Nor art nor nature can supply
Sufficient forms of majesty.

II.

Bright image of the Father's face,
Shining with undiminish'd rays;
Th' eternal God's eternal Son,
The heir and partner of his throne.]

III.

The King of Kings, the Lord most high,
Writes his own name upon his thigh:
He wears a garment dipp'd in blood,
And breaks the nations with his rod.

IV.

Where grace can neither melt nor move,
The Lamb repents his injur'd love,
Awakes his wrath without delay,
And Judah's lion tears the prey.

V.

But when for works of peace he comes,
What winning titles he assumes?
Light of the World, and Life of Men;
Nor bears those characters in vain.

VI.

With tender pity in his heart
He acts the Mediator's part;
A Friend and Brother he appears,
And well fulfils the names he wears.

VII.

At length the Judge his throne ascends,
Divides the rebels from his friends,
And saints in full fruition prove
His rich variety of love.

CXLVIII. *The same as the cxlviiith Psalm.*

WITH chearful voice I sing
The titles of my Lord,
And borrow all the names
Of honour from his word,
Nature and art
Can ne'er supply

Sufficient forms
Of majesty.

II.

In *Jesus* we behold
His Father's glorious face
Shining for ever bright
With mild and lovely rays:
Th' eternal God's
Eternal Son
Inherits and
Partakes the throne.]

III.

The sov'reign *King of Kings*,
The *Lord of Lords* most high,
Writes his own name upon
His garment and his thigh.
His name is call'd
"The Word of God;"
He rules the earth
With iron rod.

IV.

Where promises and grace
Can neither melt nor move,
The angry *Lamb* resents
The injuries of his love;
Awakes his wrath
Without delay,
As lions roar,
And tear the prey.

V.

But when for works of peace
The great *Redeemer* comes,
What gentle characters,
What titles he assumes!
"Light of the World,"
"And Life of Men;"
Nor will he bear
Those names in vain.

VI.

Immease compassion reigns
In our *Immanuel's* heart,
When he descends to act
A *Mediator's* part.
He is a *Friend*,
And *Brother* too;
Divinely kind,
Divinely true.

VII.

At length the *Lord the Judge*,
His awful throne ascends,
And drives the rebels far
From favourites and friends.
Then shall the saints
Completely prove
The heights and depths
Of all his love.

CXLIX. *The Offices of Christ, from several Scriptures.*

I.

JOIN all the names of love and pow'r
That ever men or angels bore,
All are too mean to speak his Worth,
Or set *Immanuel's* glory forth.

II.

But O what condescending ways
He takes to teach his heav'nly grace!
My eyes with joy and wonder see
What forms of love he bears to me:

III.

[The *Angel of the Covenant* stands
With his commission in his hands,
Sent from his Father's milder throne
To make the great Salvation known.]

IV.

[Great *Prophet*, let me bless thy name;
By thee the joyful tidings came
Of wrath appeas'd, of sins forgiv'n,
Of hell subdu'd, and peace with heav'n.]

V.

[My bright *Example*, and my *Guide*,
I would be walking near thy side;
O let me never run astray,
Nor follow the forbidden way.]

VI.

I love my *Shepherd*, he shall keep
My wand'ring soul amongst his sheep;
He feeds his flocks, he calls their names,
And in his bosom bears the lambs.]

VII.

[My *Surety* undertakes my cause,
Answering his Father's broken laws;
Behold my soul at freedom set,
My *Surety* paid the dreadful debt.]

VIII.

VIII.

[Jesus my great *High-Priest* has dy'd,
I seek no sacrifice beside;
His blood did once for all atone,
And now it pleads before the throne.]

IX.

[My *Advocate* appears on high,
The Father lays his thunder by;
Not all that earth or hell can say
Shall turn my Father's heart away.]

X.

[My Lord, my Conqueror, and my King,
Thy scepter and thy sword I sing;
Thine is the vict'ry, and I fit
A joyful subject at thy feet.]

XI.

[Aspire, my soul, to glorious deeds,
The Captain of Salvation leads:
March on, nor fear to win the day,
Tho' death and hell obstruct the way.]

XII.

Should death and hell, and pow'rs un-
known,
Put all their forms of mischief on,
I shall be safe; for *Christ* displays
Salvation in more sov'reign ways.

CL. *The same as the cxlviiith Psalm.*

I.

JOIN all the glorious names
Of wisdom, love, and pow'r,
That ever mortals knew,
That angels ever bore:
All are too mean
To speak his worth,
Too mean to set
My Saviour forth.

II.

But, O what gentle terms,
What condescending ways
Doth our Redeemer use,
To teach his heav'nly grace!
Mine eyes with joy
And wonder see
What forms of love
He bears for me.

III.

[Array'd in mortal flesh,
He like an *Angel* stands,
And holds the promises
And pardons in his hands:
Commission'd from
His Father's throne,
To make his grace
To mortals known.]

IV.

[Great Prophet of my God,
My tongue would bless thy name;
By thee the joyful news
Of our salvation came;
The joyful news
Of sins forgiv'n,
Of hell subdu'd,
And peace with heav'n.]

V.

[Be thou my Counsellor,
My Pattern, and my Guide;
And thro' this desert land
Still keep me near thy side.
O let my feet
Ne'er run astray,
Nor rove, nor seek
The crooked way!]

VI.

[I love my Shepherd's voice,
His wretched eyes shall keep
My wand'ring soul among
The thousands of his sheep:
He feeds his flock,
He calls their names,
His bosom bears
The tender lambs.]

VII.

[To this dear Surety's hand
Will I commit my cause;
He answers and fulfils
His Father's broken laws.
Behold my soul
At freedom set!
My Surety paid
The dreadful debt.]

VIII.

[Jesus, my great *High-Priest*,
Offer'd his blood, and dy'd;

My

My guilty conscience seeks

No sacrifice beside,

His pow'rful blood

Did once atone;

And now it pleads

Before the throne.

IX.

[My Advocate appears

For my defence on high,

The Father bows his ears,

And lays his thunder by.

Not all that hell

Or sin can say,

Shall turn his heart,

His love away.]

X.

[My dear almighty Lord,

My Conqu'ror, and my King,

Thy scepter, and thy sword,

Thy reigning grace I sing.

Thine is the power;

Behold I sit

In willing bonds

Beneath thy feet.]

XI.

[Now let my soul arise,

And tread the tempter down;

My Captain leads me forth

To conquest and a crown.

A feeble saint

Shall win the day,

Tho' death and hell

Obstruct the way.]

XII.

Should all the hosts of death

And powers of hell unknown,

Put their most dreadful forms

Of rage and mischief on;

I shall be safe,

For Christ displays

Superior power

And guardian grace.

The End of the FIRST BOOK.

H Y M N S

H Y M N S

A N D

SPIRITUAL SONGS.

BOOK II.

Composed on divine Subjects.

I. *A Song in praise to God from Great-Britain.*

I.

Nature with all her pow'rs shall sing
God the Creator and the King:
Nor air, nor earth, nor skies, nor seas,
Deny the tribute of their praise.

II.

[Begin to make his glories known,
Ye Seraphs, that sit near his throne;
Tune your harps high, and spread the
sound
To the creation's utmost bound.]

III.

[All mortal things of meaner frame,
Exert your force, and own his name;
Whilst with our souls, and with our voice,
We sing his honours and our joys.]

IV.

[To him be sacred all we have,
From the young cradle to the grave:
Our lips shall his loud wonders tell,
And ev'ry word a miracle.]

V.

[This Northern isle, our native land,
Lies safe in the Almighty's hand:]

Our foes of vict'ry dream in vain,
And wear the captivating chain,

VI.

He builds and guards the British throne,
And makes it gracious like his own;
Makes our successive princes kind,
And gives our dangers to the wind.]

VII.

Raise monumental praises high
To him that thunders thro' the sky,
And with an awful nod or frown
Shakes an aspiring tyrant down.

VIII.

[Pillars of lasting brass proclaim
The triumphs of th' eternal name;
While trembling nations read from far
The honours of the God of war.]

IX.

Thus let our flaming zeal employ
Our loftiest thoughts and loudest songs;
Britain, pronounce with warmest joy
Hosanna from ten thousand tongues.

X.

X.

Yet, mighty God, our feeble frame
Attempts in vain to reach thy name;
The strongest notes that angels raise,
Faint in the worship and the praise.

II. *The Death of a Sinner.*

I.

MY thoughts on awful subjects roll,
Damnation and the dead;
What horrors seize the guilty soul
Upon a dying bed.

II.

Ling'ring about these mortal shores
She makes a long delay,
'Till, like a flood with rapid force,
Death sweeps the wretch away.

III.

Then swift and dreadful she descends
Down to the fiery coast,
Amongst abominable fiends,
Herself a frightful ghost.

IV.

There endless crowds of sinners lie,
And darkness makes their chains;
Tortur'd with keen despair they cry,
Yet wait for fiercer pains.

V.

Not all their anguish and their blood
For their old guilt atones,
Nor the compassion of a God
Shall hearken to their groans.

VI.

Amazing grace, that kept my breath,
Nor bid my soul remove,
'Till I had learn'd my Saviour's death,
And well insur'd his love!

III. *The Death and Burial of a Saint.*

I.

WHY do we mourn departing
friends?
Or shake at death's alarms?
'Tis but the voice that *Jesus* sends
To call them to his arms.

II.

Are we not tending upward too
As fast as time can move?

Nor would we wish the hours more slow
To keep us from our love.

III.

Why should we tremble to convey
Their bodies to the tomb?
There the dear flesh of *Jesus* lay,
And left a long perfume.

IV.

The graves of all his saints he blest,
And soft'ned every bed:
Where should the dying members rest,
But with the dying head?

V.

Thence he arose, ascending high,
And show'd our feet the way:
Up to the Lord our flesh shall fly,
At the great rising day.

VI.

Then let the last loud trumpet sound,
And bid our kindred rise;
Awake ye nations under ground,
Ye saints, ascend the skies.

IV. *Salvation in the Cross.*

I.

HERE at thy cross, my dying God,
I lay my soul beneath thy love,
Beneath the droppings of thy blood,
Jesus, nor shall it e'er remove.

II.

Not all that tyrants think or say,
With rage and lightning in their eyes,
Nor hell shall fright my heart away,
Should hell with all its legions rise.

III.

Should worlds conspire to drive me thence,
Moveless and firm this heart should lie;
Resolv'd, for that's my last defence,
If I must perish, there to die.

IV.

But speak, my Lord, and calm my fear;
Am I not safe beneath thy shade;
Thy vengeance will not strike me here,
Nor *Satan* dares my soul invade.

V.

Yes, I'm secure beneath thy blood,
And all my foes shall lose their aim:

Hosanna

*Hosanna to my dying God,
And my best honours to his name.*

V. *Longing to praise Christ better.*

LORD, when my thoughts with wonder roll
O'er the sharp sorrows of my soul,
And read my Maker's broken laws,
Repair'd and honour'd by thy cross.

II.

When I behold death, hell, and sin,
Vanquish'd by that dear blood of thine,
And see the man that gron'd and dy'd
Sit glorious by his Father's side.

III.

My passions rise and soar above,
I'm wing'd with faith, and fir'd with love;
Fain would I reach eternal things,
And learn the notes that *Gabriel* sings.

IV.

But my heart fails, my tongue complains,
For want of their immortal strains;
And in such humble notes as these
Must fall below thy victories.

V.

Well, the kind minute must appear
When we shall leave these bodies here;
These clogs of clay, and mount on high,
To join the songs above the sky.

VI. *A Morning Song.*

I.

ONCE more, my soul, the rising day
Salutes thy waking eyes;
Once more, my voice, thy tribute pay
To him that rolls the skies.

II.

Night unto night his name repeats,
The day renews the sound,
Wide as the heav'n on which he sits,
To turn the seasons round.

III.

'Tis he supports my mortal frame,
My tongue shall speak his praise;
My sins would rouse his wrath to flame,
And yet his wrath delays.

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IV.

[On a poor worm thy pow'r might tread,
And I could ne'er withstand:
Thy justice might have crush'd me dead,
But mercy held thine hand.]

V.

A thousand wretched souls are fled
Since the last setting sun,
And yet thou lengthnest out my thread,
And yet my moments run.]

VI.

Dear God, let all my hours be thine,
While I enjoy the light;
Then shall my sun in smiles decline,
And bring a pleasant night.

VII. *An Evening Song.*

I.

Read Sov'reign, let my evening song
Like holy incense rise;
Assist the off'rings of my tongue
To reach the lofty skies.

II.

Through all the dangers of the day
Thy hand was still my guard,
And still to drive my wants away
Thy mercy stood prepar'd.]

III.

Perpetual blessings from above
Incompass me around,
But O how few returns of love
Hath my Creator found!

IV.

What have I done for him that dy'd
To save my wretched soul?
How are my follies multiply'd,
Fast as my minutes roll!

V.

Lord, with this guilty heart of mine
To thy dear cross I flee,
And to thy grace my soul resign,
To be renew'd by thee.

VI.

Sprinkled afresh with pard'ning blood
I lay me down to rest,
As in th' embraces of my God,
Or on my Saviour's breast.

D d

VIII.

VIII. A Hymn for a Morning or Evening.

I.

Hosanna, with a cheerful sound,
To God's upholding hand;
Ten thousand snares attend us round,
And yet secure we stand.

II.

That was a most amazing pow'r
That rais'd us with a word,
And every day and ev'ry hour
We lean upon the Lord.

III.

The evening rests our weary head,
And angels guard the room;
We wake, and we admire the bed
That was not made our tomb.

IV.

The rising morning can't assure
That we shall end the day;
For death stands ready at the door
To seize our lives away.

V.

Our breath is forfeited by sin
To God's revenging law;
We own thy grace, immortal King,
In ev'ry gasp we draw.

VI.

God is our Sun, whose daily light
Our joy and safety brings;
Our feeble flesh lies safe at night
Beneath his shady wings.

IX. Godly Sorrow arising from the Sufferings of Christ.

I.

ALAS! and did my Saviour bleed!
And did my Sov'reign die?
Would he devote that sacred head
For such a worm as I?

II.

[Thy body slain, sweet Jesus, thine,
And bath'd in its own blood,
While all expos'd to wrath divine,
The glorious Sufferer stood!]

III.

Was it for crimes that I had done
He gron'd upon the tree?

Amazing pity! Grace unknown!
And love beyond degree!

IV.

Well might the sun in darkness hide,
And shut his glories in,
When God the mighty Maker dy'd
For man the creature's sin.

V.

Thus might I hide my blushing face
While his dear cross appears,
Dissolve my heart in thankfulness,
And melt my eyes to tears.

VI.

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do.

IX. Parting with Carnal Joys.

I.

MY soul forakes her vain delight,
And bids the world farewell;
Base as the dirt beneath my feet,
And mischievous as hell.

II.

No longer will I ask your love,
Nor seek your friendship more;
The happiness that I approve
Is not within your pow'r.

III.

There's nothing round this spacious earth
That suits my large desire;
To boundless joy and solid mirth
My nobler thoughts aspire.

IV.

[Where pleasure rolls its living flood,
From sin and dross refin'd,
Still springing from the throne of God,
And fit to cheer the mind.

V.

Th' almighty Ruler of the sphere,
The Glorious and the Great,
Brings his own all-sufficiency there,
To make our bliss complete.]

VI.

Had I the pinions of a dove,
I'd climb the heav'nly road;

There

There sits my Saviour dress'd in love;
And there my smiling God.

XI. *The same.*

I.

Send the joys of earth away,
Away ye tempters of the mind,
False as the smooth deceitful sea,
And empty as the whistling wind.

II.

Your streams were floating me along
Down to the gulph of black despair;
And whilst I listen'd to your song,
Your streams had e'en convey'd me there.

III.

Lord, I adore thy matchless grace;
That warn'd me of that dark abyss;
That drew me from those treach'rous seas,
And bid me seek superior bliss.

IV.

Now to the shining realms above
I stretch my hands, and glance mine eyes;
O for the pinions of a dove,
To bear me to the upper skies!

V.

There from the bosom of my God
Oceans of endless pleasures roll;
There would I fix my last abode,
And drown the sorrows of my soul.

XII. *Christ is the Substance of the Levitical Priesthood.*

I.

THE true Messiah now appears,
The types are all withdrawn:
So fly the shadows and the stars
Before the rising dawn.

II.

No smoking sweets, nor bleeding lambs,
Nor kid, nor bullock slain;
Incense and spice of costly names
Would all be burnt in vain.

III.

Aaron must lay his robes away,
His mitre and his vest,
When God himself comes down to be
The offering and the priest.

IV.

He took our mortal flesh, to show
The wonders of his love;
For us he paid his life below,
And prays for us above.

V.

"Father, he cries, forgive their sins,
"For I myself have dy'd;"
And then he shows his open'd veins,
And pleads his wounded side.

XIII. *The Creation, Preservation, Dissolution, and Restoration of this World.*

I.

SING to the Lord, that built the skies,
The Lord that rear'd this stately
frame;

Let half the nations sound his praise,
And lands unknown repeat his name.

II.

He form'd the seas, and form'd the hills,
Made ev'ry drop, and ev'ry dust,
Nature and time, with all their wheels,
And push'd them into motion first.

III.

Now, from his high imperial throne,
He looks far down upon the spheres;
He bids the shining orbs roll on,
And round he turns the hasty years.

IV.

Thus shall this moving engine last
Till all his saints are gather'd in,
Then for the trumpet's dreadful blast
To shake it all to dust again!

V.

Yet, when the sound shall tear the skies,
And lightning burn the globe below,
Saints, you may lift your joyful eyes,
There's a new heav'n and earth for you.

XIV. *The Lord's Day: Or, Delight in Ordinances.*

I.

WELCOME sweet day of rest,
That saw the Lord arise;
Welcome to this reviving feast,
And these rejoicing eyes!

D d 2

II.

II.

The King himself comes near,
And feasts his saints to-day;
Here we may sit, and see him here,
And love, and praise, and pray.

III.

One day amidst the place
Where my dear God hath been,
Is sweeter than ten thousand days
Of pleasurable sin.

IV.

My willing soul would stay
In such a frame as this,
And sit, and sing herself away
To everlasting bliss.

XV. *The Enjoyment of Christ: Or, De-
light in Worship.*

I.

FAR from my thoughts, vain world,
Be gone,
Let my religious hours alone;
Fain would my eyes my Saviour see,
I wait a visit, Lord, from thee.

II.

My heart grows warm with holy fire,
And kindles with a pure desire:
Come, my dear Jesus, from above,
And feed my soul with heav'nly love.

III.

[The trees of life immortal stand
In flourishing rows at thy right hand,
And in sweet murmurs by their side,
Rivers of bliss perpetual glide.

IV.

Haste then, but with a smiling face,
And spread a table of thy grace:
Bring down a taste of truth divine,
And cheer my heart with sacred wine.]

V.

Bless'd Jesus, what delicious fare!
How sweet thy entertainments are!
Never did angels taste above
Redeeming grace, and dying love.

VI.

Hail, great Immanuel, all divine!
In thee thy Father's glories shine:

Thou brightest, sweetest, fairest One,
That eyes have seen, or angels known.

XVI. *Part the Second.*

VII.

LORD, what a heav'n of saving grace
Shines thro' the beauties of thy face,
And lights our passions to a flame!
Lord, how we love thy charming name!

VIII.

When I can say, my God is mine,
When I can feel thy glories shine,
I tread the world beneath my feet,
And all the earth calls good or great.

IX.

While such a scene of sacred joys
Our raptur'd eyes and souls employs,
Here we could sit, and gaze away,
A long, an everlasting day.

X.

Well, we shall quickly pass the night
To the fair coasts of perfect light;
Then shall our joyful senses rove
O'er the dear object of our love.

XI.

[There shall we drink full draughts of bliss,
And pluck new life from heav'nly trees!
Yet now and then, dear Lord, bestow
A drop of heav'n on worms below.

XII.

Send comforts down from thy right hand,
While we pass thro' this barren land,
And in thy temple let us see
A glimpse of love, a glimpse of thee.]

XVII. *God's Eternity.*

I.

RISE, rise my soul, and leave the
ground,
Stretch all my thoughts abroad,
And rouse up ev'ry tuneful sound
To praise th' eternal God.

II.

Long ere the lofty skies were spread,
Jehovah fill'd his throne;
Or Adam form'd, or angels made,
The Maker liv'd alone.

III.

III.

His boundless years can ne'er decrease,
But still maintain their prime;
Eternity's his dwelling-place,
And Ever is his time.

IV.

While like a tide our minutes flow,
The present and the past,
He fills his own immortal NOW,
And sees our ages waste.

V.

The sea and sky must perish too,
And vast destruction come;
The creatures, look, how old they grow,
And wait their fiery doom!

VI.

Well, let the sea shrink all away,
And flame melt down the skies,
My God shall live an endless day,
When th' old creation dies.

XVIII. *The Ministry of Angels.*

I.

HIGH on a hill of dazzling light
The king of glory spreads his seat,
And troops of angels, stretch'd for flight,
Stand waiting round his awful feet.

II.

"* Go, saith the Lord, my *Gabriel*, go,
" Salute the virgin's fruitful womb;
" † Make haste, ye cherubs, down below,
" Sing and proclaim the Saviour come."

III.

† Here a bright squadron leaves the skies,
And thick around *Elisba* stands;
Anon a heav'nly soldier flies,
‖ And breaks the chains from *Peter's*
hands.

IV.

Thy winged troops, O God of hosts,
Wait on thy wand'ring church below;
Here we are failing to thy coasts,
Let angels be our convoy too.

V.

§ Are they not all thy servants, Lord?
At thy command they go and come;

* Luke i. 26. † Luke ii. 13. ‡ 2 Kings
vi. 17. ‖ Acts xii. 7. § Heb. i. 14.

With chearful haste obey thy word,
And guard thy children to their home.

XIX. *Our frail Bodies, and God our Preserver.*

I.

LET others boast how strong they be,
Nor death, nor danger fear;
But we'll confess, O Lord, to thee,
What feeble things we are.

II.

Fresh as the grass our bodies stand,
And flourish bright and gay;
A blasting wind sweeps o'er the land,
And fades the grass away.

III.

Our life contains a thousand springs,
And dies if one be gone:
Strange! that a harp of thousand strings
Should keep in tune so long.

IV.

But 'tis our God supports our frame,
The God that built us first;
Salvation to th' almighty name
That rear'd us from the dust.

V.

[He spoke, and straight our hearts and
brains
In all their motions rose,
" Let blood, said he, flow round the
veins,"
And round the veins it flows.

VI.

While we have breath, or use our tongues,
Our Maker we'll adore;
His Spirit moves our heaving lungs,
Or they would breathe no more.]

XX. *Backslidings and Returns: Or, The Inconstancy of our Love.*

I.

WHY is my heart so far from thee,
My God, my chief delight?
Why are my thoughts no more by day
With thee, no more by night?

II.

II.

[Why should my foolish passions rove?
Where can such sweetness be,
As I have tasted in thy love,
As I have found in thee?]

III.

When my forgetful soul renews
The flavour of thy grace,
My heart presumes I cannot lose
The relish all my days.

IV.

But ere some fleeting hour is past;
The flatt'ring world employs
Some sensual bait to seize my taste,
And to pollute my joys.

V.

[Trifles of nature or of art,
With fair deceitful charms,
Intrude into my thoughtless heart,
And thrust me from thy arms.]

VI.

Then I repent, and vex my soul,
That I should leave thee so;
Where will those wild affections roll
That let a Saviour go?

VII.

[Sins promis'd joys are turn'd to pain,
And I am drown'd in grief;
But my dear Lord returns again,
He flies to my relief;

VIII.

Seizing my soul with sweet surprise,
He draws with loving bands;
Divine compassion in his eyes,
And pardon in his hands.]

IX.

[Wretch that I am, to wander thus
In chase of false delight!
Let me be fasten'd to thy cross,
Rather than lose thy sight.]

X.

[Make haste, my days, to reach the
goal,
And bring my heart to rest
On the dear center of my soul,
My God, my Saviour's breast.

XXI. A Song of Praise to God the Redeemer.

I.

LET the old heathens tune their song,
Of great *Diana* and of *Jove*;
But the sweet theme that moves my
tongue,
Is my redeemer and his love.

II.

Behold a God descends and dies,
To save my soul from gaping hell:
How the black gulph where *Satan* lies,
Yawn'd to receive me when I fell!

III.

How justice frown'd, and vengeance
stood
To drive me down to endless pain!
But the great Son propos'd his blood,
And heav'nly wrath grew mild again.

IV.

Infinite lover, gracious Lord,
To thee be endless honours giv'n;
Thy wondrous name shall be ador'd,
Round the wide earth, and wider heav'n.

XXII. With God is terrible Majesty.

I.

TERrible God, that reign'st on high,
How awful is thy thund'ring hand!
Thy fiery bolts, how fierce they fly!
Nor can all earth or hell withstand.

II.

This the old rebel angels knew,
And *Satan* fell beneath thy frown:
Thine arrows struck the traitor through,
And weighty vengeance sunk him down.

III.

This *Sodom* felt, and feels it still,
And roars beneath th' eternal load:
"With endless burnings who can dwell,
"Or bear the fury of a God?"

IV.

Tremble, ye sinners, and submit,
Throw down your arms before his throne,
Bend your heads low beneath his feet,
Or his strong hand shall crush you down.

V.

V.

And ye, blest'd saints, that love him too,
With rev'rence bow before his name;
Thus all his heav'nly servants do:
God is a bright and burning flame.

XXIII. *The Sight of God and Christ in Heaven.*

I.

Descend from heav'n, immortal dove,
Stoop down and take us on thy wings,

And mount and bear us far above
The reach of these inferior things.

II.

Beyond, beyond this lower sky,
Up where eternal ages roll,
Where solid pleasures never die,
And fruits immortal feast the soul.

III.

O for a sight, a pleasing sight
Of our almighty Father's throne!
There sits our Saviour crown'd with light,
Cloth'd in a body like our own.

IV.

Adoring saints around him stand,
And thrones and pow'rs before him fall;
The God shines gracious thro' the man,
And sheds sweet glories on them all!

V.

O what amazing joys they feel,
While to their golden harps they sing,
And sit on ev'ry heav'nly hill,
And spread the triumphs of their King!

VI.

When shall the day, dear Lord, appear
That I shall mount to dwell above,
And stand and bow amongst 'em there,
And view thy face, and sing, and love?

XXIV. *The Evil of Sin visible in the Fall of Angels and Men.*

I.

WHEN the great Builder arch'd the
skies,
And form'd all nature with a word,
The joyful cherubs tun'd his praise,
And every bending throne ador'd.

II.

High in the midst of all the throng
Satan, a tall arch-angel, sat,
* Amongst the morning stars he sung,
Till sin destroy'd his heav'nly state.

III.

['Twas sin that hurl'd him from his
throne;

Grov'ling in fire the rebel lies;

"† How art thou sunk in darkness down,
" Son of the morning, from the skies!"

IV.

And thus our two first parents stood,
Till sin defil'd the happy place;
They lost their garden and their God,
And ruin'd all their unborn race.

V.

[So sprung the plague from Adam's bower,
And spread destruction all abroad;
Sin, the curs'd name! that in one hour
Spoil'd six days labour of a God.]

VI.

Tremble, my soul, and mourn for grief,
That such a foe should seize thy breast;
Fly to thy Lord for quick relief:
Oh! may he slay this treach'rous guest.

VII.

Then to thy throne, victorious King,
Then to thy throne our shouts shall rise,
Thine everlasting arm we sing,
For sin, the monster, bleeds and dies.

XXV. *Complaining of Spiritual Slowness.*

I.

MY drowsy pow'rs, why sleep ye so?
Awake, my sluggish soul!
Nothing has half thy work to do,
Yet nothing's half so dull.

II.

The little ants for one poor grain
Labour, and tug, and strive;
Yet we who have a heav'n to obtain,
How negligent we live!

III.

We, for whose sake all nature stands,
And stars their courses move;

* Job xxxviii. 7.

† Isa. xiv. 12.

We, for whose guard the angel-bands
Come flying from above:

IV.

We, for whom God the Son came down,
And labour'd for our good;
How careless to secure that crown
He purchas'd with his blood!

V.

Lord, shall we lie so sluggish still,
And never act our parts!
Come, holy dove, from th' heav'nly hill,
And sit and warm our hearts.

VI.

Then shall our active spirits move,
Upwards our souls shall rise:
With hands of faith, and wings of love,
We'll fly and take the prize.

XXVI. *God invisible.*

I.

LORD, we are blind, we mortals
blind,
We can't behold thy bright abode;
O 'tis beyond a creature-mind,
To glance a thought half way to God.

II.

Infinite leagues beyond the sky
The great Eternal reigns alone,
Where neither wings nor souls can fly,
Nor angels climb the toplest throne.

III.

The Lord of glory builds his feat
Of gems insufferably bright,
And lays beneath his sacred feet
Substantial beams of gloomy night.

IV.

Yet, glorious Lord, thy gracious eyes
Look through and cheer us from above;
Beyond our praise thy grandeur flies,
Yet we adore, and yet we love.

XXXVII. *Praise ye him all his Angels,*

Pfal. cxlviii. 2.

I.

GOD! the eternal awful name
That the whole heav'nly army fears,

That shakes the wide creation's frame,
And Satan trembles when he hears.

II.

Like flames of fire his servants are,
And light surrounds his dwelling-place;
But, O ye fiery flames, declare
The brighter glories of his face.

III.

'Tis not for such poor worms as we
To speak so infinite a thing;
But your immortal eyes survey
The beauties of your sov'reign King.

IV.

Tell how he shews his smiling face,
And clothes all heav'n in bright array;
Triumph and joy run thro' the place,
And songs eternal as the day.

V.

Speak (for you feel his burning love)
What zeal it spreads thro' all your frame;
That sacred fire dwells all above,
For we on earth have lost the name.

VI.

[Sing of his pow'r and justice too,
That infinite right hand of his,
That vanquish'd Satan and his crew,
And thunder drove them down from blis.]

VII.

[What mighty storms of poison'd darts
Were hurl'd upon the rebels there!
What deadly jav'lines nail'd their hearts
Fast to the racks of long despair!]

VIII.

[Shout to your King, you heav'nly host,
You that behold the sinking foe;
Firmly he stood when they were lost;
Praise the rich grace that kept ye so.]

IX.

Proclaim his wonders from the skies,
Let ev'ry distant nation hear;
And while you sound his lofty praise,
Let humble mortals bow and fear.

XXVIII. *Death and Eternity.*

I.

SToop down, my thoughts, that use to
rise,
Converse a while with death:

Think

Think how a gasping mortal lies,
And pants away his breath.

II.

His quiv'ring lip hangs feebly down,
His pulses faint and few,
Then, speechless, with a doleful groan,
He bids the world adieu.

III.

But, oh, the soul that never dies!
At once it leaves the clay!
Ye thoughts, pursue it where it flies,
And track its wondrous way.

IV.

Up to the courts where angels dwell,
It mounts triumphant there:
Or devils plunge it down to hell,
In infinite despair.

V.

And must my body faint and die?
And must this soul remove?
Oh, for some guardian angel nigh,
To bear it safe above!

VI.

Jesus, to thy dear faithful hand
My naked soul I trust;
And my flesh waits for thy command,
To drop into my dust.

XXIX. *Redemption by Price and Power.*

I.

JESUS, with all thy saints above,
My tongue would bear her part,
Would sound aloud thy saving love,
And sing thy bleeding heart.

II.

Bless'd be the Lamb, my dearest Lord,
Who bought me with his blood,
And quench'd his Father's flaming sword
In his own vital flood.

III.

The Lamb that freed my captive soul
From *Satan's* heavy chains,
And sent the lion down to howl
Where hell and horror reigns.

IV.

All glory to the dying Lamb,
And never-ceasing praise,

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While angels live to know his name,
Or saints to feel his grace.

XXX. *Heavenly Joy on Earth.*

I.

[COME, we that love the Lord,
And let our joys be known;
Join in a song with sweet accord,
And thus surround the throne.

II.

The sorrows of the mind
Be banish'd from the place!
Religion never was design'd
To make our pleasures less.]

III.

Let those refuse to sing
That never knew our God,
But sav'rites of the heav'nly King
May speak their joys abroad.

IV.

[The God that rules on high,
And thunders when he please,
That rides upon the stormy sky,
And manages the seas.]

V.

This awful God is ours,
Our Father and our love,
He shall send down his heav'nly powers
To carry us above.

VI.

There shall we see his face,
And never, never sin;
There from the rivers of his grace
Drink endless pleasures in.

VII.

Yes, and before we rise
To that immortal state,
The thoughts of such amazing bliss
Should constant joys create.

VIII.

[The men of grace have found
Glory begun below,
Celestial fruits on earthly ground
From faith and hope may grow.]

IX.

[The hill of *Zion* yields
A thousand sacred sweets,

E c

Before

Before we reach the heav'nly fields,
Or walk the golden streets.

X.

Then let our songs abound,
And ev'ry tear be dry;
We're marching thro' Immanuel's ground
To fairer worlds on high.]

XXXI. *Christ's Presence makes Death easy.*

I.

WHY should we start and fear to die?

What tim'rous worms we mortals are!
Death is the gate of endless joy,
And yet we dread to enter there.

II.

The pains, the groans, and dying strife
Fright our approaching souls away;
Still we shrink back again to life,
Fond of our prison and our clay.

III.

Oh! if my Lord would come and meet,
My soul should stretch her wings in haste,
Fly fearless thro' death's iron gate,
Nor feel the terrors as she past.

IV.

Jesus can make a dying bed
Feel soft as downy pillars are,
While on his breast I lean my head,
And breathe my life out sweetly there.

XXXII. *Frailty and Folly.*

I.

HOW short and hasty is our life!
How vast our souls affairs!
Yet senseless mortals vainly strive
To lavish out their years.

II.

Our days run thoughtlessly along,
Without a moment's stay;
Just like a story, or a song,
We pass our lives away.

III.

God from on high invites us home,
But we march heedless on,
And ever hast'ning to the tomb,
Stoop downwards as we run.

IV.

How we deserve the deepest hell,
That slight the joys above!
What chains of vengeance should we feel
That break such cords of love!

V.

Draw us, O God, with sov'reign grace,
And lift our thoughts on high,
That we may end this mortal race,
And see salvation nigh.

XXXIII. *The Blessed Society in Heaven.*

I.

RAISE thee, my soul, fly up and run
Thro' ev'ry heav'nly street,
And say, There's nought below the sun
That's worthy of thy feet.

II.

[Thus will we mount on sacred wings,
And tread the courts above:
Nor earth, nor all her mightiest things,
Shall tempt our meanest love.]

III.

There on a high majestic throne
Th' almighty Father reigns,
And sheds his glorious goodness down
On all the blissful plains.

IV.

Bright, like a sun, the Saviour sits,
And spreads eternal noon;
No ev'nings there, nor gloomy nights,
To want the feeble moon.

V.

Amidst those ever-shining skies
Behold the sacred Dove,
While banish'd sin and sorrow flies
From all the realms of love.

VI.

The glorious tenants of the place
Stand bending round the throne;
And saints and seraphs sing and praise
The infinite Three-One.

VII.

[But O, what beams of heav'nly grace
Transport them all the while!
Ten thousand smiles from Jesus' face,
And love in ev'ry smile!]

VIII.

VIII.

Jesus, and when shall that dear day,
That joyful hour appear,
When I shall leave this house of clay,
To dwell amongst 'em there?

XXXIV. *Breathing after the holy Spirit :
Or, Fervency of Devotion desired.*

I.

COME, holy Spirit, heav'nly Dove,
With all thy quick'ning pow'rs,
Kindle a flame of sacred love
In these cold hearts of ours.

II.

Look, how we grovel here below,
Fond of these trifling toys :
Our souls can neither fly nor go
To reach eternal joys.

III.

In vain we tune our formal songs,
In vain we strive to rise,
Hosannas languish on our tongues,
And our devotion dies.

IV.

Dear Lord ! and shall we ever lie
At this poor dying rate ?
Our love so faint, so cold to thee,
And thine to us so great ?

V.

Come, holy Spirit, heav'nly Dove,
With all thy quick'ning pow'rs,
Come shed abroad a Saviour's love,
And that shall kindle ours.

XXXV. *Praise to God for Creation and
Redemption.*

I.

LET them neglect thy glory, Lord,
Who never knew thy grace ;
But our loud song shall still record
The wonders of thy praise.

II.

We raise our shouts, O God, to thee,
And send them to thy throne ;
All glory to th' UNITED Three,
The undivided One.

III.

'Twas he (and we'll adore his name)
That form'd us by a word ;
'Tis he restores our ruin'd frame :
Salvation to the Lord !

IV.

Hosanna ! let the earth and skies
Repeat the joyful sound ;
Rocks, hills, and vales reflect the voice
In one eternal round.

XXXVI. *Christ's Intercession.*

I.

WELL, the Redeemer's gone,
T' appear before our God,
To sprinkle o'er the flaming throne
With his atoning blood.

II.

No fiery vengeance now,
No burning wrath comes down ;
If justice calls for sinners blood,
The Saviour shews his own.

III.

Before his Father's eye
Our humble suit he moves ;
The Father lays his thunder by,
And looks, and smiles, and loves.

IV.

Now may our joyful tongues
Our Maker's honour sing :
Jesus the Priest receives our songs,
And bears 'em to the King.

V.

[We bow before his face,
And sound his glories high,
" *Hosanna* to the God of grace
" That lays his thunder by.]

VI.

" On earth thy mercy reigns,
" And triumphs all above :"
But, Lord, how weak our mortal strains
To speak immortal love !

VII.

How jarring and how low
Are all the notes we sing !
Sweet Saviour, tune our songs anew,
And they shall please the King.]

XXXVII. *The same.*

I.

LIFT up your eyes to th' heav'nly seat
Where your Redeemer stays :
Kind Intercessor, there he sits,
And loves, and pleads, and prays.

II.

'Twas well, my soul, he dy'd for thee,
And shed his vital blood,
Appeas'd stern justice on the tree,
And then arose to God.

III.

Petitions now and praise may rise,
And saints their off'rings bring,
The Priest with his own sacrifice
Presents them to the King.

IV.

[Let papists trust what names they please,
Their saints and angels boast ;
We've no such advocates as these,
Nor pray to th' heav'nly host.]

V.

Jesus alone shall bear my cries
Up to his Father's throne :
He (dearest Lord !) perfumes my sighs,
And sweetens ev'ry grone.

VI.

[Ten thousand praises to the King,
Hosanna in the High'st ;
Ten thousand thanks our spirits bring
To God and to his Christ.]

XXXVIII. *Love to God.*

I.

HAppy the heart where graces reign,
Where love inspires the breast :
Love is the brightest of the train,
And strengthens all the rest.

II.

Knowledge, alas ! 'tis all in vain,
And all in vain our fear ;
Our stubborn sins will fight and reign,
If love be absent there.

III.

'Tis love that makes our chearful feet
In swift obedience move ;

The devils know, and tremble too,
But Satan cannot love.

IV.

This is the grace that lives and sings,
When faith and hope shall cease :
'Tis this shall strike our joyful strings
In the sweet realms of bliss.

V.

Before we quite forsake our clay,
Or leave this dark abode,
The wings of love bear us away
To see our smiling God.

XXXIX. *The Shortness and Misery of Life.*

I.

OUR days, alas ! our mortal days,
Are short, and wretched too ;
" Evil and few,"* the Patriarch says,
And well the Patriarch knew.

II.

'Tis but at best a narrow bound
That heav'n allows to men.
And pains and sins run thro' the round
Of threescore years and ten.

III.

Well, if ye must be sad and few,
Run on, my days, in haste ;
Moments of sin, and months of woe,
Ye cannot fly too fast.

IV.

Let heav'nly love prepare my soul,
And call her to the skies,
Where years of long salvation roll,
And glory never dies.

XL. *Our Comfort in the Covenant made with Christ.*

I.

OUR God, how firm his promise
stands,
Ev'n when he hides his face !
He trusts in our Redeemer's hands,
His glory and his grace.

II.

Then why, my soul, these sad complaints,
Since Christ and we are one ?

* Gen. xlviii. 9.

Thy God is faithful to his saints,
Is faithful to his Son.

III.

Beneath his smiles my heart has liv'd,
And part of heav'n possess'd ;
I praise his name for grace receiv'd,
And trust him for the rest.

XLII. *A Sight of God mortifies us to the World.*

I.

[UP to the fields where angels lie,
And living waters gently roll,
Fain would my thoughts leap out and fly,
But sin hangs heavy on my soul.

II.

Thy wondrous blood, dear dying *Christ*,
Can make this load of guilt remove ;
And thou canst bear me where thou fly'st,
On thy kind wings, celestial Dove!

III.

O might I once mount up and see
The glories of th' eternal skies,
What little things these worlds would be?
How despicable to my eyes ?]

IV.

Had I a glance of thee, my God,
Kingdoms and men would vanish soon,
Vanish, as tho' I saw 'em not,
As a dim candle dies at noon.

V.

Then they might fight, and rage, and
rave,

I should perceive the noise no more
Than we can hear a shaking leaf,
While rattling thunders round us roar.

VI.

Great All in All, eternal King,
Let me but view thy lovely face,
And all my pow'rs shall bow and sing
Thine endless grandeur, and thy grace.

XLII. *Delight in God.*

I.

MY God, what endless pleasures dwell
Above at thy right hand !
The courts below, how amiable !
Where all thy graces stand !

II.

The swallow near thy temple lies,
And chirps a chearful note ;
The lark mounts upwards tow'rd thy skies,
And tunes her warbling throat.

III.

And we, when in thy presence, Lord,
We shout with joyful tongues :
Or sitting round our Father's board,
We crown the feast with songs.

IV.

While *Jesus* shines with quick'ning grace,
We sing and mount on high ;
But if a frown becloud his face,
We faint, and tire, and die.

V.

[Just as we see the lonesome dove
Bemoan her widow'd state,
Wand'ring, she flies thro' all the grove,
And mourns her loving mate.

VI.

Just so our thoughts from thing to thing
In restless circles rove ;
Just so we droop, and hang the wing,
When *Jesus* hides his love.]

XLIII. *Christ's Sufferings and Glory.*

I.

NOW for a tune of lofty praise
To great *Jehovah's* equal Son !
Awake, my voice, in heav'nly lays,
Tell the loud wonders he hath done.

II.

Sing, how he left the worlds of light,
And the bright robes he wore above ;
How swift and joyful was his flight
On wings of everlasting love.

III.

[Down to this base, this sinful earth,
He came to raise our nature high ;
He came t' atone almighty wrath ;
Jesus the God was born to die.]

IV.

[Hell and its lions roar'd around,
His precious blood the monsters spilt ;
While weighty sorrows prest him down,
Large as the loads of all our guilt.]

V.

V.

Deep in the shades of gloomy death
Th' almighty Captive pris'ner lay ;
Th' almighty Captive left the earth,
And rose to everlasting day.

VI.

Lift up your eyes, ye sons of light,
Up to his throne of shining grace ;
See what immortal glories sit
Round the sweet beauties of his face !

VII.

Among a thousand harps and songs
Jesus the God exalted reigns,
His sacred name fills all their tongues,
And echoes thro' the heav'nly plains !

XLIV. *Hell: Or, The Vengeance of God.*

I.

WITH holy fear, and humble song,
The dreadful God our souls adore;
Reverence and awe becomes the tongue
That speaks the terrors of his pow'r.

II.

Far in the deep where darkness dwells,
The land of horror and despair,
Justice has built a dismal hell,
And laid her stores of vengeance there.

III.

[Eternal plagues, and heavy chains,
Tormenting racks, and fiery coals,
And darts t' inflict immortal pains,
Dy'd in the blood of damned souls.

IV.

There *Satan* the first sinner lies,
And roars, and bites his iron bands ;
In vain the rebel strives to rise,
Crush'd with the weight of both thy hands.]

V.

There guilty ghosts of *Adam's* race
Shriek out, and howl beneath thy rod ;
Once they could scorn a Saviour's grace,
But they incens'd a dreadful God.

VI.

Tremble, my soul, and kiss the Son ;
Sinner, obey thy Saviour's call ;
Else your damnation hastens on,
And hell gapes wide to wait your fall.

XLV. *God's Condescension to our Worship.*

I.

THY favours, Lord, surprise our
souls :

Will the Eternal dwell with us ?

What canst thou find beneath the poles,
To tempt thy chariot downward thus ?

II.

Still might he fill his starry throne,
And please his ears with *Gabriel's* songs ;
But th' heav'nly Majesty comes down,
And bows to hearken to our tongues.

III.

Great God ! what poor returns we pay
For love so infinite as thine ?
Words are but air, and tongues but clay ;
But thy compassion's all divine.

XLVI. *God's Condescension to Human Affairs.*

I.

UP to the Lord, that reigns on high,
And views the nations from afar,
Let everlasting praises fly,
And tell how large his bounties are.

II.

[He that can shake the worlds he made,
Or with his word, or with his rod,
His goodness, how amazing great !
And what a condescending God !]

III.

God, that must stoop to view the skies,
And bow to see what angels do,
Down to our earth he cast his eyes,
And bends his footsteps downwards too.]

IV.

He over-rules all mortal things,
And manages our mean affairs ;
On humble souls the King of Kings
Bestows his counsels and his cares.

V.

Our sorrows and our tears we pour
Into the bosom of our God ;
He hears us in the mournful hour,
And helps us bear the heavy load.

VI.

VI.

In vain might lofty princes try
Such condescension to perform;
For worms were never rais'd so high
Above their meanest fellow-worm.

VII.

Oh! could our thankful hearts devise
A tribute equal to thy grace,
To th' third heav'n our songs should rise,
And teach the golden harps thy praise.

XLVII. *Glory and Grace in the Person of Christ.*

I.

NOW to the Lord a noble song!
Awake, my soul; awake my tongue;
Hosanna to th' eternal name,
And all his boundless love proclaim.

II.

See where it shines in *Jesus'* face,
The brightest image of his grace;
God, in the person of his Son,
Has all his mightiest works outdone.

III.

The spacious earth, and spreading flood,
Proclaim the wise and pow'ful God,
And thy rich glories from afar
Sparkle in ev'ry rolling star.

IV.

But in his looks a glory stands,
The noblest labour of thine hands:
The pleasing lustre of his eyes
Outshines the wonders of the skies.

V.

Grace! 'tis a sweet, a charming theme;
My thoughts rejoice at *Jesus'* name!
Ye angels dwell upon the sound;
Ye heav'ns reflect it to the ground!

VI.

Oh, may I live to reach the place
Where he unveils his lovely face!
Where all his beauties you behold,
And sing his name to harps of gold!

XLVIII. *Love to the Creatures is dangerous.*

I.

HOW vain are all things here below!
How false, and yet how fair!

Each pleasure hath its poison too;
And ev'ry sweet a snare.

II.

The brightest things below the sky
Give but a flatt'ring light;
We should suspect some danger nigh,
Where we possess delight.

III.

Our dearest joys, and nearest friends,
The partners of our blood,
How they divide our wav'ring minds,
And leave but half for God!

IV.

The fondness of a creature's love,
How strong it strikes the sense?
Thither the warm affections move,
Nor can we call 'em thence.

V.

Dear Saviour, let thy beauties be
My soul's eternal food;
And grace command my heart away
From all created good.

XLIX. *Moses dying in the Embraces of God.*

I.

DEATH cannot make our souls afraid,
If God be with us there;
We may walk through her darkest shade,
And never yield to fear.

II.

I could renounce my all below,
If my Creator bid;
And run, if I were call'd to go,
And die as *Moses* did.

III.

Might I but climb to *Pisgab's* top,
And view the promis'd land,
My flesh itself should long to drop,
And pray for the command.

IV.

Clasp'd in my heav'nly Father's arms,
I would forget my breath,
And lose my life among the charms
Of so divine a death.

L. *Comforts under Sorrows and Pains.*

I.

NOW let the Lord my Saviour smile,
And shew my name upon his heart;
I would forget my pains a while,
And in the pleasure lose the smart.

II.

But, oh! it swells my sorrows high,
To see my blessed *Jesus* frown;
My spirits sink, my comforts die,
And all the springs of life are down.

III.

Yet why, my soul, why these complaints?
Still while he frowns his bowels move;
Still on his heart he bears his saints,
And feels their sorrows, and his love.

IV.

My name is printed on his breast;
His book of life contains my name:
I'd rather have it there imprest,
Than in the bright records of fame.

V.

When the last fire burns all things here,
Those letters shall securely stand,
And in the Lamb's fair book appear,
Writ by th' eternal Father's hand.

VI.

Now shall my minutes smoothly run,
Whilst here I wait my Father's will;
My rising and my setting sun
Roll gently up and down the hill.

LII. *God the Son equal with the Father.*

I.

Right King of glory, dreadful God!
Our spirits bow before thy seat;
To thee we lift an humble thought,
And worship at thine awful feet.

II.

[Thy pow'r hath form'd, thy wisdom
sways
All nature with a sov'reign word:
And the bright world of stars obeys
The will of their superior Lord.]

III.

[Mercy and truth unite in one,
And smiling sit at thy right-hand;

Eternal justice guards thy throne,
And vengeance waits thy dread com-
mand.]

IV.

A thousand seraphs strong and bright
Stand round the glorious deity;
But who, amongst the sons of light,
Pretends comparison with thee?

V.

Yet there is one of human frame,
Jesus, array'd in flesh and blood,
Thinks it no robbery to claim
A full equality with God.

VI.

Their glory shines with equal beams;
Their essence is for ever one,
Tho' they are known by diff'rent names,
The Father God, and God the Son.

VII.

Then let the name of Christ our King
With equal honours be ador'd;
His praise let ev'ry angel sing,
And all the nations own the Lord.

LII. *Death dreadful, or delightful.*

I.

DEATH! 'tis a melancholy day
To those that have no God,
When the poor soul is forc'd away
To seek her last abode.

II.

In vain to heav'n she lifts her eyes;
But guilt, a heavy chain,
Still drags her downward from the skies,
To darkness, fire, and pain.

III.

Awake and mourn, ye heirs of hell,
Let stubborn sinners fear;
You must be driv'n from earth, and dwell
A long *for ever* there.

IV.

See how the pit gapes wide for you,
And flashes in your face;
And thou, my soul, look downwards too,
And sing recov'ring grace.

V.

He is a God of sov'reign love,
That promis'd heav'n to me,

And

And taught my thoughts to soar above,
Where happy spirits be.

VI.

Prepare me, Lord, for thy right hand,
Then come the joyful day;
Come, death, and some celestial band,
To bear my soul away.

LIII. *The Pilgrimage of the Saints: Or, Earth and Heaven.*

I.

LORD! what a wretched land is this,
That yields us no supply,
No cheering fruits, no wholsom trees,
Nor streams of living joy?

II.

But pricking thorns thro' all the ground,
And mortal poisons grow,
And all the rivers that are found,
With dang'rous waters flow:

III.

Yet the dear path to thine abode
Lies thro' this horrid land:
Lord! we would keep the heav'nly road,
And run at thy command.

IV.

[Our souls shall tread the desert thro'
With undiverted feet;
And faith and flaming zeal subdue
The terrors that we meet.]

V.

[A thousand savage beasts of prey
Around the forest roam;
But Judah's lion guards the way,
And guides the strangers home.]

VI.

[Long nights and darkness dwell below,
With scarce a twinkling ray;
But the bright world to which we go,
Is everlasting day.]

VII.

[By glimm'ring hopes, and gloomy fears
We trace the sacred road,
Thro' dismal deeps, and dang'rous snares,
We make our way to God.]

VIII.

Our journey is a thorny maze,
But we march upward still;

VOL. IV.

Forget these troubles of the ways,
And reach at Zion's hill.

IX.

[See the kind angels at the gates,
Inviting us to come!
There, Jesus the Forerunner waits
To welcome trav'lers home!]

X.

There, on a green and flow'ry mount,
Our weary souls shall sit,
And with transporting joys recount
The labours of our feet.

XI.

[No vain discourse shall fill our tongue,
Nor trifles vex our ear;
Infinite grace shall fill our song,
And God rejoice to hear.]

XII.

Eternal glories to the King
That brought us safely through;
Our tongues shall never cease to sing,
And endless praise renew.

LIV. *God's Presence is Light in Darkness.*

I.

MY God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights!

II.

In darkest shades if he appear,
My dawning is begun!
He is my soul's sweet morning-star,
And he my rising sun.

III.

The op'ning heav'ns around me shine
With beams of sacred bliss,
While Jesus shews his heart is mine,
And whispers, "I am his."

IV.

My soul would leave this heavy clay
At that transporting word,
Run up with joy the shining way
T' embrace my dearest Lord.

V.

Fearless of hell and ghastly death,
I'd break thro' ev'ry foe;

F f

The

The wings of love, and arms of faith,
Should bear me conqu'ror thro'.

LV. *Frail Life, and succeeding Eternity.*

THREE we adore, eternal name,
And humbly own to thee,
How feeble is our mortal frame,
What dying worms are we!

[Our wasting lives grow shorter still,
As months and days increase;
And ev'ry beating pulse we tell,
Leaves but the number less.]

The year rolls round, and steals away
The breath that first it gave;
Whate'er we do, where-e'er we be,
We're trav'ling to the grave.]

Dangers stand thick thro' all the ground,
To push us to the tomb;
And fierce diseases wait around,
To hurry mortals home.

Good God! on what a slender thread
Hang everlasting things!
Th' eternal states of all the dead
Upon life's feeble strings.

Infinite joy or endless woe
Attends on ev'ry breath;
And yet how unconcern'd we go
Upon the brink of death!

Waken, O Lord, our drowsy sense,
To walk this dang'rous road:
And if our souls are hurry'd hence,
May they be found with God.

LVI. *The Misery of being without God in this World: Or, Vain Prosperity.*

NO, I shall envy them no more,
Who grow profanely great,
Tho' they increase their golden store,
And rise to wondrous height.

They of taste all the joys that grow
Upon this earthly clod!
Well, they may search the creature thro',
For they have ne'er a God.

Shake off the thoughts of dying too,
And think your life your own;
But death comes hast'ning on to you,
To mow your glory down.

Yes, you must bow your stately head,
Away your spirit flies,
And no kind angel near your bed,
To bear it to the skies.

Go now, and boast of all your stores,
And tell how bright you shine:
Your heaps of glitt'ring dust are yours,
And my Redeemer's mine.

LVII. *The Pleasures of a good Conscience.*

LORD, how secure and bless'd are
they
Who feel the joys of pardon'd sin!
Should storms of wrath shake earth and
sea,
Their minds have heav'n and peace within.

The day glides swiftly o'er their heads,
Made up of innocence and love;
And soft and silent as the shades
Their nightly minutes gently move.

[Quick as their thoughts their joys come
on,
But fly not half so swift away;
Their souls are ever bright as noon,
And calm as summer evenings be.]

How oft they look to th' heav'nly hills,
Where groves of living pleasure grow,
And longing hopes and chearful smiles
Sit undisturb'd upon their brow.]

They scorn to seek our golden toys,
But spend the day, and share the night,
In

In numb'ring o'er the richer joys
That heav'n prepares for their delight.

VI.

While wretched we, like worms and
moles,
Lie grov'ling in the dust below;
Almighty grace, renew our souls,
And we'll aspire to glory too.

LVIII. *The shortness of Life, and the
Goodness of God.*

I.

TIME! what an empty vapour 'tis;
And days how swift they are!
Swift as an *Indian* arrow flies,
Or like a shooting star.

II.

[The present moments just appear.
Then slide away in haste,
That we can never say, "They're here,"
But only say, "They're past."]

III.

[Our life is ever on the wing,
And death is ever nigh;
The moment when our lives begin,
We all begin to die.]

IV.

Yet, mighty God! our fleeting days
Thy lasting favours share,
Yet with the bounties of thy grace
Thou load'st the rolling year.

V.

'Tis sov'reign mercy finds us food,
And we are cloth'd with love;
While grace stands pointing out the road,
That leads our souls above.

VI.

His goodness runs an endless round;
All glory to the Lord!
His mercy never knows a bound;
And be his name ador'd!

VII.

Thus we begin the lasting song;
And when we close our eyes,
Let the next age thy praise prolong
'Till time and nature dies.

LIX. *Paradise on Earth.*

I.

GLory to God that walks the sky,
And sends his blessings thro';
That tells his saints of joys on high,
And gives a taste below.

II.

[Glory to God that stoops his throne,
That dust and worms may see't,
And brings a glimpse of glory down
Around his sacred feet.]

III.

When *Christ*, with all his graces crown'd,
Sheds his kind beams abroad,
'Tis a young heav'n on earthly ground,
And glory in the bud.

IV.

A blooming paradise of joy
In this wild, desert springs,
And ev'ry sense I straight employ
On sweet celestial things.

V.

White lilies all around appear,
And each his glory shows;
The rose of *Sharon* blossoms here,
The fairest flow'r that blows.

VI.

Cheerful I feast on heav'nly fruit,
And drink the pleasures down,
Pleasures that flow hard by the foot
Of the eternal throne.]

VII.

But, ah! how soon my joys decay,
How soon my sins arise,
And snatch th' heav'nly scene away
From these lamenting eyes!

VIII.

When shall the time, dear *Jesus*, when
The shining day appear,
That I shall leave those clouds of sin,
And guilt and darkness here?

IX.

Up to the fields above the skies
My hasty feet would go,
There everlasting flow'rs arise,
And joys unwith'ring grow.

LX. *The Truth of God the Promiser: Or,
The Promises are our Security.*

I.

Praise, everlasting praise, be paid
To him that earth's foundation laid:
Praise to the God whose strong decrees
Sway the creation as he please.

II.

Praise to the goodness of the Lord,
Who rules his people by his word,
And there as strong as his decrees,
He sets his kindest promises.

III.

[Firm are the words his prophets give,
Sweet words, on which his children live;
Each of them is the voice of God,
Who spoke, and spread the skies abroad.]

IV.

Each of them pow'rful as that sound
That bid the new-made heav'ns go round;
And stronger than the solid poles
On which the wheel of nature rolls.]

V.

Whence then should doubts and fears arise?
Why trickling sorrows drown our eyes?
Slowly, alas, our mind receives
The comforts that our Maker gives.

VI.

O for a strong, a lasting faith,
To credit what th' Almighty faith!
T'embrace the message of his Son,
And call the joys of heav'n our own.

VII.

Then should the earth's old pillars shake,
And all the wheels of nature break;
Our steady souls should fear no more
Than solid rocks when billows roar.

VIII.

Our everlasting hopes arise
Above the ruinable skies,
Where the eternal builder reigns,
And his own courts his pow'r sustains.

LXI. *A Thought of Death and Glory.*

I.

MY soul, come, meditate the day,
And think how near it stands,

When thou must quit this house of clay,
And fly to unknown lands.

II.

[And you, mine eyes, look down and
view

The hollow gaping tomb;
This gloomy prison waits for you,
Whene'er the summons come.]

III.

Oh! could we die with those that die,
And place us in their stead;
Then would our spirits learn to fly,
And converse with the dead:

IV.

Then should we see the saints above
In their own glorious forms,
And wonder why our souls should love
To dwell with mortal worms:

V.

[How we should scorn these clothes of
flesh,
These fetters, and this load;
And long for ev'ning, to undress,
That we may rest with God.]

VI.

We should almost forsake our clay
Before the summons come,
And pray and wish our souls away
To their eternal home.

LXII. *God the Thunderer:—Or, The
last Judgment, and Hell*.*

I.

SING to the Lord, ye heav'nly hosts,
And thou, O earth, adore:
Let death and hell thro' all their coasts
Stand trembling at his pow'r.

II.

His sounding chariot shakes the sky,
He makes the clouds his throne;
There all his stores of lightning lie,
Till vengeance darts them down.

III.

His nostrils breathe out fiery streams,
And from his awful tongue

* Made in a great sudden storm of thunder, August the 20th, 1697.

A sov'reign voice divides the flames,
And thunder roars along.

IV.

Think, O my soul, the dreadful day
When this incensed God
Shall rend the sky, and burn the sea,
And fling his wrath abroad!

V.

What shall the wretch the sinner do?
He once defy'd the Lord:
But he shall dread the Thund'rer now,
And sink beneath his word.

VI.

Tempests of angry fire shall roll,
To blast the rebel worm,
And beat upon his naked soul
In one eternal storm.

LXIII. *A Funeral Thought.*

I.

HARK! from the tombs a doleful
sound,
My ears attend the cry,
"Ye living men, come view the ground,
"Where you must shortly lie.

II.

"Princes, this clay must be your bed,
"In spite of all your tow'rs;
"The tall, the wise, the rev'rend head
"Must lie as low as ours."

III.

Great God! is this our certain doom?
And are we still secure!
Still walking downward to our tomb,
And yet prepare no more?

IV.

Grant us the pow'rs of quick'ning grace,
To fit our souls to fly;
Then, when we drop this dying flesh,
We'll rise above the sky.

LXIV. *God the Glory and the Defence of Sion.*

I.

HAppy the church, thou sacred place,
The seat of thy Creator's grace;
Thine holy courts are his abode;
Thou earthly palace of our God.

II.

Thy walls are strength, and at thy
gates
A guard of heav'nly warriors waits;
Nor shall thy deep foundations move,
Fix'd on his counsels and his love.

III.

Thy foes in vain designs engage,
Against his throne in vain they rage;
Like rising waves with angry roar,
That dash and die upon the shore.

IV.

Then let our souls in *Zion* dwell,
Nor fear the wrath of *Rome* and hell:
His arms embrace this happy ground,
Like brazen bulwarks built around.

V.

God is our shield, and God our sun;
Swift as the fleeting moments run,
On us he sheds new beams of grace,
And we reflect his brightest praise.

LXV. *The Hopes of Heaven our Support under Trials on Earth.*

I.

WHEN I can read my title clear
To mansions in the skies,
I bid farewell to ev'ry fear,
And wipe my weeping eyes.

II.

Should earth against my soul engage,
And hellish darts be hurl'd,
Then I can smile at *Satan's* rage,
And face a frowning world.

III.

Let cares like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my heav'n, my all!

IV.

There shall I bathe my weary soul
In seas of heav'nly rest,
And not a wave of trouble roll
Across my peaceful breast.

LXVI. *A Prospect of Heav'n makes Death easy.*

I.

THERE is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

II.

There everlasting spring abides,
And never-with'ring flow'rs:
Death, like a narrow sea, divides
This heav'nly land from ours.

III.

[Sweet fields beyond the swelling flood
Stand dress'd in living green:
So to the Jews old Canaan stood,
While Jordan roll'd between.]

IV.

But tim'rous mortals start and shrink,
To cross this narrow sea,
And linger, shiv'ring on the brink,
And fear to lanch away.]

V.

Oh! could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love,
With unclouded eyes!

VI.

Could we but climb where Moses stood,
And view the landskip o'er,
Not Jordan's stream, nor death's cold
flood,
Should fright us from the shore.

LXVII. *Gods Eternal Dominion.*

I.

Great God! how infinite art thou!
What worthless worms are we!
Let the whole race of creatures bow,
And pay their praise to thee.

II.

Thy throne eternal ages stood,
Ere seas or stars were made:
Thou art the ever-living God,
Were all the nations dead.

III.

Nature and time quite naked lie
To thine immense survey,
From the formation of the sky
To the great burning-day.

IV.

Eternity, with all its years,
Stands present in thy view;
To thee there's nothing old appears;
Great God! there's nothing new.

V.

Our lives thro' various scenes are drawn,
And vex'd with trifling cares,
While thine eternal thought moves on
Thine undisturb'd affairs.

VI.

Great God! how infinite art thou!
What worthless worms are we!
Let the whole race of creatures bow,
And pay their praise to thee.

LXVIII. *The humble Worship of Heaven.*

I.

Father, I long, I faint to see
The place of thine abode;
I'd leave thy earthly courts, and flee
Up to thy seat, my God!

II.

Here I behold thy distant face,
And 'tis a pleasing sight;
But to abide in thine embrace,
Is infinite delight.

III.

I'd part with all the joys of sense,
To gaze upon thy throne;
Pleasure springs fresh for ever thence,
Unspeakable, unknown.

IV.

There all the heav'nly hosts are seen,
In shining ranks they move,
And drink immortal vigour in
With wonder and with love.

V.

Then at thy feet with awful fear
Th' adoring armies fall:
With joy they shrink to NOTHING there,
Before th' eternal ALL.

VI.

VI.

There I would vie with all the host,
In duty and in bliss;
While LESS THAN NOTHING I could
boast,
* And VANITY confels.]

VII.

The more thy glories strike mine eyes,
The humbler I shall lie;
Thus while I sink, my joys shall rise
Unmeasurably high.

LXIX. *The Faithfulness of God, in the Promises.*

I.

[B Egin, my tongue, some heav'nly
theme,
And speak some boundless thing,
The mighty works, or mightier name,
Of our eternal King.

II.

Tell of his wondrous faithfulness,
And sound his pow'r abroad,
Sing the sweet promise of his grace,
And the performing God.

III.

Proclaim "Salvation from the Lord
"For wretched dying men;"
His hand has writ the sacred word
With an immortal pen.

IV.

Engrav'd as in eternal brass
The mighty promise shines;
Nor can the pow'rs of darkness raise
Those everlasting lines.]

V.

[He that can dash whole worlds to
death,
And make them when he please,
He speaks, and that almighty breath
Fulfil his great decrees.

VI.

His very word of grace is strong
As that which built the skies;
The voice that rolls the stars along
Speaks all the promises.

* Isa. xl. 17.

VII.

He said, "Let the wide heav'n be
spread,"
And heav'n was stretch'd abroad;
"Abrab'm, I'll be thy God, he said,"
And he was *Abrab'm's* God.

VIII.

O might I hear thine heav'nly tongue
But whisper, "Thou art mine!"
Those gentle words should raise my song
To notes almost divine.

IX.

How would my leaping heart rejoice,
And think my heav'n secure!
I trust the all-creating voice,
And faith desires no more.]

LXX. *God's Dominion over the Sea,*
Psal. cvii. 23, &c.

I.

GOD of the seas, thy thund'ring voice
Makes all the roaring waves rejoice!
And one soft word of thy command
Can sink them silent in the sand.

II.

If but a *Moses* wave thy rod,
The sea divides, and owns its God;
The stormy floods their Maker knew,
And let his chosen armies through.

III.

The scaly flocks amidst the sea
To thee, their Lord, a tribute pay;
The meanest fish that swims the flood
Leaps up, and means a praise to God.

IV.

[The larger monsters of the deep
On thy commands attendance keep;
By thy permission sport and play,
And cleave along their foaming way.

V.

If God his voice of tempest rears,
Leviathan lies still, and fears;
Anon he lifts his nostrils high,
And spouts the ocean to the sky.]

VI.

How is thy glorious pow'r ador'd,
Amidst these wat'ry nations, Lord!

Yet

Yet the bold men that trace the seas,
Bold men, refuse their Maker's praise.

VII.

[What scenes of miracles they see,
And never tune a song to thee!
While on the flood they safely ride,
They curse the hand that smooths the tide.]

VIII.

Anon they plunge in wat'ry graves,
And some drink death among the waves:
Yet the surviving crew blaspheme,
Nor own the God that rescu'd them.]

IX.

Oh, for some signal of thine hand!
Shake all the seas, Lord, shake the land:
Great judge, descend, lest men deny
That there's a God that rules the sky.

*From the 70th to the 108th hymn, I hope
the reader will forgive the neglect of rhyme
in the first and third lines of the stanza.*

LXXI. Praise to God from all Creatures.

I.

THE glories of my Maker, God,
My joyful voice shall sing,
And call the nations to adore
Their Former and their King.

II.

'Twas his right-hand that shap'd our clay,
And wrought this human frame;
But from his own immediate breath
Our nobler spirits came.

III.

We bring our mortal pow'rs to God,
And worship with our tongues;
We claim some kindred with the skies,
And join th' angelic songs.

IV.

Let grov'ling beasts of ev'ry shape,
And fowls of ev'ry wing,
And rocks, and trees, and fires, and seas,
Their various tribute bring.

V.

Ye planets, to his honour shine,
And wheels of nature roll,
Praise him in your unweary'd course
Around the steady pole.

VI.

The brightness of our Maker's name
The wide creation fills.
And his unbounded grandeur flies
Beyond the heav'nly hills.

LXXII. The Lord's-Day: Or, The Resurrection of Christ.

I.

Bless'd morning, whose young dawn-
ing rays
Behold our rising God,
That saw him triumph o'er the dust,
And leave his dark abode.

II.

In the cold prison of a tomb
The dead Redeemer lay,
'Till the revolving skies had brought
The third, th' appointed day.

III.

Hell and the grave unite their force
To hold our God in vain;
The sleeping conqueror arose,
And burst their feeble chain.

IV.

To thy great name, almighty Lord,
These sacred hours we pay,
And loud *Hosannas* shall proclaim
The triumph of the day.

V.

[Salvation and immortal praise
To our victorious King;
Let heav'n, and earth, and rocks, and seas,
With glad *Hosannas* ring.]

LXXIII. Doubts scatter'd: Or, Spiritual Joy restored.

I.

Hence from my soul, sad thoughts, be
gone,
And leave me to my joys;
My tongue shall triumph in my God,
And make a joyful noise.

II.

Darkness and doubts had veil'd my mind,
And drown'd my head in tears,
'Till sov'reign grace with shining rays
Dispell'd my gloomy fears.

III.

III.

O! what immortal joys I felt,
And raptures all divine;
When *Jesus* told me, I was his,
And my Beloved mine!

IV.

In vain the tempter frights my soul,
And breaks my peace in vain;
One glimpse, dear Saviour, of thy face
Revives my joys again.

LXXIV. *Repentance from a Sense of divine Goodness: Or, A Complaint of Ingratitude.*

I.

IS this the kind return,
And these the thanks we owe,
Thus to abuse eternal love,
Whence all our blessings flow!

II.

To what a stubborn frame
Has sin reduc'd our mind!
What strange rebellious wretches we,
And God as strangely kind?

III.

[On us he bids the sun
Shed his reviving rays;
For us the skies their circles run,
To lengthen out our days.

IV.

The brutes obey their God,
And bow their necks to men;
But we more base, more brutish things,
Reject his easy reign.]

V.

Turn, turn us, mighty God,
And mould our souls afresh;
Break, sov'reign grace, these hearts of
stone,
And give us hearts of flesh.

VI.

Let old ingratitude
Provoke our weeping eyes,
And hourly, as new mercies fall,
Let hourly thanks arise.

Vol. IV.

LXXV. *Spiritual and Eternal Joy: Or, The beatific Sight of Christ.*

I.

From thee, my God, my joys shall
rise,
And run eternal rounds,
Beyond the limits of the skies,
And all created bounds.

II.

The holy triumphs of my soul
Shall death itself out-brave,
Leave dull mortality behind,
And fly beyond the grave.

III.

There where my blessed *Jesus* reigns
In heav'n's unmeasur'd space,
I'll spend a long eternity
In pleasure and in praise.

IV.

Millions of years my wond'ring eyes
Shall o'er thy beauties rove,
And endless ages I'll adore
The glories of thy love.

V.

[Sweet *Jesus*, ev'ry smile of thine
Shall fresh endearments bring,
And thousand tastes of new delight
From all thy graces spring.

VI.

Haste, my Beloved, fetch my soul
Up to thy blest abode;
Fly, for my spirit longs to see
My Saviour and my God.]

LXXVI. *The Resurrection and Ascension of Christ.*

I.

Hosanna to the prince of light,
That cloth'd himself in clay;
Enter'd the iron gates of death,
And tore the bars away.

II.

Death is no more the king of dread,
Since our *Emanuel* rose;
He took the tyrant's sting away,
And spoil'd our hellish foes.

G g

III.

III.

See how the conqueror mounts aloft,
And to his Father flies,
With fears of honour in his flesh,
And triumph in his eyes.

IV.

There our exalted Saviour reigns,
And scatters blessings down;
Our Jesus fills the middle seat
Of the celestial throne.

V.

[Raise your devotion, mortal tongues,
To reach his bless'd abode,
Sweet be the accents of your songs
To our incarnate God.]

VI.

Bright angels, strike your loudest strings,
Your sweetest voices raise;
Let heav'n, and all created things,
Sound our *Emanuel's* praise.]

LXXVII. *The Christian Warfare.*

I.

[Stand up, my soul, shake off thy
fears,
And gird the gospel-armour on;
March to the gates of endless joy,
Where thy great captain Saviour's gone.]

II.

Hell and thy sins resist thy course,
But hell and sin are vanquish'd foes;
Thy Jesus nail'd 'em to the cross,
And sung the triumph when he rose.]

III.

[What tho' the prince of darkness rage,
And waste the fury of his spite?
Eternal chains confine him down
To fiery deeps, and endless night.]

IV.

What tho' thine inward lusts rebel;
'Tis but a struggling gasp for life;
The weapons of victorious grace
Shall slay thy sins, and end the strife.]

V.

Then let my soul march boldly on,
Press forward to the heav'nly gate,
There peace and joy eternal reign,
And glitt'ring robes for conquerors wait.

VI.

There shall I wear a starry crown,
And triumph in almighty grace,
While all the armies of the skies
Join in my glorious Leader's praise.

LXXVIII. *Redemption by Christ.*

I.

WHEN the first parents of our race
Rebel'd, and lost their God,
And the infection of their sin
Had tainted all our blood.

II.

Infinite pity touch'd the heart
Of the eternal Son;
Descending from the heav'nly court,
He left his Father's throne.

III.

Aside the Prince of Glory threw
His most divine array,
And wrapp'd his godhead in a veil
Of our inferior clay.

IV.

His living pow'r, and dying love,
Redeem'd unhappy men,
And rais'd the ruins of our race
To life and God again.

V.

To thee, dear Lord, our flesh and soul
We joyfully resign;
Bless'd Jesus, take us for thy own,
For we are doubly thine.

VI.

Thine honour shall for ever be
The business of our days,
For ever shall our thankful tongues
Speak thy deserved praise.

LXXIX. *Praise to the Redeemer.*

I.

PLung'd in a gulph of dark despair
We wretched sinners lay,
Without one cheerful beam of hope,
Or spark of glimm'ring day.

II.

II.
With pitying eyes the Prince of Grace
Beheld our helpless grief;
He saw, and (O amazing love!)
He ran to our relief.

III.
Down from the shining seats above
With joyful haste he fled,
Enter'd the grave in mortal flesh,
And dwelt among the dead.

IV.
He spoil'd the pow'rs of darkness thus,
And brake our iron chains;
Jesus has freed our captive souls
From everlasting pains.

V.
[In vain the baffled prince of hell
His cursed projects tries;
We that were doom'd his endless slaves,
Are rais'd above the skies.]

VI.
O! for this love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak.

VII.
[Yes, we will praise thee, dearest Lord,
Our souls are all on flame;
Hosanna round the spacious earth
To thine adored name.

VIII.
Angels, assist our mighty joys,
Strike all your harps of gold;
But when you raise your highest notes,
His love can ne'er be told.]

LXXX. *God's awful Power and Goodness.*

O H! the almighty Lord!
How matchless is his pow'r!
Tremble, O earth, beneath his word,
While all the heav'ns adore.

II.
Let proud imperious kings
Bow low before his throne!
Crouch to his feet, ye haughty things,
On he shall tread ye down.

III.
Above the skies he reigns,
And with amazing blows
He deals insufferable pains
On his rebellious foes.

IV.
Yet, everlasting God,
We love to speak thy praise;
Thy scepter's equal to thy rod,
The scepter of thy grace.

V.
The arms of mighty love
Defend our *Sion* well,
And heav'nly mercy walls us round
From *Babylon* and hell.

VI.
Salvation to the King
That sits in thron'd above:
Thus we adore the God of might,
And bless the God of love.

LXXXI. *Our Sin the Cause of Christ's Death.*

I.
A ND now the scales have left mine eyes,
Now I begin to see
Oh, the curs'd deeds my sins have done!
What murd'rous things they be!

II.
Were these the traitors, dearest Lord,
That thy fair body tore?
Monsters, that stain'd those heav'nly limbs
With floods of purple gore?

III.
Was it for crimes that I had done,
My dearest Lord was slain,
When justice seiz'd God's only Son,
And put his soul to pain?

IV.
Forgive my guilt, O Prince of peace,
I'll wound my God no more:
Hence from my heart, ye sins, be gone,
For *Jesus* I adore.

V.
Furnish me, Lord, with heav'nly arms
From grace's magazine,
And I'll proclaim eternal war
With ev'ry darling sin.

LXXXII. *Redemption and Protection from Spiritual Enemies.*

I.
ARISE, my soul, my joyful pow'rs,
 And triumph in my God;
 Awake, my voice, and loud proclaim
 His glorious grace abroad.

II.
 He rais'd me from the deeps of sin,
 The gates of gaping hell,
 And fix'd my standing more secure
 Than 'twas before I fell.

III.
 The arms of everlasting love
 Beneath my soul be plac'd,
 And on the rock of ages set
 My slipp'ry footsteps fast.

IV.
 The city of my blest'd abode
 Is wall'd around with grace;
 Salvation for a bulwark stands
 To shield the sacred place.

V.
 Satan may vent his sharpest spite,
 And all his legions roar;
 Almighty mercy guards my life,
 And bounds his raging pow'r.

VI.
 Arise, my soul, awake, my voice,
 And tunes of pleasure sing;
 Loud *Hallelujahs* shall address
 My Saviour and my King.

LXXXIII. *The Passion and Exaltation of Christ.*

I.
THUS saith the Ruler of the skies,
 "Awake, my dreadful sword;
 "Awake my wrath, and smite the man,
 "My fellow, saith the Lord."

II.
 Vengeance receiv'd the dread command,
 And, armed, down she flies;
Jesus submits t' his Father's hand,
 And bows his head, and dies.

III.
 But, oh! the wisdom and the grace
 That join'd with vengeance now!

He dies, to save our guilty race,
 And yet he rises too.

IV.
 A person so divine was he
 Who yielded to be slain,
 That he could give his soul away,
 And take his life again.

V.
 Live, glorious Lord, and reign on high,
 Let ev'ry nation sing,
 And angels sound, with endless joy,
 The Saviour and the King.

LXXXIV. *The same.*

I.
COME, all harmonious tongues,
 Your noblest music bring;
 'Tis *Christ* the everlasting God,
 And *Christ* the man, we sing.

II.
 Tell how he took our flesh,
 To take away our guilt;
 Sing the dear drops of sacred blood
 That hellish monsters spilt.

III.
 [Alas! the cruel spear
 Went deep into his side,
 And the rich flood of purple gore
 Their murd'rous weapons dy'd.]

IV.
 [The waves of swelling grief
 Did o'er his bosom roll,
 And mountains of almighty wrath
 Lay heavy on his soul.]

V.
 Down to the shades of death
 He bow'd his awful head;
 Yet he arose to live and reign
 When death itself is dead.

VI.
 No more the bloody spear,
 The cross, and nails no more;
 For hell itself shakes at his name,
 And all the heav'n's adore.

VII.
 There the Redeemer sits
 High on the Father's throne!

The

The Father lays his vengeance by,
And smiles upon his Son.

VIII.

There his full glories shine
With uncreated rays,
And blest his saints and angels eyes
To everlasting days.

LXXXV. *Sufficiency of Pardon.*

I.

WHY does your face, ye humble
souls,

Those mournful colours wear?
What doubts are these that waste your
faith,

And nourish your despair?

II.

What tho' your num'rous sins exceed
The stars that fill the skies,
And, aiming at th' eternal throne,
Like pointed mountains rise:

III.

What tho' your mighty guilt beyond
The wide creation swell,
And as its curs'd foundations laid
Low as the deeps of hell.

IV.

See here an endless ocean flows
Of never-failing grace;
Behold a dying Saviour's veins
The sacred flood increase:

V.

It rises high, and drowns the hills,
'T has neither shore nor bound:
Now, if we search to find our sins,
Our sins can ne'er be found.

VI.

Awake, our hearts, adore the grace
That buries all our faults,
And pard'ning blood, that swells above
Our follies and our thoughts.

LXXXVI. *Freedom from Sin and Misery
in Heaven.*

I.

OUR sins, alas! how strong they be?
And, like a v'ilent sea,

They break our duty, Lord, to thee,
And hurry us away.

II.

The waves of trouble how they rise!
How loud the tempests roar!
But death shall land our weary souls
Safe on the heav'nly shore.

III.

There, to fulfil his sweet commands,
Our speedy feet shall move;
No sin shall clog our winged zeal,
Or cool our burning love.

IV.

There shall we sit and sing, and tell
The wonders of his Grace,
'Till heav'nly raptures fire our hearts,
And smile in ev'ry face.

V.

For ever his dear sacred name
Shall dwell upon our tongue,
And *Jesus* and salvation be
The close of ev'ry song.

LXXXVII. *The divine glories above our
Reason.*

I.

HOW wond'rous great, how glorious
bright,
Must our Creator be,
Who dwells amidst the dazzling light
Of vast Infinity!

II.

Our soaring spirits upwards rise
Tow'rd the celestial throne:
Fain would we see the blessed Three,
And the almighty One.

III.

Our reason stretches all its wings,
And climbs above the skies;
But still how far beneath thy feet
Our grov'ling reason lies!

IV.

[Lord, here we bend our humble souls,
And awfully adore:
For the weak pinions of our mind
Can stretch a thought no more.]

V.

V.

Thy glories infinitely rise
Above our lab'ring tongue;
In vain the highest seraph tries
To form an equal song.

VI.

[In humble notes our faith adores
The great mysterious King,
While angels strain their nobler pow'rs,
And sweep th' immortal string.]

LXXXVIII. *Salvation.*

I.

Salvation! O, the joyful sound;
'Tis pleasure to our ears;
A sov'reign balm for ev'ry wound,
A cordial for our fears.

II.

Bury'd in sorrow and in sin,
At hell's dark door we lay;
But we arise, by grace divine,
To see a heav'nly day.

III.

Salvation! Let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound.

LXXXIX. *Christ's Victory over Satan.*

I.

Hosanna to our conqu'ring King!
The prince of darkness flies,
His troops rush headlong down to hell,
Like lightning from the skies.

II.

There, bound in chains, the lions roar,
And fright the rescu'd sheep;
But heavy bars confine their pow'r
And malice to the deep.

III.

Hosanna to our conqu'ring King,
All hail, incarnate love!
Ten thousand songs and glories wait
To crown thy head above.

IV.

Thy vict'ries and thy deathless fame
Thro' the wide world shall run,

And everlasting ages sing
The triumphs thou hast won.

XC. *Faith in Christ, for Pardon and Sanctification.*

I.

HOW sad our state by nature is!
Our sin, how deep it stains!
And Satan binds our captive minds
Fast in his slavish chains.

II.

But there's a voice of sov'reign grace
Sounds from the sacred word;
"Ho! ye despairing sinners, come,
"And trust upon the Lord."

III.

My soul obeys th' almighty call,
And runs to this relief;
I would believe thy promise, Lord:
Oh! help my unbelief.

IV.

[To the dear fountain of thy blood,
Incarnate God, I fly;
Here let me wash my spotted soul
From crimes of deepest dye.

V.

Stretch out thine arm, victorious King,
My reigning sins subdue;
Drive the old dragon from his seat,
With all his hellish crew.]

VI.

A guilty, weak, and helpless worm
On thy kind arms I fall:
Be thou my strength and righteousness,
My Jesus, and my all.

XCI. *The Glory of Christ in Heaven.*

I.

O! the delights, the heav'nly joys,
The glories of the place,
Where Jesus sheds the brightest beams
Of his o'erflowing grace!

II.

Sweet majesty and awful love
Sit smiling on his brow,
And all the glorious ranks above
At humble distance bow.

III.

III.

[Princes to his imperial name
Bend their bright scepters down;
Dominions, thrones, and pow'rs rejoice
To see him wear the crown.]

IV.

Archangels sound his lofty praise
Thro' ev'ry heav'nly street,
And lay their highest honours down
Submissive at his feet.

V.

Those soft, those blessed feet of his,
That once rude iron tore,
High on a throne of light they stand,
And all the saints adore.

VI.

His head, the dear majestic head,
That cruel thorns did wound,
See what immortal glories shine,
And circle it around!

VII.

This is the man, th' exalted man,
Whom we, unseen, adore:
But when our eyes behold his face,
Our hearts shall love him more.

VIII.

[Lord, how our souls are all on fire
To see thy blest abode;
Our tongues rejoice in tunes of praise
To our incarnate God!]

IX.

And while our faith enjoys this sight,
We long to leave our clay;
And with thy fiery chariots, Lord,
To fetch our souls away.

XCII. *The Church saved, and her Enemies disappointed.*

Composed the 5th of November, 1694.

I.

SHout to the Lord, and let our joys
Thro' the whole nation run;
Ye British skies, resound the noise
Beyond the rising sun.

II.

Thee, mighty God, our souls admire,
Thee our glad voices sing.

And join with the celestial choir,
To praise the eternal King.

III.

Thy pow'r the whole creation rules,
And on the starry skies,
Sits smiling at the weak designs
Thine envious foes devise.

IV.

Thy scorn derides their feeble rage,
And, with an awful frown,
Flings vast confusion on their plots,
And shakes their *Babel* down.

V.

[Their secret fires in caverns lay,
And we the sacrificers:
But gloomy caverns strove in vain
To 'scape all-searching eyes.]

VI.

Their dark designs were all reveal'd,
Their treasons all betray'd:
Praise to the Lord, that broke the snare
Their cursed hands had laid.]

VII.

In vain the busy sons of hell
Still new rebellions try,
Their souls shall pine with envious rage,
And vex away, and die.

VIII.

Almighty grace defends our land
From their malicious pow'r:
Let *Britain* with united songs
Almighty grace adore.

XCIII. *God all, and in all. Psal lxxiii. 25.*

I.

MY God, my life, my love,
To thee, to thee I call:
I cannot live, if thou remove,
For thou art all in all.

II.

[Thy shining grace can cheer
This dungeon where I dwell:
'Tis paradise when thou art here,
If thou depart, 'tis hell.]

III.

[The smiling of thy face,
How amiable they are!]

'Tis

'Tis heav'n to rest in thine embrace,
And no where else but there.]

IV.

[To thee, and thee alone,
The angels owe their bliss;
They sit around thy gracious throne,
And dwell where *Jesus* is.]

V.

[Not all the harps above
Can make a heav'nly place;
If God his residence remove,
Or but conceal his face.]

VI.

Nor earth, nor all the sky,
Can one delight afford;
No, not a drop of real joy,
Without thy presence, Lord.

VII.

Thou art the sea of love,
Where all my pleasures roll;
The circle where my passions move,
And center of my soul.

VIII.

[To thee my spirits fly,
With infinite desire:
And yet, how far from thee I lie!
Dear *Jesus*, raise me higher.]

XCIV. *God my only Happiness.* Psal.
lxxiii. 25.

I.

MY God, my portion, and my love,
My everlasting all,
I've none but thee in heav'n above,
Or on this earthly ball.

II.

[What empty things are all the skies,
And this inferior clod?
There's nothing here deserves my joys,
There's nothing like my God.]

III.

[In vain the bright, the burning sun
Scatters his feeble light:
'Tis thy sweet beams create my noon;
If thou withdraw, 'tis night.

IV.

And whilst upon my restless bed
Amongst the shades I roll,

If my Redeemer shews his head,
'Tis morning with my soul.]

V.

To thee we owe our wealth and friends,
And health and safe abode:
Thanks to thy name for meaner things,
But they are not my God.

VI.

How vain a toy is glitt'ring wealth,
If once compar'd to thee?
Or what's my safety, or my health,
Or all my friends to me?

VII.

Were I possessor of the earth,
And call'd the stars my own;
Without thy graces, and thyself,
I were a wretch undone.

VIII.

Let others stretch their arms like seas,
And grasp in all the shore,
Grant me the visits of thy face,
And I desire no more.

XCIV. *Look on him whom they pierced,
and mourn.*

I.

Infinite grief! amazing woe!
Behold my bleeding Lord:
Hell and the *Jews* conspir'd his death,
And us'd the *Roman* sword.

II.

Oh, the sharp pangs of smarting pain
My dear Redeemer bore,
When knotty whips, and ragged thorns,
His sacred body tore!

III.

But knotty whips, and ragged thorns,
In vain do I accuse;
In vain I blame the *Roman* bands,
And the more spiteful *Jews*.

IV.

'Twere you, my sins, my cruel sins,
His chief tormentors were;
Each of my crimes became a nail,
And unbelief the spear.

V.

'Twere you that pull'd the vengeance down
Upon his guiltless head:

Break,

Break, break, my heart, oh, burst mine
eyes,

And let my sorrows bleed.

VI.

Strike, mighty grace, my flinty soul,
'Till melting waters flow,
And deep repentance drown mine eyes
In undissembled woe.

XCVI. *Distinguishing Love: Or, Angels
punished, and Man saved.*

I.

Down headlong from the native skies
The rebel-angels fell,
And thunderbolts of flaming wrath
Pursu'd them deep to hell.

II.

Down from the top of earthly bliss
Rebellious man was hurl'd;
And Jesus stoop'd beneath the grave,
To reach a sinking world.

III.

Oh, love of infinite degrees!
Unmeasurable grace!
Must heav'n's eternal Darling die,
To save a trait'rous race?

IV.

Must angels sink for ever down,
And burn in quenchless fire,
While God forsakes his shining throne,
To raise us wretches higher?

V.

Oh, for this love, let earth and skies
With *Hallelujahs* ring,
And the full choir of human tongues
All *Hallelujahs* sing.

XCVII. *The same.*

I.

From heav'n the sinning angels fell,
And wrath and darkness chain'd
them down;

But man, vile man, forsook his bliss,
And mercy lifts him to a crown.

II.

Amazing work of sov'reign grace,
That could distinguish rebels so!

Vol. IV.

Our guilty treasons call'd aloud
For everlasting fetters too.

III.

To thee, to thee, almighty Love,
Our souls, ourselves, our all we pay:
Millions of tongues shall sound thy praise
On the bright hills of heav'nly day.

XCVIII. *Hardness of Heart complained of.*

I.

MY heart, how dreadful hard it is!
How heavy here it lies;
Heavy and cold within my breast,
Just like a rock of ice!

II.

Sin, like a raging tyrant, sits
Upon this flinty throne,
And every grace lies bury'd deep
Beneath this heart of stone.

III.

How seldom do I rise to God,
Or taste the joys above?
This mountain presses down my faith,
And chills my flaming love.

IV.

When smiling mercy courts my soul
With all its heav'nly charms,
This stubborn, this relentless thing
Would thrust it from my arms.

V.

Against the thunders of thy word
Rebellious I have stood;
My heart, it shakes not at the wrath
And terrors of a God.

VI.

Dear Saviour, steep this rock of mine
In thine own crimson sea!
None but a bath of blood divine
Can melt the flint away.

XCIX. *The Book of God's Decrees.*

I.

LET the whole race of creatures lie
Abas'd before their God:
Whate'er his sov'reign voice has form'd
He governs with a nod.

H h

II.

II.

[Ten thousand ages e'er the skies
Were into motion brought;
All the long years and worlds to come
Stood present to his thought.]

III.

There's not a sparrow, or a worm,
But's found in his decrees;
He raises monarchs to their throne,
And sinks them as he please.]

IV.

If light attends the course I run,
'Tis he provides those rays.
And 'tis his hand that hides my sun,
If darkness cloud my days.

V.

Yet I would not be much concern'd,
Nor vainly long to see
The volumes of his deep decrees,
What months are writ for me.

VI.

When he reveals the book of life,
O, may I read my name
Amongst the chosen of his love,
The foll'wers of the Lamb!

C. *The Presence of Christ is the Life of my Soul.*

I.

HOW full of anguish is the thought,
How it distracts and tears my heart,
If God at last, my sov'reign judge,
Should frown, and bid my soul *Depart!*

II.

Lord, when I quit this earthly stage,
Where shall I fly but to thy breast?
For I have sought no other home;
For I have learn'd no other rest.

III.

I cannot live contented here,
Without some glimpses of thy face;
And heav'n, without thy presence there,
Will be a dark and tiresome place.

IV.

When earthly cares ingross the day,
And hold my thoughts aside from thee,
The shining hours of chearful light
Are long and tedious years to me.

V.

And if no ev'ning visit's paid
Between my Saviour and my soul,
How dull the night! how sad the shade!
How mournfully the minutes roll!

VI.

This flesh of mine might learn as soon
To live, yet part with all my blood;
To breathe, when vital air is gone,
Or thrive and grow without my food.

VII.

[*Christ* is my light, my life, my care,
My blessed hope, my heav'nly prize;
Dearer than all my passions are,
My limbs, my bowels, or my eyes.]

VIII.

The strings that twine about my heart,
Tortures and racks may tear them off;
But they can never, never part
With their dear hold of *Christ* my love.]

IX.

[My God! and can a humble child,
That loves thee with a flame so high,
Be ever from thy face exil'd,
Without the pity of thine eye?

X.

Impossible!—For thine own hands
Have ty'd my heart so fast to thee,
And in thy book the promise stands,
That where thou art, thy friends must be.]

CI. *The World's Three chief Temptations.*

I.

WHEN in the light of faith divine
We look on things below,
Honour, and gold, and sensual joy,
How vain and dang'rous too!

II.

[Honour's a puff of noisy breath;
Yet men expose their blood,
And venture everlasting death,
To gain that airy good.]

III.

Whilst others starve the nobler mind,
And feed on shining dust,
They rob the serpent of his food,
T'indulge a sordid lust.]

IV.

IV.

The pleasures that allure our sense
Are dang'rous snares to souls ;
There's but a drop of flatt'ring sweet,
And dash'd with bitter bowls.

V.

God is mine all-sufficient Good,
My portion and my choice.
In him my vast desires are fill'd,
And all my pow'rs rejoice.

VI.

In vain the world accosts my ear,
And tempts my heart anew ;
I cannot buy your bliss so dear,
Nor part with heav'n for you.

CII. *A Happy Resurrection.*

I.

NO, I'll repine at death no more,
But, with a chearful gasp resign
To the cold dungeon of the grave
These dying, with'ring limbs of mine.

II.

Let worms devour my wasting flesh,
And crumble all my bones to dust,
My God shall raise my frame anew
At the revival of the just.

III.

Break, sacred morning, thro' the skies,
Bring that delightful, dreadful day,
Cut short the hours, dear Lord, and
come ;
Thy ling'ring wheels, how long they
stay !

IV.

[Our weary spirits faint to see
The light of thy returning face,
And hear the language of those lips
Where God has shed his richest grace.]

V.

[Haste then upon the wings of love,
Rouse all the pious sleeping clay,
That we may join in heav'nly joys,
And sing the triumph of the day.]

CIII. *Christ's Commission.* John iii.
ver. 16, 17.

I.

COME, happy souls, approach your
God,
With new melodious songs ;
Come, render to almighty grace
The tributes of your tongues.

II.

So strange, so boundless was the love
That pity'd dying men,
The Father sent his equal Son
To give them life again.

III.

Thy hands, dear *Jesus*, were not arm'd
With a revenging rod,
No hard commission to perform
The vengeance of a God.

IV.

But all was mercy, all was mild,
And wrath forsook the throne,
When *Christ* on the kind errand came,
And brought salvation down.

V.

Here, sinners, you may heal your wounds,
And wipe your sorrows dry ;
Trust in the mighty Saviour's name,
And you shall never die.

VI.

See, dearest Lord, our willing souls
Accept thine offer'd grace ;
We blest the great Redeemer's love,
And give the Father praise.

CIV. *The same.*

I.

RAISE your triumphant songs
To an immortal tune,
Let the wide earth resound the deeds
Celestial grace has done.

II.

Sing how eternal love
Its chief beloved chose,
And bid him raise our wretched race
From their abyss of woes.

III.

His hand no thunder bears,
Nor terror clothes his brow;
No bolts to drive our guilty souls
To fiercer flames below.

IV.

'Twas mercy fill'd the throne,
And wrath stood silent by,
When *Christ* was sent with pardons down
To rebels doom'd to die.

V.

Now, sinners, dry your tears,
Let hopeless sorrows cease;
Bow to the scepter of his love,
And take the offer'd peace.

VI.

Lord, we obey thy call;
We lay an humble claim
To the salvation thou hast brought,
And love and praise thy name.

CV. *Repentance flowing from the Patience of God.*

I.

AND are we wretches yet alive?
And do we yet rebel?
'Tis boundless, 'tis amazing love,
That bears us up from hell!

II.

The burden of our weighty guilt
Would sink us down to flames,
And threat'ning vengeance rolls above,
To crush our feeble frames.

III.

Almighty goodness cries, *Forbear*,
And straight the thunder stays:
And dare we now provoke his wrath,
And weary out his grace?

IV.

Lord, we have long abus'd thy love,
Too long indulg'd our sin,
Our aking hearts e'en bleed, to see
What rebels we have been.

V.

No more, ye lusts, shall ye command,
No more will we obey;
Stretch out, O God, thy conqu'ring hand,
And drive thy foes away.

CVI. *Repentance at the Cross.*

I.

OH, if my soul was form'd for woe,
How would I vent my sighs!
Repentance should like rivers flow
From both my streaming eyes.

II.

'Twas for my sins my dearest Lord
Hung on the curst tree,
And gron'd away a dying life
For thee, my soul, for thee.

III.

Oh, how I hate those lusts of mine
That crucify'd my God,
Those sins that pierc'd and nail'd his flesh
Fast to the fatal wood!

IV.

Yes, my Redeemer, they shall die,
My heart has so decreed;
Nor will I spare the guilty things
That made my Saviour bleed.

V.

Whilst with a melting broken heart
My murder'd Lord I view,
I'll raise revenge against my sins,
And slay the murd'ers too.

CVII. *The everlasting Absence of God intolerable.*

I.

THAT awful day will surely come,
Th' appointed hour makes haste,
When I must stand before my Judge,
And pass the solemn test.

II.

Thou lovely chief of all my joys,
Thou sov'reign of my heart,
How could I bear to hear the voice
Pronounce the sound, *Depart*?

III.

[The thunder of that dismal word
Would so torment my ear,
'Twould tear my soul asunder, Lord,
With most tormenting fear.]

IV.

IV.

[What, to be banish'd for my life,
And yet forbid to die?
To linger in eternal pain,
Yet death for ever fly?]

V.

O! wretched state of deep despair,
To see my God remove,
And fix my doleful station where
I must not taste his love.

VI.

Jesus, I throw my arms around,
And hang upon thy breast;
Without a gracious smile from thee
My spirit cannot rest.

VII.

O! tell me that my worthless name
Is graven on thy hands;
Shew me some promise, in thy book,
Where my salvation stands!

VIII.

[Give me one kind, assuring word,
To sink my fears again,
And cheerfully my soul shall wait
Her threescore years and ten.]

CVIII. *Access to the Throne of Grace, by a Mediator.*

I.

COME, let us lift our joyful eyes
Up to the courts above,
And smile to see our Father there
Upon a throne of love.

II.

Once 'twas a seat of dreadful wrath,
And shot devouring flame;
Our God appear'd consuming fire,
And vengeance was his name.

III.

Rich were the drops of Jesus' blood
That calm'd his frowning face,
That sprinkled o'er the burning throne,
And turn'd the wrath to grace.

IV.

Now we may bow before his feet,
And venture near the Lord;
No fiery cherub guards his seat,
Nor double-flaming sword.

V.

The peaceful gates of heav'nly bliss
Are open'd by the Son;
High let us raise our notes of praise,
And reach th' almighty throne.

VI.

To thee ten thousand thanks we bring,
Great Advocate on high;
And glory to th' eternal King,
That lays his fury by.

CIX. *The Darknes of Providence.*

I.

LORD, we adore thy vast designs,
Th' obscure abyss of providence,
Too deep to sound with mortal lines,
Too dark to view with feeble sense.

II.

Now thou array'st thine awful face,
In angry frowns, without a smile:
We, thro' the cloud, believe thy grace,
Secure of thy compassion still.

III.

Thro' seas and storms of deep distress,
We sail by faith, and not by sight;
Faith guides us in the wilderness,
Thro' all the briers, and the night.

IV.

Dear Father, if thy lifted rod
Resolve to scourge us here below,
Still we must lean upon our God,
Thine arm shall bear us safely thro'.

CX. *Triumph over Death, in Hope of the Resurrection.*

I.

AND must this body die?
This mortal frame decay?
And must these active limbs of mine
Lie mould'ring in the clay?

II.

Corruption, earth, and worms
Shall but refine this flesh,
'Till my triumphant spirit comes,
To put it on afresh.

III.

III.

God my Redeemer lives,
And often from the skies
Looks down, and watches all my dust,
'Till he shall bid it rise.

IV.

Array'd in glorious grace,
Shall these vile bodies shine,
And ev'ry shape, and ev'ry face,
Look heav'nly and divine.

V.

These lively hopes we owe
To Jesus' dying love;
We would adore his grace below,
And sing his pow'r above.

VI.

Dear Lord, accept the praise
Of these our humble songs,
'Till tunes of nobler sound we raise
With our immortal tongues.

CXI. *Thanksgiving for victory: Or, God's
dominion, and our deliverance.*

I.

ZION rejoice, and Judah sing,
The Lord assumes his throne:
Let Britain own the heav'nly King,
And make his glories known.

II.

The great, the wicked, and the proud,
From their high seats are hurl'd;
Jehovah rides upon a cloud,
And thunders thro' the world.

III.

He reigns upon th' eternal hills,
Distributes mortal crowns;
Empires are fix'd beneath his smiles,
And totter at his frowns.

IV.

Navies, that rule the ocean wide,
Are vanquish'd by his breath,
And legions, arm'd with pow'r and pride,
Descend to wat'ry death.

V.

Let tyrants make no more pretence
To vex our happy land;
Jehovah's name is our defence,
Our buckler is his hand.

VI.

[Long may the King, our sov'reign, live
To rule us by his word;
And all the honours he can give,
Be offer'd to the Lord.]

CXII. *Angels ministering to Christ and
Saints.*

I.

Great God! to what a glorious height,
Hast thou advanc'd the Lord thy
Son?

Angels, in all their robes of light,
Are made the servants of his throne.

II.

Before his feet their armies wait,
And swift as flames of fire they move,
To manage his affairs of state,
In works of vengeance or of love.

III.

His orders run through all their hosts,
Legions descend at his command,
To shield and guard the British coasts,
When foreign rage invades our land.

IV.

Now they are sent to guide our feet
Up to the gates of thine abode,
Thro' all the dangers that we meet
In travelling the heav'nly road.

V.

Lord, when I leave this mortal ground,
And thou shalt bid me rise and come,
Send a beloved angel down,
Safe to conduct my spirit home.

CXIII. *The same.*

I.

THE majesty of Solomon,
How glorious to behold
The servants waiting round his throne,
The iv'ry and the gold!

II.

But, mighty God! thy palace shines
With far superior beams;
Thine angel-guards are swift as winds,
Thy ministers are flames.

III.

III.

[Soon as thine only Son had made
His entrance on this earth,
A shining army downward fled
To celebrate his birth.]

IV.

And when, oppress'd with pains and fears,
On the cold ground he lies,
Behold, a heav'nly form appears,
T' allay his agonies.]

V.

Now to the hands of *Christ*, our King,
Are all their legions giv'n;
They wait upon his saints, and bring
His chosen heirs to heav'n.

VI.

Pleasure and praise run through their host,
To see a sinner turn;
Then *Satan* has a captive lost,
And *Christ* a subject born.

VII.

But there's an hour of brighter joy,
When he his angels sends,
Obstinate rebels to destroy,
And gather in his friends.

VIII.

O! could I say, without a doubt,
There shall my soul be found,
Then let the great arch-angel shout,
And the last trumpet sound.

CXIV. *Christ's Death, Victory and Dominion.*

I.

I Sing my Saviour's wondrous death;
He conquer'd when he fell:
" 'Tis finish'd," said his dying breath,
And shook the gates of hell.

II.

" 'Tis finish'd," our *Emanuel* cries,
The dreadful work is done;
Hence shall his sov'reign throne arise,
His kingdom is begun.

III.

His cross a sure foundation laid
For glory and renown,
When thro' the regions of the dead
He pass'd to reach the crown.

IV.

Exalted at his Father's side
Sits our victorious Lord;
To heav'n and hell his hands divide
The vengeance or reward.

V.

The saints, from his propitious eye,
Await their several crowns,
And all the sons of darkness fly
The terror of his frowns.

CXV. *God the Avenger of his Saints: Or, His Kingdom Supreme.*

I.

HIGH as the heav'ns above the
ground,
Reigns the Creator, God,
Wide as the whole creation's bound,
Extends his awful rod.

II.

Let princes of exalted state
To him ascribe their crown,
Render their homage at his feet,
And cast their glories down.

III.

Know that his kingdom is supreme,
Your lofty thoughts are vain;
He calls you *Gods*, that awful name,
But ye must die like men.

IV.

Then let the sov'reigns of the globe
Not dare to vex the just;
He puts on vengeance like a robe,
And treads the worms to dust.

V.

Ye judges of the earth, be wise,
And think of heav'n with fear;
The meanest saint that you despise
Has an avenger there.

CXVI. *Mercies and Thanks.*

I.

HOW can I sink with such a prop
As my eternal God,
Who bears the earth's huge pillars up,
And spreads the heav'ns abroad?

II.

II.

How can I die while *Jesus* lives,
Who rose and left the dead?
Pardon and grace my soul receives
From mine exalted head.

III.

All that I am, and all I have
Shall be for ever thine;
Whate'er my duty bids me give,
My chearful hands resign.

IV.

Yet if I might make some reserve,
And duty did not call,
I love my God with zeal so great,
That I should give him all.

CXVII. *Living and dying with God present.*

I.

I Cannot bear this absence, Lord,
My life expires if thou depart:
Be thou, my heart, still near my God,
And thou, my God, be near my heart.

II.

I was not born for earth and sin,
Nor can I live on things so vile;
Yet I will stay my Father's time,
And hope and wait for heav'n a while.

III.

Then, dearest Lord, in thine embrace
Let me resign my fleeting breath,
And, with a smile upon my face
Pass the important hour of death.

CXVIII. *The Priesthood of Christ.*

I.

Blood has a voice to pierce the skies,
Revenge, the blood of *Abel* cries:
But the dear stream, when *Christ* was slain,
Speaks *Peace* as loud from ev'ry vein.

II.

Pardon and peace from God on high;
Behold, he lays his vengeance by;
And rebels that deserve his sword,
Become the fav'rites of the Lord.

III.

To *Jesus* let our praises rise,
Who gave his life a sacrifice;
Now he appears before his God,
And, for our pardon, pleads his blood.

CXIX. *The Holy Scriptures.*

I.

Laden with guilt, and full of fears,
I fly to thee, my Lord,
And not a glimpse of hope appears,
But in thy written word.

II.

The volume of my Father's grace
Does all my griefs assuage:
Here I behold my Saviour's face
Almost in ev'ry page.

III.

[This is the field where hidden lies
The pearl of price unknown;
That merchant is divinely wise,
Who makes the pearl his own.]

IV.

Here consecrated water flows,
To quench my thirst of sin;
Here the fair tree of knowledge grows,
Nor danger dwells therein.]

V.

This is the judge that ends the strife,
Where wit and reason fail;
My guide to everlasting life,
Thro' all this gloomy vale.

VI.

O! may thy counsels, mighty God,
My roving feet command;
Nor I forsake the happy road
That leads to thy right-hand.

CXX. *The Law and Gospel joined in Scripture.*

I.

THE Lord declares his will,
And keeps the world in awe?
Amidst the smoke on *Sinai's* hill,
Breaks out his fiery law.

II.

II.

The Lord reveals his face,
And, smiling from above,
Sends down the gospel of his grace,
Th' epistles of his love.

III.

These sacred words impart
Our Maker's just commands ;
The pity of his melting heart,
And vengeance of his hands.

IV.

[Hence we awake our fear,
We draw our comfort hence ;
The arms of grace are treasur'd here,
And armour of defence.

V.

We learn *Christ* crucify'd,
And here behold his blood ;
All arts and knowledges beside
Will do us little good.]

VI.

We read the heav'nly word,
We take the offer'd grace,
Obey the statutes of the Lord,
And trust his promises.

VII.

In vain shall *Satan* rage
Against a book divine,
Where wrath and lightning guards the
page,
Where beams of mercy shine.

CXXI. *The Law and Gospel distinguished.*

I.

THE law commands, and makes us
know
What duties to our God we owe ;
But 'tis the gospel must reveal
Where lies our strength to do his will.

II.

The law discovers guilt and sin,
And shews how vile our hearts have
been :

Only the gospel can express
Forgiving love, and cleansing grace.

III.

What curses doth the law denounce
Against the man that fails but once ?

Vol. IV.

But in the gospel *Christ* appears,
Pard'ning the guilt of num'rous years.

VI.

My soul, no more attempt to draw
Thy life and comfort from the law ;
Fly to the hope the gospel gives :
The man that trusts the promise lives.

CXXII. *Retirement and Meditation.*

I.

MY God, permit me not to be
A stranger to myself and thee ;
Amidst a thousand thoughts I rove,
Forgetful of my highest love.

II.

Why should my passions mix with earth,
And thus debase my heav'nly birth ;
Why should I cleave to things below,
And let my God, my Saviour go ?

III.

Call me away from flesh and sense,
One sov'reign word can draw me thence ;
I would obey the voice divine,
And all inferior joys resign.

IV.

Be earth, with all her scenes, withdrawn ;
Let noise and vanity be gone :
In secret silence of the mind
My heav'n, and there my God I find.

CXXIII. *The Benefit of public Ordinances.*

I.

AWay from ev'ry mortal care,
Away from earth our souls retreat ;
We leave this worthless world afar,
And wait and worship near thy seat.

II.

Lord, in the temple of thy grace
We see thy feet, and we adore :
We gaze upon thy lovely face,
And learn the wonders of thy pow'r.

III.

While here our various wants we mourn,
United groans ascend on high ;
And prayer bears a quick return
Of blessings in variety.

I i

IV.

IV.

[If *Satan* rage, and sin grow strong,
Here we receive some cheering word;
We gird the gospel-armour on,
To fight the battles of the Lord.

V.

Or if our spirit faints and dies.
(Our conscience gall'd with inward
stings)

Here doth the righteous sun arise,
With healing beams beneath his wings.]

VI.

Father! my soul would still abide
Within thy temple, near thy side;
But if my feet must hence depart,
Still keep thy dwelling in my heart.

CXXIV. MOSES, AARON, and JOSHUA.

I.

TIS not the law of ten commands,
On holy *Sinai* giv'n,
Or sent to men by *Moses'* hands,
Can bring us safe to heav'n.

II.

'Tis not the blood which *Aaron* spilt,
Nor smoke of sweetest smell,
Can buy a pardon for our guilt,
Or save our souls from hell.

III.

Aaron the priest resigns his breath
At God's immediate will;
And in the desert yields to death
Upon th' appointed hill.

IV.

And thus on *Jordan's* yonder side
The tribes of *Israel* stand,
While *Moses* bow'd his head and dy'd.
Short of the promis'd land.

V.

Isr'el rejoice, now **Joshua* leads.
He'll bring your tribes to rest;
So far the *Saviour's* name exceeds
The *Ruler* and the *Priest*.

* *Joshua* the same with *Jesus*, and signifies a
Saviour.

CXXV. Faith and Repentance, Unbelief
and Impenitence.

I.

LIFE and immortal joys are giv'n
To souls that mourn the sins they've
done;
Children of wrath made heirs of heav'n
By faith in God's eternal Son.

II.

Woe to the wretch that never felt
The inward pangs of pious grief,
But adds to all his crying guilt
The stubborn sin of unbelief.

III.

The law condemns the rebel dead,
Under the wrath of God he lies;
He seals the curse on his own head,
And with a double vengeance dies.

CXXVI. God glorified in the Gospel.

I.

THE Lord, descending from above,
Invites his children near;
While pow'r and truth, and boundless
love
Display their glories here.

II.

Here, in thy gospel's wondrous frame,
Fresh wisdom we pursue;
A thousand angels learn thy name
Beyond whate'er they knew.

III.

Thy name is writ in fairest lines,
Thy wonders here we trace:
Wisdom thro' all the myst'ry shines,
And shines in *Jesus'* face.

IV.

The Law its best obedience owes
To our incarnate God;
And thy revenging justice shows
Its honours in his blood.

V.

But still the lustre of thy grace
Our warmer thoughts employs,
Gilds the whole scene with brighter rays,
And more exalts our joys.

CXXVII.

CXXVII. *Circumcision and Baptism.*

(Written only for those who practise the Baptism of Infants.)

I.

THUS did the sons of *Abrab'm* pass
Under the bloody seal of grace;
The young disciples bore the yoke,
'Till *Christ* the painful bondage broke.

II.

By milder ways doth *Jesus* prove
His Father's cov'nant, and his love;
He seals to saints his glorious grace,
And not forbids their infant-race.

III.

Their seed is sprinkled with his blood,
Their children set apart for God;
His Spirit on their offspring shed,
Like water pour'd upon the head.

IV.

Let ev'ry saint with chearful voice
In this large covenant rejoice;
Young children, in their early days,
Shall give the God of *Abrab'm* praise.

CXXVIII. *Corrupt Nature from Adam.*

I.

Bless'd with the joys of innocence,
Adam our father stood,
'Till he debas'd his soul to sense,
And eat th' unlawful food.

II.

Now we are born a sensual race,
To sinful joys inclin'd;
Reason has lost its native place,
And flesh enslaves the mind.

III.

While flesh, and sense, and passion
reigns,
Sin is the sweetest good:
We fancy music in our chains,
And so forget the load.

IV.

Great God! renew our ruin'd frame,
Our broken pow'rs restore,
Inspire us with a heav'nly flame,
And flesh shall reign no more.

V.

Eternal Spirit! write thy law
Upon our inward parts,
And let the second *Adam* draw
His image on our hearts.

CXXIX. *We walk by Faith, not by Sight.*

I.

TIS by the faith of joys to come
We walk thro' deserts dark as
night;

'Till we arrive at heav'n our home,
Faith is our guide, and faith our light.

II.

The want of sight she well supplies,
She makes the pearly gates appear;
Far into distant worlds she pries,
And brings eternal glories near.

III.

Chearful we tread the desert thro',
While faith inspires a heav'nly ray,
Tho' lions roar, and tempests blow,
And rocks and dangers fill the way.

IV.

So *Abrab'm*, by divine command,
Left his own house to walk with God;
His faith beheld the promis'd land,
And fir'd his zeal along the road.

CXXX. *The New Creation.*

I.

At tend, while God's exalted Son
Doth his own glories shew:
"Behold, I sit upon my throne,
"Creating all things new.

II.

"Nature and sin are pass'd away.
"And the old *Adam* dies;
"My hands a new foundation lay,
"See the new world arise.

III.

"I'll be a Sun of righteousness
"To the new heav'ns I make;
"None but the new-born heirs of grace
"My glories shall partake."

IV.

Mighty Redeemer! set me free
From my old state of sin;
Oh, make my soul alive to thee,
Create new pow'rs within:

V.

Renew mine eyes, and form mine ears,
And mould my heart afresh;
Give me new passions, joys, and fears,
And turn the stone to flesh.

VI.

Far from the regions of the dead,
From sin, and earth, and hell;
In the new world that grace has made,
I would for ever dwell.

CXXXI. *The Excellency of the Christian Religion.*

I.

LET everlasting glories crown
Thy head, my Saviour and my Lord;
Thy hands have brought salvation down,
And writ the blessings in thy word.

II.

[What if we trace the globe around,
And search from *Britain* to *Japan*,
There shall be no religion found
So just to God, so safe for man.]

III.

In vain the trembling conscience seeks
Some solid ground to rest upon;
With long despair the spirit breaks,
'Till we apply to *Christ* alone.

IV.

How well thy blessed truths agree!
How wise and holy thy commands!
Thy promises, how firm they be!
How firm our hope and comfort stands!

V.

[Not the feign'd fields of *Heath'nish* bliss
Could raise such pleasures in the mind;
Nor does the *Turkish* paradise
Pretend to joys so well refin'd.]

VI.

Should all the forms that men devise
Assault my faith with treach'rous art,
I'd call them vanity and lies,
And bind the gospel to my heart.

CXXXII. *The Offices of Christ.*

I.

WE bless the prophet of the Lord,
That comes with truth and grace;
Jesus, thy Spirit and thy word
Shall lead us in thy ways.

II.

We rev'rence our High-Priest above,
Who offer'd up his blood,
And lives to carry on his love,
By pleading with our God.

III.

We honour our exalted King;
How sweet are his commands!
He guards our souls from hell and sin,
By his almighty hands.

IV.

Hosanna to his glorious name,
Who saves by diff'rent ways;
His mercies lay a sov'reign claim
To our immortal praise.

CXXXIII. *The Operations of the Holy Spirit.*

I.

ETernal Spirit! we confess,
And sing the wonders of thy grace;
Thy pow'r conveys our blessings down
From God the Father and the Son.

II.

Enlighten'd by thine heav'nly ray,
Our shades and darkness turn to day;
Thine inward teachings make us know
Our danger, and our refuge too.

III.

Thy pow'r and glory works within,
And breaks the chains of reigning sin;
Doth our imperious lusts subdue,
And forms our wretched hearts anew.

IV.

The troubled conscience knows thy voice,
Thy cheering words awake our joys;
Thy words allay the stormy wind,
And calm the surges of the mind.

CXXXIV.

CXXXIV. *Circumcision abolished.*

I.

THE promise was divinely free,
 Extensive was the grace;
 "I will the God of *Abrab'm* be,
 "And of his num'rous race."

II.

He said, and with a bloody seal,
 Confirm'd the words he spoke;
 Long did the sons of *Abrab'm* feel
 The sharp and painful yoke.

III.

'Till God's own Son, descending low,
 Gave his own flesh to bleed;
 And *Gentiles* taste the blessings now,
 From the hard bondage freed.

IV.

The God of *Abrab'm* claims our praise,
 His promises endure;
 And *Christ*, the Lord, in gentler ways,
 Makes the salvation sure.

CXXXV. *Types and Prophecies of Christ.*

I.

Behold the woman's promis'd Seed!
 Behold the great *Messiah* come!
 Behold the prophets all agreed
 To give him the superior room!

II.

Abrab'm the faint rejoic'd of old
 When visions of the Lord he saw;
Moses, the man of God, foretold
 This great Fulfiller of his law.

III.

The types bore witness to his name,
 Obtain'd their chief design, and ceas'd;
 The incense, and the bleeding Lamb,
 The ark, the altar, and the priest.

IV.

Predictions in abundance meet
 To join their blessings on his head;
Jesus, we worship at thy feet,
 And nations own the promis'd seed.

CXXXVI. *Miracles at the Birth of Christ.*

I.

THE King of glory sends his Son
 To make his entrance on this earth;
 Behold, the midnight bright as noon,
 And heav'nly hosts declare his birth!

II.

About the young Redeemer's head
 What wonders and what glories meet!
 An unknown star arose, and led
 The eastern sages to his feet.

III.

Simeon and *Anna* both conspire
 The Infant-Saviour to proclaim:
 Inward they felt the sacred fire,
 And bless'd the Babe, and own'd his name.

IV.

Let *Jews* and *Greeks* blaspheme aloud,
 And treat the holy child with scorn;
 Our souls adore th' eternal God,
 Who condescended to be born.

CXXXVII. *Miracles in the Life, Death, and Resurrection of Christ.*

I.

Behold, the blind their sight receive!
 Behold, the dead awake, and live!
 The dumb speak wonders; and the lame
 Leap like the hart, and bless his name!

II.

Thus doth th' eternal Spirit own
 And seal the mission of the Son;
 The Father vindicates his cause,
 While he hangs bleeding on the cross.

III.

He dies; the heav'ns in mourning stood;
 He rises, and appears a God:
 Behold the Lord ascending high,
 No more to bleed, no more die!

VI.

Hence and for ever from my heart
 I bid my doubts and fears depart;
 And to those hands my soul resign,
 Which bear credentials so divine.

CXXXVIII.

CXXXVIII. *The Power of the Gospel.*

I.

THIS is the word of truth and love,
Sent to the nations from above;
Jehovah here resolves to shew
What his almighty grace can do.

II.

This remedy did wisdom find,
To heal diseases of the mind;
This sov'reign balm, whose virtues can
Restore the ruin'd creature, man.

III.

The gospel bids the dead revive,
Sinners obey the voice, and live;
Dry bones are rais'd, and cloth'd afresh,
And hearts of stone are turn'd to flesh.

IV.

[Where *Satan* reign'd in shades of night,
The gospel strikes a heav'nly light;
Our lusts its wondrous pow'r controls,
And calms the rage of angry souls.]

V.

[Lions and beasts of savage name
Put on the nature of the lamb:
While the wild world esteems it strange,
Gaze, and admire, and hate the change.]

VI.

May but this grace my soul renew,
Let sinners gaze and hate me too;
The world that saves me doth engage
A sure defence from all their rage.

CXXXIX. *The Example of Christ.*

I.

MY dear Redeemer, and my Lord!
I read my duty in thy word;
But in thy life the law appears,
Drawn out in living characters.

II.

Such was thy truth, and such thy zeal,
Such deference to thy Father's will,
Such love, and meekness o' divine,
I would transcribe, and make them mine.

III.

Cold mountains, and the midnight air,
Witness'd the fervour of thy pray'r;

The desert thy temptations knew,
Thy conflict, and thy vict'ry too.

IV.

Be thou my pattern; make me bear
More of thy gracious image here;
Then God, the Judge, shall own my name
Amongst the followers of the Lamb.

CXL. *The Examples of Christ and the Saints.*

I.

GIVE me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys,
And bright their glories be.

II.

Once they were mourning here below,
And wet their couch with tears;
They wrestl'd hard, as we do now,
With sins, and doubts, and fears.

III.

I ask them whence their vict'ry came?
They with united breath
Ascribe their conquest to the Lamb,
Their triumph to his death.

IV.

They mark'd the footsteps that he trod,
(His zeal inspir'd their breast:)
And, following their incarnate God,
Possess the promis'd rest.

V.

Our glorious Leader claims our praise,
For his own pattern giv'n,
While the long cloud of witnesses
Shew the same path to heav'n.

CXLI. *Faith assisted by Sense: Or, Preaching, Baptism, and the Lord's Supper.*

I.

MY Saviour God, my sov'reign
prince,
Reigns far above the skies!
But brings his graces down to sense,
And helps my faith to rise.

II.

II.

My eyes and ears shall bless his name,
They read and hear his word :
My touch and taste shall do the same,
When they receive the Lord.

III.

Baptismal water is design'd
To seal his cleansing grace,
While at his feast of bread and wine
He gives his saints a place :

IV.

But not the waters of a flood
Can make my flesh so clean,
As by his Spirit and his blood
He'll wash my soul from sin.

V.

Not choicest meats, or noblest wines,
So much my heart refresh,
As when my faith goes thro' the signs,
And feeds upon his flesh.

VI.

I love the Lord that stoops so low,
To give his word a seal :
But the rich grace his hands bestow,
Exceeds the figures still.

CXLII. *Faith in Christ our Sacrifice.*

I.

NOT all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

II.

But Christ, the heav'nly Lamb,
Takes all our sins away ;
A sacrifice of nobler name,
And richer blood than they.

III.

My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin.

IV.

My soul looks back to see
The burdens thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.

V.

Believing, we rejoice
To see the curse remove ;
We bless the Lamb with chearful voice,
And sing his bleeding love.

CXLIII. *Flesh and Spirit.*

I.

WHAT different pow'rs of grace
and sin

Attend our mortal state ?
I hate the thoughts that work within,
And do the works I hate.

II.

Now I complain, and grone, and die,
While sin and Satan reign :
Now raise my songs of triumph high,
For grace prevails again.

III.

So darkness struggles with the light,
'Till perfect day arise ;
Water and fire maintain the fight.
Until the weaker dies.

IV.

Thus will the flesh and spirit strive,
And vex and break my peace :
But I shall quit this mortal life,
And sin for ever cease.

CXLIV. *The Effusion of the Spirit: Or, The Success of the Gospel.*

I.

Great was the day, the joy was great,
When the divine disciples met ;
Whilst on their heads the Spirit came,
And sat like tongues of cloven flame.

II.

What gifts, what miracles he gave !
And pow'r to kill, and pow'r to save !
Furnish'd their tongues with wondrous
words,

Instead of shields, and spears, and swords.

III.

Thus arm'd, he sent the champions forth,
From East to West, from South to North :
" Go, and assert your Saviour's cause ;
" Go, spread the myst'ry of his cross."

IV.

IV.

These weapons of the holy war,
Of what almighty force they are,
To make our stubborn passions bow,
And lay the proudest rebel low!

V.

Nations, the learned and the rude,
Are by these heav'nly arms subdu'd,
While *Satan* rages at his loss,
And hates the doctrine of the cross.

VI.

Great King of grace! my heart subdue;
I would be led in triumph too,
A willing captive to my Lord,
And sing the vict'ries of his word.

CXLV. *Sight through a Glass, and Face to Face.*

I.

I Love the windows of thy grace
Thro' which my Lord is seen,
And long to meet my Saviour's face
Without a glass between.

II.

O, that the happy hour were come,
To change my faith to sight!
I shall behold my Lord at home
In a diviner light.

III.

Haste, my Beloved, and remove
These interposing days;
Then shall my passions all be love,
And all my pow'rs be praise.

CXLVI. *The Vanity of Creatures: Or, No Rest on Earth.*

I.

MAN has a soul of vast desires,
He burns within with restless fires;
Tost to and fro, his passions fly
From vanity to vanity.

II.

In vain on earth we hope to find
Some solid good to fill the mind;
We try new pleasures, but we feel
The inward thirst and torments still.

III.

So when a raging fever burns,
He shifts from side to side by turns;
And 'tis a poor relief we gain,
To change the place, but keep the pain.

IV.

Great God! subdue this vicious thirst,
This love to vanity and dust;
Cure the vile fever of the mind,
And feed our souls with joys refin'd.

CXLVII. *The Creation of the World.*
Gen. i.

I.

"NOW let a spacious world arise,"
Said the Creator Lord:
At once th' obedient earth and skies
Rose at his sov'reign word.

II.

[Dark was the deep; the waters lay
Confus'd, and drown'd the land:
He call'd the light; the now-born day
Attends on his command.

III.

He bids the clouds ascend on high;
The clouds ascend, and bear
A wat'ry treasure to the sky,
And float on softer air.

IV.

The liquid element below
Was gather'd by his hand;
The rolling seas together flow,
And leave the solid land.

V.

With herbs and plants (a flow'ry birth)
The naked globe he crown'd,
Ere there was rain to bless the earth,
Or sun to warm the ground.

VI.

Then he adorn'd the upper skies;
Behold, the sun appears,
The moon and stars in order rise,
To mark out months and years.

VII.

Out of the deep th' almighty King
Did vital beings frame,
The painted fowls of ev'ry wing,
And fish of ev'ry name.]

VIII.

VIII.

He gave the lion and the worm
At once their wondrous birth,
And gazing beasts of various form,
Rose from the reeking earth.

IX.

Adam was fram'd of equal clay,
Tho' sov'reign of the rest,
Design'd for nobler ends than they;
With God's own image blest'd.

X.

Thus glorious in the Maker's eye
The young creation stood;
He saw the building from on high,
His word pronounc'd it good.

XI.

Lord, while the frame of nature stands,
Thy praise shall fill my tongue:
But the new world of grace demands
A more exalted song.

CXLVIII. *God reconciled in Christ.*

I.

Dearest of all the names above,
My Jesus, and my God,
Who can resist thy heav'nly love,
Or trifle with thy blood?

II.

'Tis by the merits of thy death,
The Father smiles again;
'Tis by thine interceding breath
The Spirit dwells with men.

III.

'Till God in human flesh I see,
My thoughts no comfort find;
The holy, just, and sacred Three
Are terrors to my mind.

IV.

But if *Emanuel's* face appear,
My hope, my joy begins;
His name forbids my slavish fear,
His grace removes my sins.

V.

While *Jews* on their own law rely,
And *Greeks* of wisdom boast,
I love th' incarnate mystery,
And there I fix my trust.

V. 01. IV.

CXLIX. *Honour to Magistrates: Or, Government from God.*

I.

Eternal Sov'reign of the sky,
And Lord of all below,
We mortals to thy majesty
Our first obedience owe.

II.

Our souls adore thy throne supreme,
And blest thy providence
For magistrates of meaner name,
Our glory and defence.

III.

[The crowns of *British* princes shine
With rays above the rest,
Where laws and liberties combine
To make the nation blest'd.]

IV.

Kingdoms on firm foundations stand,
While virtue finds reward;
And sinners perish from the land,
By justice and the sword.

V.

Let *Cæsar's* due be ever paid
To *Cæsar* and his throne;
But consciences and souls were made
To be the Lord's alone.

CL. *The Deceitfulness of Sin.*

I.

SIN has a thousand treach'rous arts
To practise on the mind;
With flatter'ing looks she tempts our
hearts,
But leaves a sting behind.

II.

With names of virtue she deceives
The aged and the young;
And while the heedless wretch believes,
She makes his fetters strong.

III.

She pleads for all the joys she brings,
And gives a fair pretence;
But cheats the soul of heav'nly things,
And chains it down to sense.

IV.

So on a tree divinely fair,
Grew the forbidden food;
Our mother took the poison there,
And tainted all her blood.

CLI. *Prophecy and Inspiration.*

I.

TWAS by an order from the Lord,
The ancient prophets spoke his
word;
His Spirit did their tongues inspire,
And warm'd their hearts with heav'nly
fire.

II.

The works and wonders which they
wrought,
Confirm'd the messages they brought;
The prophet's pen succeeds his breath,
To save the holy words from death.

III.

Great God! mine eyes with pleasure look
On the dear volume of thy book;
There my Redeemer's face I see,
And read his name, who dy'd for me.

IV.

Let the false raptures of the mind
Be lost and vanish in the wind:
Here I can fix my hope secure;
This is thy word, and must endure.

CLII. *Sinai and Sion.* Heb. xii.
ver. 18, &c.

I.

NOT to the terrors of the Lord,
The tempest, fire, and smoke,
Not to the thunder of that word
Which God on *Sinai* spoke;

II.

But we are come to *Sion's* hill,
The city of our God,
Where milder words declare his will,
And spread his love abroad.

III.

Behold th' innumerable host
Of angels cloth'd in light!
Behold the spirits of the just,
Whose faith is turn'd to sight!

IV.

Behold the bless'd assembly there,
Whose names are writ in heav'n!
And God! the Judge of all, declares
Their vilest sins forgiv'n.

V.

The saints on earth, and all the dead,
But one communion make;
All join in *Christ* their living head,
And of his grace partake.

VI.

In such society as this
My weary soul would rest:
The man that dwells where *Jesus* is,
Must be for ever blest.

CLIII. *The Distemper, Folly and Madness
of Sin.*

I.

SIN, like a venomous disease,
Infects our vital blood;
The only balm is sov'reign grace,
And the physician, God.

II.

Our beauty and our strength are fled,
And we draw near to death;
But *Christ* the Lord recalls the dead
With his almighty breath.

III.

Madness, by nature, reigns within,
The passions burn and rage,
'Till God's own Son with skill divine
The inward fire assuage.

IV.

[We lick the dust, we grasp the wind,
And solid good despise:
Such is the folly of the mind,
'Till *Jesus* makes us wise.]

V.

We give our souls the wounds they feel,
We drink the pois'nous gall,
And rush with fury down to hell;
But heav'n prevents the fall.]

VI.

[The man possess'd, amongst the tombs,
Cuts his own flesh and cries:
He foams and raves, till *Jesus* comes,
And the foul spirit flies.]

CLIV.

CLIV. *Self-Righteousness insufficient.*

I.
 " **W** Here are the mourners (saith
 the Lord)
 " That wait and tremble at my word?
 " That walk in darkness all the day?
 " Come, make my name your trust and
 stay.

II.
 [" No works nor duties of your own
 " Can for the smallest sin atone;
 " + The robes that nature may provide,
 " Will not your least pollutions hide.

III.
 " The softest couch that nature knows
 " Can give the conscience no repose:
 " Look to my righteousness and live;
 " Comfort and peace are mine to give.]

IV.
 " Ye sons of pride that kindle coals
 " With your own hands to warm your
 souls;
 " Walk in the light of your own fire,
 " Enjoy the sparks that ye desire.

V.
 " This is your portion at my hands,
 " Hell waits you with her iron bands;
 " Ye shall lie down in sorrow there,
 " In death, in darkness, and despair."

CLV. *Christ our Passover.*

I.
LO, the destroying angel flies
 To Pharaoh's stubborn land!
 The pride and flow'r of Egypt dies
 By his vindictive hand.

II.
 He pass'd the tents of Jacob o'er,
 Nor pour'd the wrath divine;
 He saw the blood on ev'ry door,
 And bless'd the peaceful sign.

III.
 Thus the appointed Lamb must bleed,
 To break th' Egyptian yoke;

• Isa. i. 10, 11.

† Isa. xxviii. 20.

Thus Israel is from bondage freed,
 And 'scapes the angel's stroke.

IV.
 Lord, if my heart were sprinkled too
 With blood so rich as thine,
 Justice no longer would pursue
 This guilty soul of mine.

V.
 Jesus our Passover was slain,
 And has at once procur'd
 Freedom from Satan's heavy chain,
 And God's avenging sword.

CLVI. *Presumption and despair: Or,
Satan's various Temptations.*

I.
I Hate the Tempter and his charms,
 I hate his flatt'ring breath;
 The serpent takes a thousand forms,
 To cheat our souls to death.

II.
 He feeds our hopes with airy dreams,
 Or kills with slavish fear;
 And holds us still in wide extremes,
 Presumption, or despair.

III.
 Now he persuades, " how easy 'tis
 " To walk the road to heav'n";
 Anon he swells our sins, and cries,
 " They cannot be forgiv'n."

IV.
 [He bids young sinners, " yet forbear
 " To think of God, or death;
 " For prayer and devotion are
 " But melancholy breath."

V.
 He tells the aged, " they must die,
 " And 'tis too late to pray;
 " In vain for mercy now they cry,
 " For they have lost their day."]

VI.
 Thus he supports his cruel throne
 By mischief and deceit,
 And drags the sons of Adam down
 To darkness and the pit.

VII.
 Almighty God, cut short his pow'r,
 Let him in darkness dwell;

And, that he vex the earth no more,
Confine him down to hell.

CLVIII. *The same.*

I.

NOW Satan comes with dreadful roar,
And threatens to destroy;
He worries whom he can't devour
With a malicious joy.

II.

Ye sons of God, oppose his rage,
Resist, and he'll be gone;
Thus did our dearest Lord engage
And vanquish him alone.

III.

Now he appears almost divine,
Like innocence and love;
But the old serpent lurks within,
When he assumes the dove.

IV.

Fly from the false deceiver's tongue,
Ye sons of Adam, fly;
Our parents found the snare too strong,
Nor should the children try.

CLVIII. *Few saved: Or, The almost Christian, the Hypocrite, and Apostate.*

I.

BROAD is the road that leads to death,
And thousands walk together there;
But wisdom shews a narrower path,
With here and there a traveller.

II.

"Deny thyself, and take thy cross,"
Is the Redeemer's great command!
Nature must count her gold but dross,
If she would gain this heav'nly land.

III.

The fearful soul that tries and faints,
And walks the ways of God no more,
Is but esteem'd almost a saint,
And makes his own destruction sure.

IV.

Lord, let not all my hopes be vain,
Create my heart entirely new;
Which hypocrites could ne'er attain,
Which false apostates never knew.

CLIX. *An unconverted State: Or, Converting Grace.*

I.

[GREAT King of glory and of grace!
We own, with humble shame,
How vile is our degen'rate race,
And our first father's name.]

II.

From Adam flows our tainted blood,
The poison reigns within,
Makes us averse to all that's good,
And willing slaves to sin.

III.

[Daily we break thy holy laws,
And then reject thy grace;
Engag'd in the old serpent's cause,
Against our Maker's face.]

IV.

We live estrang'd afar from God,
And love the distance well;
With haste we run the dang'rous road,
That leads to death and hell.

V.

And can such rebels be restor'd!
Such natures made divine!
Let sinners see thy glory, Lord,
And feel this pow'r of thine.

VI.

We raise our Father's name on high,
Who his own Spirit sends
To bring rebellious strangers nigh,
And turn his foes to friends.

CLX. *Custom in Sin.*

I.

LET the wild Leopards of the wood
Put off the spots that nature gives,
Then may the wicked turn to God,
And change their tempers and their lives.

II.

As well might Ethiopians slaves
Wash out the darkness of their skin;
The dead as well may leave their graves,
As old transgressors cease to sin.

III.

III.

Where vice has held its empire long,
'Twill not endure the least control;
None but a pow'r divinely strong
Can turn the current of the soul.

IV.

Great God! I own thy pow'r divine,
That works to change this heart of mine;
I would be form'd anew, and bless
The wonders of creating grace.

CLXI. *Christian Virtues: Or, The Difficulty of Conversion.*

I.

STrait is the way, the door is strait,
That leads to joys on high;
'Tis but a few that find the gate,
While crowds mistake and die.

II.

Beloved self must be deny'd,
The mind and will renew'd,
Passion suppress'd, and patience try'd,
And vain desires subdu'd.

III.

[Flesh is a 'ngerous foe to grace,
Where it prevails and rules;
Flesh must be humbl'd, pride abas'd,
Lest they destroy our souls.

IV.

The love of gold be banish'd hence,
(That vile idolatry)
And ev'ry member, ev'ry sense
In sweet subjection lie.]

V.

The tongue, that most unruly pow'r,
Requires a strong restraint:
We must be watchful ev'ry hour,
And pray, but never faint.

VI.

Lord! Can a feeble helpless worm
Fulfil a task so hard?
Thy grace must all my work perform,
And give the free reward.

CLXII. *Meditation of Heaven: Or, The Joy of Faith.*

I.

MY thoughts surmount these lower
skies,
And look within the veil;
There springs of endless pleasure rise,
The waters never fail.

II.

There I behold, with sweet delight,
The blessed Three in One;
And strong affections fix my sight
On God's incarnate Son.

III.

His promise stands for ever firm,
His grace shall ne'er depart;
He binds my name upon his arm,
And seals it on his heart.

IV.

Light are the pains that nature brings;
How short our sorrows are,
When with eternal, future things,
The present we compare!

V.

I would not be a stranger still
To that celestial place,
Where I for ever hope to dwell
Near my Redeemer's face.

CLXIII. *Complaint of Desertion and Temptations.*

I.

DEAR Lord! behold our sore distress!
Our sins attempt to reign;
Stretch out thine arm of conqu'ring grace,
And let thy foes be slain.

II.

[The lion with his dreadful roar
Affrights thy feeble sheep:
Reveal the glory of thy pow'r,
And chain him to the deep.

III.

Must we indulge a long despair?
Shall our petitions die?
Our mournings never reach thine ear,
Nor tears affect thine eye?

IV.

IV.

If thou despise a mortal grone,
Yet hear a Saviour's blood;
An Advocate so near the throne
Pleads and prevails with God.

V.

He brought the Spirit's pow'rful sword,
To slay our deadly foes:
Our sins shall die beneath thy word,
And hell in vain oppose.

VI.

How boundless is our Father's grace,
In height, and depth, and length!
He made his Son our righteousness,
His Spirit is our strength.

CLXIV. *The End of the World.*

I.

WHY should this earth delight us so?
Why should we fix our eyes
On these low grounds where sorrows grow,
And ev'ry pleasure dies?

II.

While time his sharpest teeth prepares
Our comforts to devour,
There is a land above the stars,
And joys above his pow'r.

III.

Nature shall be dissolv'd and die,
The sun must end his race,
The earth and sea for ever fly
Before my Saviour's face.

IV.

When will that glorious morning rise?
When the last trumpet sound,
And call the nations to the skies,
From underneath the ground?

CLXV. *Unfruitfulness, Ignorance, and unsanctified Affections.*

I.

LONG have I sat beneath the sound
Of thy salvation, Lord;
But still how weak my faith is found,
And knowledge of thy word!

II.

Oft I frequent thy holy place,
And hear almost in vain:
How small a portion of thy grace
My mem'ry can retain!

III.

[My dear Almighty, and my God,
How little art thou known
By all the judgments of thy rod,
And blessings of thy throne!]

IV.

[How cold and feeble is my love!
How negligent my fear!
How low my hope of joys above!
How few affections there!]

V.

Great God! thy sov'reign pow'r impart,
To give thy word success;
Write thy salvation in my heart,
And make me learn thy grace.

VI.

[Shew my forgetful feet the way
That leads to joys on high;
There knowledge grows without decay,
And love shall never die.]

CLXVI. *The Divine Perfections.*

I.

HOW shall I praise th' eternal God,
That Infinite unknown?
Who can ascend his high abode,
Or venture near his throne?

II.

[The Great Invisible! He dwells
Conceal'd in dazzling light;
But his all-searching eye reveals
The secrets of the night.]

III.

Those watchful eyes, that never sleep,
Survey the world around;
His wisdom is a boundless deep,
Where all our thoughts are drown'd.]

IV.

[Speak we of strength? His arm is strong,
To save or to destroy;
Infinite years his life prolong,
And endless is his joy.]

V.

V.

He knows no shadow of a change,
Nor alters his decrees;
Firm as a rock his truth remains,
To guard his promises.]

VI.

[Sinners before his presence die:
How holy is his name!
His anger and his jealousy
Burn like devouring flame.]

VII.

Justice upon a dreadful throne
Maintains the rights of God,
While mercy sends her pardons down,
Bought with a Saviour's blood.

VIII.

Now to my soul, immortal King,
Speak some forgiving word;
Then 'twill be double joy to sing
The glories of my Lord.

CLXVII. *The same.*

I.

Great God! thy glories shall employ
My holy fear, my humble joy;
My lips, in songs of honour, bring
Their tribute to th' eternal King.

II.

[Earth and the stars, and worlds un-
known,
Depend precarious on his throne;
All nature hangs upon his word,
And grace and glory own their Lord.]

III.

[His sov'reign pow'r what mortal knows?
If he command, who dares oppose?
With strength he girds himself around,
And treads the rebels to the ground.]

IV.

[Who shall pretend to teach him skill,
Or guide the counsels of his will?
His wisdom, like a sea divine,
Flows deep and high beyond our line.]

V.

[His name is holy, and his eye
Burns with immortal jealousy;
He hates the sons of pride, and sheds
His fiery vengeance on their heads.]

VI.

[The beamings of his piercing sight
Bring dark hypocrisy to light;
Death and destruction naked lie,
And hell uncover'd to his eye.]

VII.

[Th' eternal law before him stands;
His justice, with impartial hands,
Divides to all their due reward,
Or by the scepter, or the sword.]

VIII.

[His mercy, like a boundless sea,
Washes our load of guilt away;
While his own Son came down and dy'd,
T' engage his justice on our side.]

IX.

[Each of his words demands my faith,
My soul can rest on all he saith;
His truth inviolably keeps
The largest promise of his lips.]

X.

O, tell me, with a gentle voice,
"Thou art my God," and I'll rejoice!
Fill'd with thy love, I dare proclaim
The brightest honours of thy name.

CLXVIII. *The same.*

I.

Jehovah reigns, his throne is high,
His robes are light and majesty;
His glory shines with beams so bright,
No mortal can sustain the sight.

II.

His terrors keep the world in awe,
His justice guards his holy law,
His love reveals a smiling face,
His truth and promise seal the grace.

III.

Thro' all his works his wisdom shines,
And baffles Satan's deep designs;
His pow'r is sov'reign to fulfil
The noblest counsels of his will.

IV.

And will the glorious Lord descend
To be my father, and my friend?
Then let my songs with angels join;
Heav'n is secure, if God be mine.

CLXIX.

CLXIX. *The same as the cxlviiith Psalm.*

I.

THE Lord *Jehovah* reigns,
His throne is built on high;
The Garments he assumes
Are light and majesty;
His glories shine
With beams so bright,
No mortal eye
Can bear the sight.

II.

The thunders of his hand
Keep the wide world in awe;
His wrath and justice stand
To guard his holy law;
And where his love
Resolves to bless,
His truth confirms
And seals the grace.

III.

Thro' all his ancient works
Surprising wisdom shines,
Confounds the pow'rs of hell,
And breaks their curs'd designs:
Strong is his arm,
And shall fulfil
His great decrees,
His lov'reign will.

IV.

And can this mighty King
Of glory condescend?
And will he write his name,
"My father and my friend?"
I love his name,
I love his word;
Join all my pow'rs,
And praise the Lord.

CLXX. *God Incomprehensible and Sovereign.*

I.

[* CAN creatures, to perfection, find
Th' eternal uncreated mind?

* Job xi. 7, &c.

Or can the largest stretch of thought
Measure and search his nature out?

II.

'Tis high as heav'n, 'tis deep as hell;
And what can mortals know, or tell?
His glory spreads beyond the sky,
And all the shining worlds on high.

III.

But man, vain man, would fain be
wise,
Born, like a wild young colt, he flies
Thro' all the follies of his mind,
And swells and snuffs the empty wind.]

IV.

God is a King of pow'r unknown,
Firm are the orders of his throne:
If he resolve, who dare oppose,
Or ask him why, or what he does?

V.

He wounds the heart, and he makes
whole;
He calms the tempest of the soul:
When he shuts up in long despair,
Who can remove the heavy bar?

VI.

* He frowns, and darkness veils the
moon,
The fainting sun grows dim at noon:
† The pillars of heav'n's starry roof
Tremble and start at his reproof.

VII.

He gave the vaulted heav'n its form,
The crooked serpent and the worm;
He breaks the billows with his breath,
And smites the sons of pride to death.

VIII.

These are a portion of his ways;
But who shall dare describe his face?
Who can endure his light? or stand
To hear the thunders of his hand?

* Job xxv. 5.

† Job xxvi. 11, &c.

The End of the SECOND BOOK.

HYMNS

H Y M N S

A N D

SPIRITUAL SONGS.

BOOK III.

Prepared for the Holy Ordinance of the LORD'S SUPPER.

I. *The Lord's Supper Instituted.* 1 Cor.
xi. 23, &c.

I.
TWas on that dark, that doleful
 night,
 When pow'rs of earth and hell arose
 Against the Son of God's delight,
 And friends betray'd him to his foes:

II.
 Before the mournful scene began,
 He took the bread, and blest'd, and brake:
 What love thro' all his actions ran!
 What wondrous words of grace he spake!

III.
 "This is my body, broke for sin,
 "Receive and eat the living food:"
 Then took the cup, and blest'd the
 wine;

"'Tis the new cov'nant in my blood."
 IV.
 [For us his flesh with nails was torn,
 He bore the scourge, he felt the thorn;
 And justice pour'd upon his head
 Its heavy vengeance, in our stead.

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V.
 For us his vital blood was spilt,
 To buy the pardon of our guilt;
 When, for black crimes of biggest size,
 He gave his soul a sacrifice.]

VI.
 "Do this, he cry'd, 'till time shall end,
 "In mem'ry of your dying friend;
 "Meet at my table, and record
 "The love of your departed Lord."

VII.
 [Jesus, thy feast we celebrate,
 We shew thy death, we sing thy name,
 'Till thou return, and we shall eat
 The marriage-supper of the Lamb.]

II. *Communion with Christ, and with
Saints.* 1 Cor. x. 16, 17.

I.
JESUS invites his saints
 To meet around his board;
 Here pardon'd rebels fit and hold
 Communion with their Lord.

L I

II.

II.

For food he gives his flesh;
He bids us drink his blood:

Amazing favour! matchless grace
Of our descending God!]

III.

This holy bread and wine
Maintains our fainting breath,
By union with our living Lord,
And int'rest in his death.

IV.

Our heav'nly father calls
Christ and his members one;
We the young children of his love,
And he the first-born Son.

V.

We are but sev'ral parts
Of the same broken bread;
One body hath its several limbs,
But Jesus is the head.

VI.

Let all our pow'rs be join'd,
His glorious name to raise;
Pleasure and love fill ev'ry mind,
And ev'ry voice be praise.

III. *The New Testament in the Blood of
Christ: Or, The New Covenant sealed.*

I.

"THE promise of my Father's love
Shall stand for ever good:"
He said, and gave his soul to death,
And seal'd the grace with blood.

H.

To this dear cov'nant of thy word
I set my worthless name;
I seal th' engagement to my Lord,
And make my humble claim.

III.

The light, and strength, and pard'ning
grace,
And glory shall be mine;
My life and soul, my heart and flesh,
And all my pow'rs are thine.

IV.

I call that legacy my own
Which Jesus did bequeath;

'Twas purchas'd with a dying groan,
And ratify'd in death.

V.

Sweet is the mem'ry of his name,
Who blest'd us in his will,
And to his testament of love
Made his own life the seal.

IV. *Christ's dying Life: Or, Our Pardon
bought at a dear Price.*

I.

HOW condescending, and how kind,
Was God's eternal Son
Our mis'ry reach'd his heav'nly mind,
And pity brought him down.

II.

[When justice, by our sins provok'd,
Drew forth its dreadful sword,
He gave his soul up to the stroke,
Without a murmur'ing word.]

III.

[He sunk beneath our heavy woes,
To raise us to his throne:
There's ne'er a gift his hand bestows,
But cost his heart a groan.]

IV.

This was compassion like a God,
That when the Saviour knew
The price of pardon was his blood,
His pity ne'er withdrew.

V.

Now tho' he reigns exalted high,
His love is still as great:
Well he remembers *Calvary*,
Nor lets his saints forget.

VI.

[Here we behold his bowels roll
As kind as when he dy'd,
And see the sorrows of his soul
Bleed thro' his wounded side.]

VII.

[Here we receive repeated seals
Of Jesus' dying love:
Hard is the wretch that never feels
One soft affection move.]

VIII.

Here let our hearts begin to melt,
While we his death record,

And,

And, with our joy for pardon'd guilt,
Mourn that we pierc'd the Lord.

V. *Christ the Bread of Life.* John vi.
31, 35, 39.

I.
LET us adore th' eternal Word,
'Tis he our souls has fed;
Thou art our living stream, O Lord,
And thou th' immortal bread.

II.
[The *Manna* came from lower skies,
But *Jesus* from above,
Where the fresh springs of pleasure rise,
And rivers flow with love.

III.
The *Jews*, the fathers, dy'd at last,
Who eat that heav'nly bread;
But these provisions which we taste,
Can raise us from the dead.]

IV.
Bless'd be the Lord, that gives his flesh
To nourish dying men;
And often spreads his table fresh,
Lest we should faint again.

V.
Our souls shall draw their heav'nly
breath,
Whilst *Jesus* finds supplies;
Nor shall our graces sink to death,
For *Jesus* never dies.

VI.
[Daily our mortal flesh decays,
But *Christ* our life shall come;
His unresisted pow'r shall raise;
Our bodies from the tomb.]

VI. *The Memorial of our absent Lord.*
John xvi. 16. Luke xxii. 19. John
xiv. 3.

I.
JESUS is gone above the skies,
Where our weak senses reach him
not;
And carnal objects court our eyes,
To thrust our Saviour from our thought.

II.
He knows what wand'ring hearts we
have,

Apt to forget his lovely face;
And, to refresh our minds, he gave
These kind memorials of his grace.

III.
The Lord of life this table spread
With his own flesh and dying blood;
We on the rich provision feed,
And taste the wine, and bless the God.

IV.
Let sinful sweets be all forgot,
And earth grow less in our esteem;
Christ and his love fill ev'ry thought,
And faith and hope be fix'd on him.

V.
While he is absent from our sight,
'Tis to prepare our souls a place,
That we may dwell in heav'nly light,
And live for ever near his face.

VI.
[Our eyes look upwards to the hills
Whence our returning Lord shall come;
We wait thy chariot's awful wheels,
To fetch our longing spirits home.]

VII. *Crucifixion to the World, by the Cross
of Christ.* Gal. vi. 14.

I.
WHEN I survey the wondrous cross
On which the Prince of glory
dy'd,
My richest gain I count but loss,
And pour contempt on all my pride.

II.
Forbid it, Lord, that I should boast,
Save in the death of *Christ* my God:
All the vain things that charm me most,
I sacrifice them to his blood.

III.
See from his head, his hands, his feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?

IV.
[His dying crimson, like a robe,
Spreads o'er his body on the tree;
L 1 2

Then

Then am I dead to all the globe,
And all the globe is dead to me.]

V.

Were the whole realm of nature mine,
That were a present far too small :
Love so amazing, so divine,
Demands my soul, my life, my all.

VIII. *The Tree of Life.*

I.

[COME, let us join a joyful tune
To our exalted Lord,
Ye saints on high around his throne,
And we around his board.

II.

While once upon this lower ground
Weary and faint ye stood,
What dear refreshments here ye found
From this immortal food !]

III.

The Tree of Life, that near the throne
In heav'n's high garden grows,
Laden with grace, bends gently down
Its ever-smiling boughs.

IV.

[Hov'ring amongst the leaves, there
stands
The sweet celestial Dove,
And *Jesus* on the branches hangs
The banner of his love.]

V.

['Tis a young heav'n of strange delight
While in his shade we sit ;
His fruit is pleasing to the sight,
And to the taste as sweet.

VI.

New life it spreads thro' dying hearts,
And cheers the drooping mind ;
Vigour and joy the juice imparts,
Without a sting behind.]

VII.

Now let the flaming weapon stand;
And guard all *Eden's* trees :
There's ne'er a plant in all that land
That bears such fruit as these.

VIII.

Infinite grace our souls adore,
Whose wondrous hand has made

This living branch of sov'reign pow'r
To raise and heal the dead.

IX. *The Spirit, the Water, and the Blood.*
John v. 6.

I.

[LET all our tongues be one,
To praise our God on high,
Who from his bosom sent his Son,
To fetch us strangers nigh.

II.

Nor let our voices cease
To sing the Saviour's name ;
Jesus, th' Ambassador of peace,
How chearfully he came !

III.

It cost him cries and tears
To bring us near to God ;
Great was our debt, and he appears
To make the payment good.]

IV.

[My Saviour's pierced side
Pour'd out a double flood ;
By water we are purify'd,
And pardon'd by the blood.

V.

Infinite was our guilt,
But he, our Priest, atones ;
On the cold ground his life was spilt,
And offer'd with his grones.]

VI.

Look up, my soul, to him
Whose death was thy desert,
And humbly view the living stream
Flow from his breaking heart.

VII.

There, on the cursed tree,
In dying pangs he lies,
Fulfils his Father's great decree,
And all our wants supplies.

VIII.

Thus the Redeemer came,
By water and by blood :
And when the Spirit speaks the same,
We feel his witness' good.

IX.

While the eternal Three
Bear their record above,

Here

Here I believe he dy'd for me,
And seal'd my Saviour's love.

[Lord, cleanse my soul from sin,
Nor let thy grace depart;
Great Comforter! abide within,
And witness to my heart.]

X. *Christ Crucified: The Wisdom and Power of God.*

I.
Nature with open volume stands,
To spread her Maker's praise abroad;
And ev'ry labour of his hands
Shews something worthy of a God:

II.
But in the grace that rescu'd man,
His brightest form of glory shines;
Here, on the cross, 'tis fairest drawn
In precious blood, and crimson lines.

III.
[Here his whole name appears complete;
Nor wit can guess, nor reason prove,
Which of the letters best is writ,
The pow'r, the wisdom, or the love.]

IV.
Here I behold his inmost heart,
Where grace and vengeance strangely join,
Piercing his Son with sharpest smart,
To make the purchas'd pleasures mine.

V.
O! the sweet wonders of that cross,
Where God the Saviour lov'd, and dy'd!
Her noblest life my Spirit draws
From his dear wounds, and bleeding side.

VI.
I would for ever speak his name:
In sounds to mortal ears unknown,
With angels join to praise the Lamb,
And worship at his Father's throne.

XI. *Pardon brought to our Senses.*

I.
LORD, how divine thy comforts are!
How heav'nly is the place,

Where Jesus spreads the sacred feast
Of his redeeming grace!

II.
There the rich bounties of our God,
And sweetest glories shine;
There Jesus says, "That I am his,
"And my Beloved's mine."

III.
"Here, (says the kind redeeming Lord,
And shews his wounded side)
"See here the spring of all your joys,
"That open'd when I dy'd!"

IV.
[He smiles, and cheers my mournful heart,
And tells of all his pain:
"All this, says he, I bore for thee,"
And then he smiles again.]

V.
What shall we pay our heav'nly King
For grace so vast as this?
He brings our pardon to our eyes,
And seals it with a kiss.

VI.
[Let such amazing loves as these
Be sounded all abroad;
Such favours are beyond degrees,
And worthy of a God.]

VII.
[To him that wash'd us in his blood
Be everlasting praise,
Salvation, honour, glory, pow'r,
Eternal as his days.]

XII. *The Gospel-Feast.* Luke xiv.
16, &c.

I.
HOW rich are thy provisions, Lord!
Thy table furnish'd from above!
The fruits of life o'erspread the board,
The cup o'erflows with heav'nly love.

II.
Thine ancient family, the Jews,
Were first invited to the feast:
We humbly take what they refuse,
And gentiles thy salvation taste.

III.

III.

We are the poor, the blind, the lame,
And help was far, and death was nigh!
But at the gospel-call we came,
And ev'ry want receiv'd supply.

IV.

From the highway that leads to hell,
From paths of darkness and despair,
Lord, we are come with thee to dwell,
Glad to enjoy thy presence here.]

V.

[What shall we pay th' eternal Son,
That left the heav'n of his abode,
And to this wretched earth came down,
To bring us wand'ers back to God!

VI.

It cost him death, to save our lives;
To buy our souls, it cost his own;
And all the unknown joys he gives,
Were bought with agonies unknown.

VII.

Our everlasting love is due
To him that ransom'd sinners lost;
And pity'd rebels, when he knew
The vast expence his love would cost.]

XIII. *Divine Love making a Feast, and
calling in the Guests.* Luke xiv. 17,
22, 23.

I.

HOW sweet and awful is the place,
With *Christ* within the doors,
While everlasting love displays
The choicest of her stores!

II.

Here ev'ry bowel of our God
With soft compassion rolls;
Here peace and pardon bought with
blood,
Is food for dying souls.

III.

[While all our hearts and all our songs
Join to admire the feast,
Each of us cry, with thankful tongues,
"Lord, why was I a guest?"

IV.

"Why was I made to hear thy voice,
"And enter while there's room;

"When thousands make a wretched
choice,

"And rather starve than come?"]

V.

'Twas the same love that spread the feast,
That sweetly forc'd us in;
Else we had still refus'd to taste,
And perish'd in our sin.

VI.

[Pity the nations, O our God,
Constrain the earth to come;
Send thy victorious word abroad,
And bring the strangers home.

VII.

We long to see thy churches full,
That all the chosen race,
May with one voice, and heart, and soul,
Sing thy redeeming grace.]

XIV. *The Song of Simeon, Luke ii. 28.
Or, A Sight of Christ makes Death easy.*

I.

NOW have our hearts embrac'd our
God
We would forget all earthly charms,
And wish to die, as *Simeon* wou'd
With his young Saviour in his arms.

II.

Our lips should learn that joyful song,
Were but our hearts prepar'd like his;
"Our souls still willing to be gone,
"And, at thy word, depart in peace.

III.

"Here we have seen thy face, O Lord,
"And view'd salvation with our eyes,
"Tasted and felt the living word,
"The bread descending from the skies.

IV.

"Thou hast prepar'd this dying Lamb,
"Hast set his blood before our face,
"To teach the terrors of thy name.
"And shew the wonders of thy grace.

V.

"He is our light, our morning-star
"Shall shine on nations yet unknown;
"The glory of thine *Israel* here,
"And joy of spirits near the throne."

XV.

XV. *Our Lord Jesus at his own Table.*

I.
THE mem'ry of our dying Lord
 Awakes a thankful tongue:
 How rich he spread his royal board,
 And blest'd the food, and sung.

II.
 Happy the man that eat this bread,
 But double-blest'd was he
 That gently bow'd his loving head,
 And lean'd it, Lord, on thee.

III.
 By faith, the same delights we taste
 As that great Fav'rite did,
 And sit and lean on Jesus' breast,
 And take the heav'nly bread.]

IV.
 Down from the palace of the skies
 Hither the King descends!
 "Come, my beloved, eat (he cries)
 "And drink salvation, friends."

V.
 ["My flesh is food and physic too,
 "A balm for all your pains;
 "And the red streams of pardon flow
 "From these my pierced veins."]

VI.
Hosanna to his bounteous love,
 For such a feast below!
 And yet he feeds his saints above
 With nobler blessings too.

VII.
 [Come, the dear day, the glorious hour,
 That brings our souls to rest!
 Then we shall need these types no more,
 But dwell at th' heav'nly feast.]

XVI. *The Agonies of Christ.*

I.
NOW let our pains be all forgot,
 Our hearts no more repine;
 Our suff'rings are not worth a thought,
 When, Lord, compar'd with thine.

II.
 In lively figures here we see
 The bleeding Prince of love;

Each of us hope, he dy'd for me,
 And then our griefs remove.

III.
 [Our humble faith here takes her rise,
 While sitting round his board;
 And back to *Calvary* she flies,
 To view her groaning Lord.

IV.
 His soul, what agonies it felt
 When his own God withdrew;
 And the large load of all our guilt
 Lay heavy on him too.

V.
 But the divinity within
 Supported him to bear:
 Dying, he conquer'd hell and sin,
 And made his triumph there.]

VI.
 Grace, wisdom, justice, join'd and
 wrought
 The wonders of that day:
 No mortal tongue, nor mortal thought
 Can equal thanks repay.

VII.
 Our hymns should sound like those above,
 Could we our voices raise;
 Yet, Lord, our hearts shall all be love,
 And all our lives be praise.

XVII. *Incomparable Food: Or, The Flesh and Blood of Christ.*

I.
WE sing the amazing deeds
 That grace divine performs:
 Th' eternal God comes down, and bleeds,
 To nourish dying worms.

II.
 This soul-reviving wine,
 Dear Saviour, 'tis thy blood;
 We thank that sacred flesh of thine,
 For this immortal food.]

III.
 The banquet that we eat
 Is made of heav'nly things;
 Earth hath no dainties half so sweet
 As our Redeemer brings.

IV.

IV.

In vain had *Adam* fought,
And search'd his garden round;
For there was no such blessed fruit
In all the happy ground.

V.

Th' angelic Host above
Can never taste this food;
They feast upon their Maker's love,
But not a Saviour's blood.

VI.

On us th' almighty Lord
Bestows this matchless grace,
And meets us with some cheering word,
With pleasure in his face.

VII.

Come, all ye drooping faints;
And banquet with the King;
This wine will drown your sad complaints,
And tune your voice to sing.

VIII.

Salvation to the name
Of our adored *Christ*:
Thro' the wide earth his grace proclaim,
His glory in the high'st.

XVIII. *The same.*

I.

JESUS! we bow before thy feet!
Thy table is divinely stor'd;
Thy sacred flesh our souls have eat,
'Tis living bread; we thank thee, Lord!

II.

And here we drink our Saviour's blood;
We thank thee, Lord; 'tis gen'rous wine,
Mingled with love, the fountain flow'd
From that dear bleeding heart of thine.

III.

On earth is no such sweetness found,
For the Lamb's flesh is heav'nly food:
In vain we search the globe around
For bread so fine, or wine so good.

IV.

Carnal provisions can at best
But cheer the heart, or warm the head;
But the rich cordial that we taste,
Gives life eternal to the dead.

V.

Joy to the Master of the feast,
His name our souls for ever bless;
To God the King and God the priest
A loud *Hosanna* round the place.

XIX. *Glory in the Cross: Or, Not ashamed of Christ crucified.*

I.

AT thy command, our dearest Lord,
Here we attend thy dying feast;
Thy blood, like wine, adorns thy board,
And thine own flesh feeds every guest.

II.

Our faith adores thy bleeding love,
And trusts for life in one that dy'd;
We hope for heav'nly crowns above,
From a Redeemer crucify'd.

III.

Let the vain world pronounce it shame,
And fling their scandals on the cause;
We come to boast our Saviour's name,
And make our triumphs in his cross.

IV.

With joy we tell the scoffing age,
He that was dead has left his tomb,
He lives above their utmost rage,
And we are waiting till he come.

XX. *The Provisions for the Table of our Lord: Or, The Tree of Life, and River of Love.*

I.

LORD, we adore thy bounteous hand,
And sing the solemn feast
Where sweet celestial dainties stand
For ev'ry willing guest.

II.

[The tree of life adorns the board
With rich immortal fruit,
And ne'er an angry flaming sword
To guard the passage to 't.

III.

The cup stands crown'd with living juice;
The fountain flows above,
And runs down streaming, for our use,
In rivulets of love.]

IV.

IV.

The food's prepar'd by heav'nly art,
The pleasures well refin'd;
They spread new life thro' ev'ry heart,
And cheer the drooping mind.

V.

Shout and proclaim the Saviour's love;
Ye saints that taste his wine:
Join with your kindred saints above,
In loud *Hosannas* join.

VI.

A thousand glories to the God
That gives such joy as this:
Hosanna! let it sound abroad,
And reach where *Jesus* is.

XXI. *The Triumphal Feast for Christ's Victory over Sin, and Death, and Hell.*

[C]OME, let us lift our voices high,
High as our joys arise,
And join the songs above the sky,
Where pleasure never dies.

II.

Jesus, the God that fought and bled,
And conquer'd when he fell;
That rose, and at his chariot-wheels
Dragg'd all the pow'rs of hell.]

III.

[*Jesus*, the God, invites us here
To this triumphal feast,
And brings immortal blessings down
For each redeemed guest.]

IV.

The Lord! how glorious is his face!
How kind his smiles appear!
And oh! what melting words he says
To ev'ry humble ear!

V.

"For you, the children of my love,
"It was for you I dy'd;
"Behold my hands, behold my feet,
"And look into my side.

VI.

"These are the wounds for you I bore,
"The tokens of my pains,
"When I came down to free your souls
"From misery and chains.

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VII.

["Justice unsheath'd its fiery sword,
"And plung'd it in my heart;
"Infinite pangs for you I bore,
"And most tormenting smart.

VIII.

"When hell and all its spiteful pow'rs
"Stood dreadful in my way,
"To rescue those dear lives of yours,
"I gave my own away.

IX.

"But while I bled, and gron'd, and dy'd,
"I ruin'd *Satan's* throne;
"High on my cross I hung, and spy'd
"The monster tumbling down.

X.

"Now you must triumph at my feast,
"And taste my flesh, and blood,
"And live eternal ages blest'd,
"For 'tis immortal food."

XI.

Victorious God! what can we pay
For favours so divine?
We would devote our hearts away
To be for ever thine.]

XII.

We give thee, Lord, our highest praise,
The tribute of our tongues;
But themes so infinite as these
Exceed our noblest songs.

XXII. *The Compassion of a dying Christ.*

I.

O UR Spirits join t' adore the Lamb;
O, that our feeble lips could move
In strains immortal as his name,
And melting as his dying love!

II.

Was ever equal pity found?
The Prince of heav'n resigns his breath,
And pours his life out on the ground,
To ransom guilty worms from death.

III.

[Rebels, we broke our Maker's laws;
He from the threatnings sets us free,
Bore the full vengeance on his cross,
And nail'd the curses to the tree.]

M m

IV.

IV.

[The law proclaims no terror now,
And Sinai's thunder roars no more;
From all his wounds new blessings flow,
A sea of joy without a shore.]

V.

Here we have wash'd our deepest stains,
And heal'd our wounds with heav'nly
blood:
Bless'd fountain! springing from the veins
Of Jesus our incarnate God.]

VI.

In vain our mortal voices strive
To speak compassion so divine:
Had we a thousand lives to give,
A thousand lives should all be thine.

XXIII. *Grace and Glory by the Death of Christ.*

I.

[Sitting around our Father's board,
We raise our tuneful breath;
Our faith beholds her dying Lord,
And dooms our sins to death.]

II.

We see the blood of Jesus shed,
Whence all our pardons rise;
The sinner views th' atonement made,
And loves the sacrifice.

III.

Thy cruel thorns, thy shameful cross,
Procure us heav'nly crowns:
Our highest gain springs from thy loss;
Our healing from thy wounds.

IV.

Oh! 'tis impossible that we,
Who dwell in feeble clay,
Should equal suff'rings bear for thee,
Or equal thanks repay.

XXIV. *Pardon and Strength from Christ.*

I.

FATHER, we wait to feel thy grace,
To see thy glories shine;
The Lord will his own table bless,
And make the feast divine.

II.

We touch, we taste the heav'nly bread,
We drink the sacred cup;
With outward forms our sense is fed,
Our souls rejoice in hope.

III.

We shall appear before the throne
Of our forgiving God,
Dress'd in the garments of his Son,
And sprinkled with his blood.

IV.

We shall be strong to run the race,
And climb the upper sky;
Christ will provide our souls with grace,
He bought a large supply.

V.

[Let us indulge a chearful frame,
For joy becomes a feast;
We love the mem'ry of his name,
More than the wine we taste.]

XXV. *Divine Glories and Graces.*

I.

HOW are thy glories here display'd,
Great God! how bright they
shine,

While, at thy word, we break the bread,
And pour the flowing wine!

II.

Here thy revenging justice stands,
And pleads its dreadful cause:
Here saving mercy spreads her hands
Like Jesus on the cross.

III.

Thy saints attend with ev'ry grace
On this great sacrifice;
And love appears with chearful face,
And faith with fixed eyes.

IV.

Our hope in waiting posture sits,
To heav'n directs her sight;
Here ev'ry warmer passion meets,
And warmer pow'rs unite.

V.

Zeal and revenge perform their part,
And rising sin destroy;
Repentance comes with aking heart,
Yet not forbids the joy.

VI.

VI.

Dear Saviour, change our faith to sight,
Let sin for ever die;
Then shall our souls be all delight,
And ev'ry tear be dry.

I Cannot persuade myself to put a full period to these Divine Hymns, till I have addressed a special Song of Glory to God the Father, the Son, and the Holy Spirit. Tho' the Latin name of it, Gloria Patri, be retained in our nation from the Roman church; and though there may be some excesses of superstitious honour paid to the words of it, which may have wrought some unhappy prejudices in weaker christians, yet I believe it still to be one of the noblest parts of christian worship. The subject of it is the Doctrine of the Trinity, which is that peculiar glory of the divine nature, that our Lord Jesus Christ has so clearly revealed unto men, and is so necessary to true christianity. The action is praise, which is one of the most complete and exalted parts of christian worship. I have cast the song into a variety of forms, and have fitted it by a plain version, or a larger paraphrase, to be sung either alone, or at the conclusion of another hymn. I have added also a few Hosannas, or Ascriptions of Salvation to Christ, in the same manner, and for the same end.

*A Song of praise to the ever-blessed Trinity,
God the Father, Son, and Spirit.*

XXVI. 1st Long Metre.

BLES'D be the Father, and his love,
To whose celestial source we owe
Rivers of endless joy above,
And rills of comfort here below.

II.

Glory to thee, great Son of God,
From whose dear wounded body rolls
A precious stream of vital blood,
Pardon and life for dying souls.

III.

We give thee, sacred Spirit, praise;
Who in our hearts of sin and woe,
Makes living springs of grace arise,
And into boundless glory flow.

IV.

Thus God the Father, God the Son,
And God the Spirit we adore,
That sea of life and love unknown,
Without a bottom or a shore.

XXVII. 1st Common Metre.

I.

GLORY to God the Father's name,
Who, from our sinful race,
Chose out his fav'rites to proclaim
The honours of his grace.

II.

Glory to God the Son be paid,
Who dwelt in humble clay,
And, to redeem us from the dead,
Gave his own life away.

III.

Glory to God the Spirit give,
From whose almighty pow'r
Our souls their heav'nly birth derive,
And bless the happy hour.

IV.

Glory to God that reigns above,
Th' eternal Three and One,
Who, by the wonders of his love,
Has made his nature known.

XXVIII. 1st Short Metre.

I.

LET God the Father live
For ever on our tongues;
Sinners from his first love derive
The ground of all their songs.

II.

Ye saints employ your breath
In honour to the Son,
Who brought your souls from hell and
death
By off'ring up his own.

III.

III.

Give to the Spirit praise
Of an immortal strain,
Whose light, and pow'r, and grace convey
Salvation down to men.

IV.

While God the Comforter
Reveals our pardon'd sin,
O may the blood and water bear
The same record within.

V.

To the great One and Three,
That seal this grace in heav'n,
The Father, Son, and Spirit, be
Eternal glory giv'n.

XXIX. 2d Long Metre.

I.

GLORY to God the Trinity,
Whose name has mysteries un-
known;
In essence One, in person Three;
A social nature, yet alone.

II.

When all our noblest pow'rs are join'd,
The honours of thy name to raise;
Thy glories over-match our mind,
And angels faint beneath the praise.

XXX. 2d Common Metre.

I.

THE God of mercy be ador'd,
Who calls our souls from death,
Who saves by his redeeming word,
And new-creating breath.

II.

To praise the Father and the Son,
And Spirit, all divine,
The One in Three, and Three in One,
Let saints and angels join.

XXXI. 2d Short Metre.

I.

LET God the Maker's name
Have honour, love, and fear,
To God the Saviour pay the same,
And God the Comforter.

II.

Father of lights above,
Thy mercy we adore,
The Son of thy eternal love,
And Spirit of thy pow'r.

XXXII. 3d Long Metre.

TO God the Father, God the Son,
And God the Spirit, Three in One,
Be honour, praise, and glory giv'n
By all on earth, and all in heav'n.

XXXIII. Or thus:

ALL Glory to thy wondrous name,
Father of mercy, God of love;
Thus we exalt the Lord the Lamb,
And thus we praise the heav'nly Dove.

XXXIV. 3d Common Metre.

NOW let the Father and the Son
And Spirit be ador'd,
Where there are works to make him
known,
Or faints to love the Lord.

XXXV. Or thus:

HONOUR to Thee, almighty Three,
And everlasting One;
All glory to the Father be,
The Spirit, and the Son.

XXXVI. 3d Short Metre.

YE angels round the throne,
And faints that dwell below,
Worship the Father, love the Son,
And bless the Spirit too.

XXXVII. Or thus:

GIVE to the Father praise,
Give glory to the Son,
And to the Spirit of his grace
Be equal honour done.

XXXVIII.

XXXVIII. *A Song of Praise to the Blessed Trinity. The iſt as the cxlviiiith Pfalm.*

I Give immortal praise
To God the Father's love,
For all my comforts here,
And better hopes above:
He ſent his own
Eternal Son,
To die for ſins
That man had done.

To God the Son belongs
Immortal glory too,
Who bought us with his blood
From everlaſting woe:
And now he lives,
And now he reigns,
And ſees the fruit
Of all his pains.

To God the Spirit's name
Immortal worſhip give,
Whoſe new-creating pow'r
Makes the dead ſinner live:
His work completes
The great deſign,
And fills the ſoul
With joy divine.

IV.
Almighty God, to thee
Be endleſs honours done,
The undivided Three,
And the myſterious One:
Where reaſon fails
With all her pow'rs,
Their faith prevails,
And love adores.

XXXIX. *The iſd as the cxlviiiith Pfalm.*

I.
TO him that choſe us firſt,
Before the world began;
To him that bore the curſe,
To ſave rebellious man;

To him that form'd
Our hearts anew,
Is endleſs praise
And glory due.

II.
The Father's love ſhall run
Thro' our immortal ſongs;
We bring to God the Son
Hofannas on our tongues:
Our lips addreſs
The Spirit's name
With equal praise,
And zeal the ſame.

III.
Let ev'ry ſaint above,
And angel round the throne,
For ever bleſs and love
The ſacred Three in One:
Thus heav'n ſhall raiſe
His honours high,
When earth and time
Grow old and die.

XL. *The iſd as the cxlviiiith Pfalm.*

TO God the Father's throne
Perpetual honours raiſe;
Glory to God the Son,
To God the Spirit praise:
And while our lips
Their tribute bring,
Our faith adores
The name we ſing.

XLI. *Or thus:*

TO our eternal God,
The Father and the Son,
And Spirit all divine,
Three myſteries in One,
Salvation, pow'r,
And praise be giv'n,
By all on earth,
And all in heav'n.

The **HOSANNA**: Or, *Salvation ascribed to Christ.*

XLII. Long Metre.

I.

Hosanna to King David's Son,
Who reigns on a superior throne;
We bless the Prince of heav'nly birth,
Who brings salvation down to earth.

II.

Let ev'ry nation, ev'ry age,
In this delightful work engage;
Old men and babes in *Sion* sing
The growing glories of her King.

XLIII. Common Metre.

I.

Hosanna to the Prince of grace,
Sion, behold thy King;
Proclaim the Son of David's race
And teach the babes to sing.

II.

Hosanna to th' incarnate Word,
Who from the Father came;
Ascribe salvation to the Lord,
With blessings on his name.

XLIV. Short Metre.

I.

Hosanna to the Son
Of David and of God,

Who brought the news of pardon
down,
And bought it with his blood.

II.

To *Christ* th' anointed King
Be endless blessings giv'n;
Let the whole earth his glory sing,
Who made our peace with heav'n.

XLV. As the cxlviiith Psalm.

I.

Hosanna to the King
Of David's ancient blood;
Behold he comes to bring
Forgiving grace from God:
Let old and young
Attend his way,
And at his feet
Their honours lay.

II.

Glory to God on high,
Salvation to the Lamb;
Let earth, and sea, and sky
His wondrous love proclaim;
Upon his head
Shall honours rest,
And ev'ry age
Pronounce him blest.

A SHORT

A SHORT
E S S A Y

Toward the IMPROVEMENT of

P S A L M O D Y:

Or, An ENQUIRY how the

P S A L M S of D A V I D

Ought to be translated into

C H R I S T I A N S O N G S,

And how lawful and necessary it is to compose other HYMNS according to
the clearer Revelations of the Gospel, for the Use of the Christian Church.

ESSAYS

Toward the Improvement of

Psalms and

Of an Enquiry how the

Psalms of David

Ought to be translated into

CHRISTIAN SONGS

And how lawful and necessary it is to compose other Hymns according to
the clearer Revelations of the Gospel, for the Use of the Christian Church.

A SHORT
 E S S A Y
 Toward the IMPROVEMENT of
 P S A L M O D Y:

Or, An ENQUIRY how the

P S A L M S of D A V I D, &c.

TO speak the glories of God in a religious song, or to breathe out the joys of our own spirits to God with the melody of our voice, is an exalted part of divine worship. But so many are the imperfections in the practice of this duty, that the greatest part of christians find but little edification or comfort in it. There are some churches that utterly disallow singing; and I'm persuaded, that the poor performance of it in the best societies, with the mistaken rules to which it is confined, is one great reason of their intire neglect; for we are left at a loss, say they, what is the matter and manner of this duty; and therefore they utterly refuse: Whereas if this glorious piece of worship were but seen in its original beauty, and one that believes not this ordinance, or is unlearned in this part of christianity should come into such an assembly, "He would be convinced of all, he would be judged of all, he would fall down on his face, and report that God was in the midst of it of a truth;" 1 Cor. xiv. 24, 25.

In order to trace out the matter or subject of religious singing, let us collect into one view the chief texts of the new testament where this worship is mentioned, and afterwards see what arguments may be deduced from thence, to prove, that 'tis proper to use spiritual songs of human compofure, as well as the psalms of David, or the words of other songs recorded in scripture.

The most considerable texts are these;

Mat. xxvi. 30. and *Mark* xiv. 26. relate, That our blessed Lord and his disciples sung an hymn. *Acts* xvi. 25. "Paul and Silas prayed and sung praises unto God." 1 Cor. xiv. 15. "I will sing with the Spirit, and I will sing with the understanding also." *Ver.* 26. "Every one of you hath a psalm." *Eph.* v. 19, 20. "Speaking to yourselves in psalms and hymns, and spiritual songs; singing and making melody in your hearts to the Lord, giving thanks always for all things

to God and the Father, in the name of our Lord *Jesus Christ*." *Col. iii. 16, 17.* "Let the word of *Christ* dwell in you richly, in all wisdom teaching and admonishing one another in psalms and hymns, and spiritual songs; singing with grace in your hearts to the Lord: And whatsoever ye do in word or in deed, do all in the name of the Lord *Jesus*, giving thanks to God and the Father by him." *Jam. v. 13.* "Is any among you afflicted, let him pray: Is any merry, let him sing psalms." *Rev. v. 9.* "And they sing a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood." *Rev. xiv. 3.* "And they sung as it were a new song before the throne." *Rev. xv. 3.* "And they sing the song of *Moses* the servant of God, and the song of the Lamb, saying, great and marvellous are thy works, &c." To all these I might add *Acts iv. 24, &c.* where it is supposed the disciples met together and sung; for they lift up their voice to God with one accord, and said, "Lord! thou art our God, which hast made heaven and earth, and the sea, and all that in them is: Who by the mouth of thy servant *David* hast said, Why did the heathen rage, and the people imagine a vain thing. The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his *Christ*. For of a truth, against thy holy child *Jesus* whom thou hast anointed, both *Herod* and *Pontius Pilate*, with the gentiles and the people of *Israel*, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done, &c."

If we turn over the new testament, and search all the songs that are there written, we shall find the matter or subject of them as various as the occasions upon which they were sung or spoken: Such are the song of the Virgin *Mary*, *Luke i. 46, &c.* The song of *Zecbarias*, ver. 67. The song of the angels, *Luke ii. 13.* And of *Simeon*, ver. 29. Besides many others in the book of *Revelation*. The three chief words used to express the matter of singing, are *Ψαλμοί, ὕμνοι, καὶ ᾠδαί*: *Psalms, Hymns, and Songs*, as the three verbs from which these are derived are generally used to express the act of singing, *ψάλλω, ὑμνῶ, καὶ ᾄδω*. Now if it were lawful after so many learned contentions about these words, I would give my sense of them thus.

1. I think no man hath better explained the original meaning of these words than *Zanchy*. A psalm, *Ψαλμός*, is such a song as usually is sung with other instruments besides the tongue. Hymns, *ὕμνοι*, such as are made only to express the praises, and set out the excellencies of God. Songs, *ᾠδαί*, such as contain not only praises, but exhortations, prophecies, thanksgivings; and these only sung with the voice.

2. The scripture doth not always confine itself to the original meaning of all these words; for *ψαλμός* a psalm, and the word *ψάλλω*, are used, *1 Cor. xiv.* and in other places of the new testament, where we can never suppose the primitive church in those days had instruments of music. And the word *ᾠδή* a song, is used several times in the book of *Revelation*, where harps are joined with voices in the emblematical prophecy.

3. The sense therefore of these words in the new testament seems to be thus distinguished.

A psalm is a general name for any thing that is sung in divine worship, whatsoever be the particular theme or matter; and the verb *ψάλλω* is designed to express the melody itself rather than to distinguish the matter of the song, or manner whereby the melody or music is performed; and therefore in *Eph. v. 19.* our translators have well rendered *ᾄδοντες καὶ ψάλλοντες*, "singing and making melody;" and it should

should be thus rendered, *Jam. v. 13.* "Is any merry, let him make melody." I confess in the new testament the noun *ᾠδὴ* refers generally to the book of psalms, and without doubt there are many of the psalms of *David* and *Asaph*, and other songs among the books of the old testament which may be prudently chosen and sung by christians, and may be well accommodated to the lips and hearts of the church under the gospel. Yet this word is once used in another sense, as I shall show afterwards.

An hymn, whether implied in the verb *ᾠδίζω*, or expressed in the noun *ᾠδὴ*, doth always retain its original signification, and intend a song whose matter or design is praise: Nor is there any thing in the nature or use of the word either in scripture or other authors, that determines it to signify an immediate inspiration, or human composition.

A song, *ὁδὴ*, denotes any theme or subject composed into a form fit for singing, and seems to intend somewhat suited to the gospel-state, rather than any *jewish* psalms or songs in all the five verses in the new testament where it is used.

Eph. v. 19. and *Col. iii. 16.* 'Tis joined with the word *Spiritual*: and that seems to be used by the apostle in all his epistles, as a very distinguishing word between the law and the gospel, the *jewish* and the christian worship. The *Jews* had carnal ordinances, and carnal commandments, and their state and dispensation is often called *flesh*, but the church under the gospel is "a spiritual house, blessed with spiritual blessings, endowed with spiritual gifts, to worship God in spirit and in truth, to offer spiritual sacrifices, and to sing spiritual songs."

Col. iii. 16. confirms this sense, "for the word of *Christ* must dwell richly in us in psalms and hymns, and spiritual songs." Now though the books of the old testament may in some sense be called "the word of *Christ*," because the same Spirit which was afterwards given to *Christ* the Mediator did inspire them; yet this seems to have a peculiar reference to the doctrine and discoveries of *Christ* under the gospel, which might be composed into spiritual songs for the greater ease of memory in learning, teaching and admonishing one another.

Rev. v. 9. and *xiv. 3.* There is mention of a new song, and that is pure evangelical language, suited to the new testament, the new covenant, the new and living way of access to God, and to the new commandment of him who sits upon the throne, "and behold, he makes all things new." The words of this song are, "Worthy is the Lamb, for thou wast slain, and hast redeemed us to God by thy blood, &c. and none could learn it but those who follow the Lamb, who were redeemed from among men, &c." And it must be noted here, that this book of the *Revelation* describes the worship of the gospel-church on earth, as is agreed by all interpreters, though it borrows some of its emblems from the things of heaven, and some from the *jewish* state. I might here remark also, that when a new song is mentioned in the old testament, it refers to the times of the *Messiah*, and is prophetic of the kingdom of *Christ*, or at least it is a song indited upon a new occasion public or personal, and the words of it are accommodated to some new tokens of divine mercy.

Rev. xv. 3. "They sing the song of *Moses* the servant of God, and the song of the Lamb;" that is, a song for temporal and for spiritual deliverances; or, a song for all ancient or all later salvations of the church. As *Moses* was a redeemer from the house of bondage, and a teacher of divine worship with harps and ceremonies; so the Lamb is a Redeemer from *Babylon* and spiritual slavery, and he is the great Prophet to teach his church the spiritual worship of the gospel. The church now

under the salvations and instructions of the Lamb, sings with the voice to the glory of the vengeance and the grace of God, as *Israel* under the conduct of *Moses* sung with harps; for we must observe, that these visions of the apostle *John* often represent divine things in a gospel-church, in imitation of the ranks and orders of the *jewish* camp and tribes, and by the rites and figures used in the time of *Moses*; and it would be as unreasonable to prove from this text, that we must sing the very words of the xvth of *Exodus* in a christian church, as to prove from this book of the *Revelation* that we must use harps and altars, censers, fire and incense. But 'tis plain that the xvth of *Exodus* cannot be here intended, because the words of the song are mentioned just after, namely, "Great and marvellous are thy works, Lord God almighty, just and true are thy ways, thou King of saints." Yet after all, if it could be proved, that the very song which *Moses* sung is here designed, still it must be confessed that the song of the Lamb is also to be sung; and if the following words in this text are not to be esteemed the song of *Moses*, then neither are they to be esteemed the song of the Lamb; because there is not any express mention of the Lamb, or his death, or resurrection, or redemption; nor is there any other song in scripture that bears that title; and consequently it must signify a song composed to the praise of God for our deliverance by the Lamb, in imitation of the song composed for deliverance by the hand of *Moses*: And thus at least we are to suit part of our psalmody to the gospel-state, as well as borrow part from the old testament, which is the chief point I designed to prove.

The next inquiry then proceeds thus: How must the psalms of *David* and other songs borrowed from scripture, be translated in order to be sung in christian worship? Surely it will be granted, that to prepare them for psalmody under the gospel, requires another sort of management in the translation, than to prepare them merely for reading as the word of God in our language, and that upon these two accounts.

First, If it be the duty of the churches to sing psalms, they must necessarily be turned into such a sort of verse and meter as will best fit them for the whole church to join in the worship: Now this will be very different from a translation of the original language word for word; for the lines must be confined to a certain number of syllables, and the stanza or verse to a certain number of lines, that so the tune being short the people may be acquainted with it, and be ready to sing without much difficulty; whereas if the words were merely translated out of the *hebrew* as they are for reading, every psalm must be set through to music, and every syllable in it must have a particular musical note belonging to itself, as in anthems that are sung in cathedrals: But this would be so exceeding difficult to practise, that it would utterly exclude the greatest part of every congregation from a capacity of obeying God's command to sing. Now, in reducing a *hebrew* or a *greek* song to a form tolerably fit to be sung by an *english* congregation, here and there a word of the original must be omitted, now and then a word or two superadded, and frequently a sentence or an expression a little altered and changed into another that is something akin to it: And yet greater alterations must the psalm suffer if we will have any thing to do with rhyme; those that have laboured with utmost toil to keep very close to the *hebrew* have found it impossible; and when they have attained it most, have made but very poor music for a christian church. For it will often happen, that one of the most affectionate and most spiritual words in the prose will not submit to its due place in the meter, or does not end with a proper sound, and then it must be secluded, and another of less proper sense be put in the room of it: Hereby some of the chief beauties

ties and excellencies of *David's* poetry will be omitted and lost, which if not revived again, or recompensed by some lively or pathetic expression in the *English*, will necessarily debase the divine song into dulness and contempt: And hereby also it becomes so far different from the inspired words in the original languages, that it is very hard for any man to say, that the version of *Hopkins* and *Sternbold*, the *New-England* or the *Scotch* psalms, are in a strict sense the word of God. Those persons therefore that will allow nothing to be sung but the words of inspiration or scripture ought to learn the *hebrew* music, and sing in the *jewish* language; or at least I can find no congregation with which they can heartily join according to their own principles, but the congregation of *Choristers* in cathedral churches, who are the only *Levites* that "sing praise unto the Lord with the words of *David* and *Asaph* the seer," 2 *Chron.* xxix. 30.

Secondly, Another reason why the psalms ought not to be translated for singing just in the same manner as they are for reading, is this, that the design of these two duties is very different: By reading we learn what God speaks to us in his word; but when we sing, especially unto God, our chief design is, or should be, to speak our own hearts and our words to God. By reading we are instructed what have been the dealings of God with men in all ages, and how their hearts have been exercised in their wandrings from God, and temptations, or in their returns and breathings towards God again; but songs are generally expressions of our own experiences, or of his glories; we acquaint him what sense we have of his greatness and goodness, and that chiefly in those instances which have some relation to us: We breathe out our souls towards him, and make our addresses of praise and acknowledgment to him. Though I will not assert it unlawful to sing to God the words of other men which we have no concern in, and which are very contrary to our circumstances and the frame of our spirits; yet it must be confessed abundantly more proper, when we address God in a song, to use such words as we can for the most part assume as our own: I own that 'tis not always necessary our songs should be direct addresses to God; some of them may be mere meditations of the history of divine providences, or the experiences of former saints; but even then if those providences or experiences cannot be assumed by us as parallel to our own, nor spoken in our own names, yet still there ought to be some turns of expression that may make it look at least like our own present meditation, and that may represent it as a history which we ourselves are at that time recollecting. I know not one instance in scripture, of any later saint singing any part of a composition of former ages, that is not proper for his own time, without some expressions that tend to accommodate or apply it. But there are a multitude of examples amongst all the scriptural songs, that introduce the affairs of preceding ages in the method I have described. *Psal.* xlv. 1, &c. When *David* is recounting the wonders of God in planting the children of *Israel* in the land of *Canaan*, he begins his song thus, "We have heard with our ears, O God, our fathers have told us what works thou didst in their days, in times of old, how thou didst drive out the *Heathen* with thy hand, and plantest them, how thou didst afflict the people, and cast them out." *Psal.* lxxviii. 2, &c. "I will open my mouth in a parable, I will utter dark sayings of old which we have heard and known, and our fathers have told us; we will not hide them from their children, shewing to the generation to come the praises of the Lord." So he relates the converse and covenant of God with *Abraham*, *Isaac* and *Israel*, as a narration of former providences and experiences, *Psal.* cv. 8, 9, 10, &c. So in the *Virgin Mary's* song, and the song of *Zechariah*. And I know

know not any thing can be objected here, but that a prophet perhaps in some instances may assume the words of *Christ* or the saints in following ages; but it should be observed that this is almost always in such respects wherein persons or circumstances present were typical of what is future, and so their cases become parallel.

By these considerations we are easily led into the true method of translating ancient songs into christian worship. Psalms that are purely doctrinal, or merely historical, are subjects for our meditation, and may be translated for our present use with no variation, if it were possible; and in general, all those songs of scripture which the saints of following ages may assume for their own: Such are the ist, the viith, the xixth, and many others. Some Psalms may be applied to our use by the alteration of a pronoun, putting *they* in the place of *we*, and changing some expressions which are not suited to our case into a narration or rehearsal of God's dealings with others: There are other divine songs which cannot properly be accommodated to our use, and much less be assumed as our own without very great alterations, namely, Such as are filled with some very particular troubles or enemies of a person, some places of journeying or residence, some uncommon circumstances of a society, to which there is scarce any thing parallel in our day or case: Such are many of the songs of *David*, whose persecutions and deliverances were very extraordinary: Again, such as express the worship paid unto God by carnal ordinances and utensils of the tabernacle and temple. Now if these be converted into christian songs in our nation, I think the names of *Ammon* and *Moab* may be as properly changed into the names of the chief enemies of the gospel, so far as may be without public offence: *Judab* and *Israel* may be called *England* and *Scotland*, and the land of *Canaan* may be translated into *Great-Britain*: The cloudy and typical expressions of the legal dispensation should be turned into evangelical language, according to the explications of the new testament: And when a christian psalmist, among the characters of a saint, *Psal. xv. 5.* meets with the man that "puts not out his money to usury," he ought to exchange him for one that is no oppressor or extortioner, since usury is not utterly forbidden to christians, as it was by the *jewish* law; and wheresoever he finds the person or offices of our Lord *Jesus Christ* in prophecy, they ought rather to be translated in a way of history, and those evangelical truths should be stript of their vail of darkness, and drest in such expressions that Christ may appear in them to all that sing. When he comes to *Psal. xl. 6.* and reads these words, "Mine ears hast thou opened," he should learn from the apostle to say, "A body hast thou prepared me," *Heb. x. 5.* Instead of "binding the sacrifice with cords to the horns of the altar," *Psal. cxviii. 27.* we should "offer up spiritual sacrifices, that is the prayer and praise of the heart and tongue, acceptable to God by *Jesus Christ*," *1 Pet. ii. 5.* Where there are any dark expressions, and difficult to be understood in the *hebrew* songs, these should be left out in our psalmody, or at least made very plain by a paraphrase. Where there are sentences, or whole psalms, that can very difficultly be accommodated to our times, they may be utterly omitted. Such is *Psal. cl.* part of the *xxxviii*, *xl*, *xlvi*, *lx*, *lxxiii*, *lxxxi*, *cviii*. and some others, as well as a great part of the song of *Solomon*.

Perhaps it will be objected here, that the book of psalms would hereby be rendred very imperfect, and some weak persons might imagine this attempt to fall under the censure of *Rev. xxii. 18, 19.* that is "of taking away from, or adding to the words of the book of God." But it is not difficult to reply, that though the whole book of psalms was given to be read by us as God's word for our use and instruction, yet it will never follow from thence that the whole was written as a Psalter for the christian

christian church to use in singing. For if this were the design of it, then every psalm, and every line of it might be at one time or another proper to be sung by christians: But there are many hundred verses in that book which a christian cannot properly assume in singing, without a considerable alteration of the words, or at least without putting a very different meaning upon them, from what *David* had when he wrote them; and therefore there is no necessity of translating always intire psalms, nor of preparing the whole book for *English* psalmody. I might here add also *Dr. Patrick's* apology in his century of psalms first published, that he took but the same liberty which is allowed to every parish-clerk, to choose what psalm and what verses of it he would propose to the people to sing.

Give me leave here to mention several passages which were hardly made for christian lips to assume without some alteration: *Psal.* lxxviii. 13, 14, 15, 16. "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold: When the Almighty scattered kings in it, it was white as snow in *Salmon*. The hill of God is as the hill of *Bashan*, &c. Why leap ye, ye hills, &c. ver. 25. The singers went before, the players on instruments followed after, amongst them were the damsels playing with timbrels: Bless ye God in the congregation, even the Lord from the fountain of *Israel*: There is little *Benjamin* with their ruler, the princes of *Judah* and their council, the princes of *Zebulun*, and the princes of *Naphtali*. Because of thy temple at *Jerusalem* kings shall bring presents unto thee. Rebuke the company of spearmen, the multitude of bulls, with the calves of the people, till every one submit himself with pieces of silver." *Psal.* lxxi. 2, 3, &c. "Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery, blow up the trumpet in the new moon, in the time appointed on our solemn feast-day, &c." *Psal.* lxxxiv. 3, 6. "The sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, &c. Blessed is the man whose strength is in thee, in whose heart are the ways of them, who passing through the valley of *Bacha* make it a well, the rain also filleth the pools." *Psal.* cviii. 2, 7, 8, 9. "Awake psaltery and harp, I myself will awake early. God hath spoken in his holiness; I will rejoice, I will divide *Shechem*, and mete out the valley of *Succoth*; *Gilead* is mine, *Manasseh* is mine, *Ephraim* also is the strength of mine head, *Judah* is my lawgiver, *Moab* is my washpot, over *Edom* will I cast out my shoe, over *Philistia* will I triumph; who will bring me into the strong city, who will lead me into *Edom*." *Psal.* lxxix. 8. and cix. are so full of cursings, that they hardly become the tongue of a follower of the blessed *Jesus*, who dying prayed for his own enemies; "Father forgive them, for they know not what they do." *Psal.* cxxxiv. is suited to the temple or tabernacle worship; the title is, A Song of Degrees, that is, as interpreters believe, to be sung as the kings of *Israel* went up by steps or degrees to the house of God: In the two first verses the king calls upon the *Levites*, "which by night stand in the house of the Lord, to lift up their hands in the sanctuary, and to bless the Lord;" the 3d verse is an antiphona or reply of the *Levites* to the king; "the Lord that made heaven and earth bless thee out of *Zion*." It would be endless to give an account of all the paragraphs of ancient songs, which can scarce ever be accommodated to gospel-worship.

The patrons of another opinion, will say we must sing the words of *David*, and apply them in our meditation to the things of the new testament: But can we believe this to be the best method of worshipping God, to sing one thing and mean another? besides that, the very literal sense of many of these expressions is exceeding deep and

and difficult, and not one in twenty of a religious assembly can possibly understand them at this distance from the *jewish* days; therefore to keep close to the language of *David*, we must break the commands of God by *David*, who requires that we "sing his praises with understanding," *Psal.* *xlvi.* 7. And I am persuaded, that *St. Paul*, if he lived in our age and nation, would no more advise us to sing unintelligible sentences in *London*, than himself would sing in an unknown tongue at *Corinth*, *1 Cor.* *xiv.* 15, 19. After all, if the literal sense were known, yet the application of many verses of *David* to our state and circumstances was never designed, and is utterly impossible; and even where it is possible, yet it is so exceeding difficult, that very few persons in an assembly are capable of it; and when they attempt it, if their thoughts should be enquired one by one, you would find very various, wretched, and contradictory meanings put upon the words of the *hebrew* psalmist, and all for want of an evangelical translation of him. It is very obvious and common to observe that persons of seriousness and judgment that consider what they sing, are often forced to break off in the midst, to omit whole lines and verses, even where the best of our present translations are used; and thus the tune, and the sense, and their devotion is interrupted at once, because they dare not sing without understanding, and almost against their consciences. Whereas the more unthinking multitude go on singing in chearful ignorance wheresoever the clerk guides them, across the river *Jordan*, through the land of *Gebal*, *Ammon* and *Amalek*; "He leads them into the strong city, he brings them into *Edom*;" anon they follow him through the valley of *Bacha*, till they come up to *Jerusalem*; they wait upon him into the court of burnt-offerings, and "bind their sacrifice with cords to the horns of the altar;" they enter so far into the temple, till they join their song in consort with the high-sounding cymbals, their thoughts are be-darkened with the smoke of incense, and covered with *jewish* veils. Such expressions as these are the beauties and perfections of a *hebrew* song, they paint every thing to the life: Such language was suited by infinite wisdom to raise the affections of the saints of that day: But I fear they do but sink our devotion, and hurt our worship.

I esteem the book of *Psalms* the most valuable part of the old testament upon many accounts: I advise the reading and meditation of it more frequently than any single book of scripture; and what I advise I practise. Nothing is more proper to furnish our souls with devout thoughts, and lead us into a world of spiritual experiences: The expressions of it that are not *jewish* or peculiar, give us constant assistance in prayer and in praise: But if we would prepare *David's* psalms to be sung by christian lips, we should observe these two plain rules.

First, They ought to be translated in such a manner as we have reason to believe *David* would have composed them if he had lived in our day: And therefore his poems are given as a pattern to be imitated in our composures, rather than as the precise and invariable matter of our psalmody. It is one of the excellencies of scripture-songs, that they are exactly suited to the very purpose and design for which they were written, and that both in the matter, and in the stile, and in all their ornaments: This gives life and strength to the expression, it presents objects to the ears and to the eyes, and touches the heart in the most affecting manner. *David's* language is adapted to his own devotion, and to the worship of the *jewish* church; he mentions the very places of his journeys, or retirements of his sorrows, or his successes; he names the nations that were enemies of the church, or that shall be its friends; and though for the most part he leaves the single persons of his time nameless in the body of his psalm, yet he describes them there with great particularity, and

and often names them in the title. This gives us abundant ground to infer, that should the sweet-singer of *Israel* return from the dead into our age, he would not sing the words of his own psalms without considerable alteration; and were he now to transcribe them, he would make them speak the present circumstances of the church, and that in the language of the new testament: He would see frequently occasion to insert the cross of Christ in his song, and often interline the confessions of his sins with the blood of the Lamb; often would he describe the glories and the triumphs of our blessed Lord in long and flowing verse, even as *St. Paul*, when he mentions the name and honours of Christ, can hardly part his lips from them again: His expressions would run ever bright and clear; such as here and there we find in a single verse of his own composures, when he is transported beyond himself, and carried far away from *jewish* shadows by the Spirit of prophecy and the gospel. We have the more abundant reason to believe this, if we observe, that all along the sacred history as the revelations of God and his grace were made plainer, so the songs of the saints expressed that grace and those revelations according to the measure of their clearness and increase. Let us begin at the song of *Moses*, *Exod. xv.* and proceed to *David* and *Solomon*, to the song of the Virgin *Mary*, of *Zecharias*, *Simeon*, and the *Angels*, the *Hosanna* of the young children, the praises paid to God by the disciples in the *Acts*, the doxologies of *Paul*, and the songs of the christian church in the book of the *Revelation*: Every beam of new light that broke into the world gave occasion of fresh joy to the saints, and they were taught to sing of salvation in all the degrees of its advancing glory.

Secondly, In the translation of *jewish* songs for gospel-worship, if scripture affords us any example, we should be ready to follow it, and the management thereof should be a pattern for us. Now though the disciples and primitive christians had so many and so vast occasions for praise, yet I know but two pieces of songs they borrowed from the book of psalms. One is mentioned in *Luke xix. 38.* where the disciples assume a part of a verse from the *cxviii*th psalm, but sing it with alterations and additions to the words of *David*.

The other is the beginning of the second psalm, sung by *Peter* and *John* and their company, *Acts iv. 23, 24, &c.* You find there an addition of praise in the beginning, "Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is." Then there is a narration of what *David* spoke, "Who by the mouth of thy servant *David*, hast said, &c." Next follow the two first verses of that psalm, but not in the very words of the psalmist: Afterwards an explication of the *Heathen* and the *People*, namely, the *Gentiles* and *Israel*: The *Kings* and the *Rulers*, namely, *Herod* and *Pontius Pilate*, and the holy child *Jesus*, is God's anointed. Then there is an enlargement of the matter of fact, by a consideration of the hand of God in it, and the song concludes with the breathing of their desires towards God for mercies most precisely suited to their day and duty; and you find when they had sung, they went to prayer in the assembly, and then they preached the word of God by the holy Ghost, and with amazing success. O may I live to see psalmody performed in these evangelic beauties of holiness! May these ears of mine be entertained with such devotion in public, such prayer, such preaching, and such praise! May these eyes behold such returning glory in the churches! Then my soul shall be all admiration, my tongue shall humbly attempt to mingle in the worship, and assist the harmony and the joy.

After we have found the true method of translating *jewish* songs for the use of the christian church, let us enquire also how lawful and necessary it is to compose spiritual songs of a more evangelic frame for the use of divine worship under the gospel.

The *first* argument I shall borrow from all the foregoing discourse concerning the translation of the psalms of *David*: For by that time they are fitted for christian psalmody, and have all the particularities of circumstance that related to *David's* person, and times altered and suited to our present case; and the language of *judaism* is changed into the stile of the gospel; the form and composure of the psalm can hardly be called inspired or divine: only the materials or the sense contained therein may in a large sense be called the word of God, as it is borrowed from that word. Why then may it not be esteemed as lawful to take some divine sense and materials agreeable to the word of God, and suited to the present case and experience of christians, and compose them into a spiritual song? especially when we cannot find one ready penned in the bible, whose subject is near akin to our present condition, or whose form is adapted to our present purpose.

The *second* argument shall be drawn from the several ends and designs of singing, which can never be sufficiently attained by confining ourselves to *David's* psalms, or the words of any songs in scripture. The first and chief intent of this part of worship, is to express unto God what sense and apprehensions we have of his essential glories; and what notice we take of his works of wisdom and power, vengeance and mercy; it is to vent the inward devotion of our spirits in words of melody, to speak our own experience of divine things, especially our religious joy; it would be tiresome to recount the endless instances out of the book of psalms and other divine songs, where this is made the chief business of them. In the texts of the new testament where singing is required, the same designs are proposed; when the *Ephesians* are filled with the Spirit, the enlightner and comforter, they are charged to indulge those divine sensations, and let them break out into a spiritual song, *Eph. v. 19*. When any is merry or chearful, the apostle *James* bids him express it by singing. Giving thanks unto God, is the command of *St. Paul* to the saints while he enjoins psalmody on them; and speaking the wonders of his power, justice and grace, is the practice of the church constantly in the visions of *St. John*. To teach and admonish one another, is mentioned by *St. Paul* as another design of singing; the improvement of our meditations, and the kindling divine affections within ourselves, is one of the purposes also of religious melody, if *Eph. v. 19*. be rightly translated. Now, how is it possible all these ends should be attained by a christian, if he confines his meditations, his joys, and his praises, to the *hebrew* book of psalms? Have we nothing more of the nature of God revealed to us than *David* had? Is not the mystery of the ever-blessed Trinity brought out of darkness into open light? Where can you find a psalm that speaks the miracles of wisdom and power as they are discovered in a crucified Christ? And how do we rob God the Son of the glory of his dying love, if we speak of it only in the gloomy language of "smoke and sacrifices, bullocks and goats, and the fat of lambs?" Is not the ascent of Christ into heaven, and his triumph over principalities and powers of darkness, a nobler entertainment for our tuneful meditations, than the removing of the ark up to the city of *David*, to the hill of God, which is high as the hill of *Bashan*? Is not our heart often warmed with holy delight in the contemplation of the Son of God our dear Redeemer, whose love was stronger than death? Are not our souls possessed with a
variety

variety of divine affections, when we behold him who is our chief Beloved hanging on the cursed tree, with the load of all our sins upon him, and giving up his soul to the sword of divine justice in the stead of rebels and enemies? And must these affections be confined only to our own bosoms, or never break forth but in *jewish* language, and words which were not made to express the devotion of the gospel? The heaven and the hell that we are acquainted with by the discovery of God our Saviour, give us a more distinct knowledge of the future and eternal state, than all the former revelations of God to men: Life and immortality is brought to light by the gospel; we are taught to look far into the invisible world, and take a prospect of the last awful scene of things: We see the graves opening, and the dead arising at the voice of the archangel, and the sounding of the trump of God: We behold the Judge on his tribunal, and we hear the dreadful and the delightful sentences of decision that shall pass on all the sons and daughters of *Adam*; we are assured, that the saints shall "arise to meet the Lord in the air, and so shall we be for ever with the Lord:" The apostle bids us, "Exhort or comfort one another with these words," 1 *Thess.* iv. 17, 18. Now when the same apostle requires that "the word of Christ must dwell richly in us in all wisdom, teaching and admonishing one another in psalms and spiritual songs;" can we think he restrains us only to the psalms of *David*, which speak very little of all these glories or terrors, and that in very obscure terms and dark hints of prophecy? Or shall it be supposed, that we must admonish one another of the old *jewish* affairs and ceremonies in verse, and make melody with those weak and beggarly elements, and the yoke of bondage, and yet never dare to speak of the wonders of new discovery except in the plain and simple language of prose?

Perhaps it will be replied here, that there are some scriptural hymns in the book of *Revelation* that describe the affairs of the new testament, the death and kingdom of our Lord *Jesus*, and these are lawful to be sung in a christian church; I am glad that our friends of a different opinion will submit to sing any thing that belongs to the gospel; I rejoice that the bible hath any such pieces of christian psalmody in it, lest every thing that is evangelical should utterly be excluded from this worship, by those who will sing nothing but what is inspired; but how seldom are these gospel-songs used among our churches? How little respect is paid to them in comparison of the *jewish* psalms? How little mention would ever be made of them, if it were not to defend the patrons of *jewish* psalmody from the gross absurdity of an entire return to *judaism* in this part of worship? But give me leave also to add, that these christian hymns are but very short, and very few; nor do they contain a hundredth part of those glorious revelations that are made to us by *Christ Jesus* and his apostles; nor can we suppose God excludes all other parts of the gospel from verse and singing.

Most express words of scripture furnish me with a *third* argument, *Eph.* v. 19, 20. and *Col.* iii. 16, 17. which are the two chief commands of the new testament for singing; both bid us "make melody, and give thanks to God the Father, in the name of our Lord *Jesus Christ*." This is one of the glories of gospel-worship, that all must be offered to the Father in his name. So very particular is our Lord *Jesus* in this command, that his last sermon to his disciples mentions it four times, *John* xiv. 13, 14. and xvi. 23, 24. Now why should we make conscience of praying in the name of *Christ* always, and offer up our praises in his name when we speak in prose? And yet when we give thanks in verse, we almost bind ourselves to take no more notice of the name of *Christ* than *David* or *Moses* did. Why should every part

of divine worship under the gospel be expressed in language suited to that gospel, namely, Praying, preaching, baptism and the Lord's supper; and yet when we perform that part of worship which brings us nearest to the heavenly state, we must run back again to the law to borrow materials for this service? And when we are employed in the work of angels, we talk the language of the infant-church, and speak in types and shadows? while we bind ourselves to the words of *David*, "when he inclines his ear to a parable, and opens his dark saying upon the harp," *Psal.* xlix. 4. We have given too great countenance to those who still continue the use of the harp while they open the dark saying.

The *fourth* argument may be thus drawn up. There is almost an infinite number of different occasions for praise and thanksgivings, as well as for prayer, in the life of a christian; and there is not a set of psalms already prepared that can answer all the varieties of the providence and the grace of God. Now if God will be praised for all his mercies, and singing be one method of praise, we have some reason to believe that God doth not utterly confine us even to the forms of his own composing. This is thought a very sufficient reason to resist the imposition of any book of prayers; and I grant that no number of prayers of human composition can express every new difficulty or future want of a christian; scarce can we suppose a divine volume should do it, except it be equal to many folios. However I can see nothing in the inspired book of praises that should persuade me that the Spirit of God designed it as a universal psalm-book; nor that he intended these to include or provide for all the occasions of thanksgiving that ever should befall *Jews* or christians in a single or social capacity. We find in the history of scripture, that new favours received from God were continually the subject of new songs, and the very minute circumstances of the present providence are described in the verse. The destruction of *Pharoah* in the *Red-Sea*; the victory of *Barak* over *Sisera*; the various deliverances, escapes and successes of the son of *Jesse* are described in the songs of *Moses*, *Deborah* and *David*. The *Jews* in a land of captivity sat by the rivers of *Babylon*, and remembered *Sion*; they could find none of the ancient songs of *Sion* fit to express their present sorrow and devotion, though some of them are mournful enough; then was that admirable and artful ode written, the cxxxviiith psalm, which even in the judgment of the greatest human critics, is not inferior to the finest heathen poems. It is a more dull and obscure, and unaffecting method of worship to preach or pray, or praise always in generals: It doth not reach the heart, nor touch the passions; God did not think any of his own inspired hymns clear and full and special enough to express the praise that was his due for new blessings of grace and providence; and therefore he put a new song into the mouths of *Mary*, *Zecharias* and *Simeon*; and it is but according to his own requirement, that the *British* islands should make their present mercies under the gospel the subject of fresh praises; *Isa.* xlii. 9, 10. "Behold the former things are come to pass, and new things do I declare; before they spring forth I tell you of them; sing unto the Lord a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein; the isles and the inhabitants thereof." As for the new songs in the *Revelation*, the occasions of some of them are very particular, and relate to the fall of *Anti-Christ*; it can never be imagined that these are a complete collection of psalms to suit all the cases of a christian church; they are rather given to us as small originals, by imitation whereof the churches should be furnished with matter for psalmody, by those who are capable of composing spiritual songs according to the various or special occasions of saints or churches. Now shall we suppose the duty of singing

ing to be so constantly provided for when there was any fresh occasion under the old testament, and just in the very beginning of the new, and yet that there is no manner of provision made ever since by ordinary or extraordinary gifts for the expression of our particular joys and thanksgivings? This would be to sink the gospel, which is a dispensation of the Spirit, of liberty, of joy, and of glory, beneath the level of *judaism* when the saints were kept in hard bondage, and had not half so much occasion for praise.

The *fifth* argument may be borrowed from the extraordinary gift of the Spirit to compose or sing spiritual songs in the primitive church, expressed in 1 Cor. xiv. 15, 26. The several parts of divine worship, praying, preaching and singing, were performed by immediate inspirations of the holy Spirit in that day, for these two reasons. 1. That there might be a discovery of divine power in them, and the seal of a miracle set to the several parts of christian worship, to convince the world, and to confirm the church. 2. Because there was not time to acquire a capacity of preaching, praying, and composing spiritual songs by diligence and study, together with the ordinary assistance of grace and blessing of providence, which would have taken up many years before the gospel could have been universally preached. But even in those times of inspiration, as *Timothy* himself "was not to neglect the gift that was in him, given by imposition of hands, so he was charged to give attendance to reading, to exhortation, to doctrine, to meditate upon these things, to give himself wholly to them, that his profiting might appear unto all," 1 Tim. iv. 14, 15. And it is granted by all, that the ministers of the gospel in our day are to acquire and improve the gifts of knowledge, prayer and preaching, by reading, meditation, and frequent exercise, together with earnest requests to God for the ordinary assistance of his Spirit, and a blessing on their studies: Why then should it be esteemed sinful, to acquire a capacity of composing a spiritual song? Or why is it unlawful to put this gift in exercise, for the use of singing in the christian church, since it is one of those three standing parts of worship which were at first practised and confirmed by inspiration and miracle?

Some may object here, that the words *ψάλλω* and *ψαλμὸς*, which the apostle useth in this chapter, intend the psalms of *David*, and not any new song: But if we consult the whole frame and design of that chapter, it appears that their worship was all performed by extraordinary gifts: Now it was no very extraordinary thing to bring forth one of *David's* psalms; nor would it have been proper to have hindered the inspired worship with such an interposition of the ordinary service of an ancient *jewish* song; it is very credible therefore that the word *psalm* in this place signifies a new spiritual song, and it is so used frequently in the writings of the primitive fathers, as appears in the citations, page 289.

To close this rank of arguments, I might mention the divine delight that many pious souls have found in the use of spiritual songs, suited to their own circumstances, and to the revelations of the new testament. If the spiritual joy and consolation that particular persons have tasted in the general duty of singing, be esteemed a tolerable argument to encourage the duty and confirm the institution, I am well assured that the argument would grow strong apace, and seal this ordinance beyond contradiction, if we would but stand fast in the liberty of the gospel, and not ty our consciences up to meer forms of the old testament. The faith, the hope, the love, and the heavenly pleasure that many christians have professed while they have been singing evangelical hymns, would probably be multiplied and diffused amongst the churches.

churches, if they would but breathe out their devotion in the songs of the Lamb as well as in the song of *Moses*.

Thus far have we proceeded in a way of argument drawn from scripture and the reason of things. Many objections have been prevented, or sufficient hints given for the removal of them. Those that remain and seem to have any considerable strength, shall be proposed with an attempt to answer them; for I would not have christians venture upon the practice of any thing in divine worship without due knowledge and conviction.

Object. 1. The directions given for psalmody in some parts of the old testament, lead us to the use of those songs which are inspired, *Deut. xxxi. 16, 19, &c.* "And the Lord said unto *Moses*, write ye this song for you, and teach it the children of *Israel*, put it in their mouths, that this song may be a witness for me against the children of *Israel*; for when I shall have brought them into the land which I swear unto their fathers, which floweth with milk and honey, &c. then they will turn unto other gods." And in *Psal. lxxxix. 1, 2, 3, 4.* where we are required to worship God by singing, we are not commanded to make a new psalm, but to take one that is already made, for the words run thus, "Sing aloud unto God our strength, make a joyful noise to the God of *Jacob*; take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery, blow up the trumpet in the new moon, in the time appointed, on our solemn feast-day, for this was a statute for *Israel*, and a law of the God of *Jacob*."

Ans. 1. I have cited these texts at large wherein the objection lies, that an answer might appear plain in the texts to every reader. How peculiarly do these commands refer to the *Israelites*? The very words of the precept confine it to the *Jews*, to the men that dwelt in *Canaan*, to the worship that is paid with timbrels and trumpets, to the days of the new moon, and solemn *jewish* festivals; and if we will insist upon these scriptures as precise rules of our present duty and worship, the men that use musical instruments in a christian church, will take the same liberty of returning to *jewish* ordinances, and use the same text to defend them.

Ans. 2. But if we should grant ourselves under the gospel still obliged by these commands, yet they do not bind us up intirely to inspired forms of singing, since the same sort of expression is used concerning prayer; *Hos. xiv. 2.* "Take with you words, and say unto the Lord, take away all iniquity, and receive us graciously, &c." Now who is there that esteems himself confined to use no other prayer but scriptural forms? In other places, where these duties are enjoined, we are bid to pray, or to praise, or to sing; and why should we not be as much at liberty to suit the words and the sense to our present circumstances in singing as well as praying, or in praising with verse as well as praising in prose?

Object. 2. The examples of scripture direct us to inspired matter for singing: *Deut. xxxi. 21.* "*Moses* wrote this song the same day, and taught it the children of *Israel*." *1 Chron. xvi. 7.* "*David* delivered first this song, to thank the Lord, into the hand of *Asaph* and his brethren." Now in his dying words, the sweet psalmist of *Israel* tells us, *2 Sam. xxiii. 1, 2.* "The Spirit of the Lord spake by me, and his word was in my tongue." And in the days of *Hezekiah*, which was some ages after *David*, *2 Chron. xxix. 27, 28, 29, 30.* "*Hezekiah* commanded to offer the burnt-offering upon the altar; and when the burnt-offering began, the song of the Lord began also, with the trumpets and with the instruments ordained by *David* king of *Israel*, &c. Moreover *Hezekiah* the king and the princes commanded the

the *Levites* to sing praise to the Lord, with the words of *David* and of *Asaph* the seer."

Answer. These are nothing but examples of *jewish*, and very ceremonious worship; nor do they effectually prove, that the *Jews* themselves were forbid upon all occasions whatsoever to use more private composures in their synagogues, though in the temple it is probable that for the most part they sung inspired psalms. But it must be remembred, that these psalms are all suited to their dispensation, and yet without doubt they chose such out of them from time to time as best fitted their present case; and so will we christians take as many of the psalms of *David* and other scripture-songs, as are suited to our dispensation and our circumstances; but these will be but very few in comparison of what the ancient *Levites* might use, especially if we must sing the very words of *David* and *Asaph* the seer without omission or paraphrase.

Object. 3. We cannot pretend to make better spiritual songs than the Spirit of God himself has made, therefore if we should neglect these, and sing human composures, we should incur the censure of the prophet *Malchi*, Chap. i. ver. 13, 14. "Ye brought that which was torn, and the lame, and the sick, thus ye brought an offering, saith the Lord, should I accept this of your hands?"

Ans. 1. Can we pretend to make better prayers than the Spirit of God has made and scattered up and down through all the old and new testament? Can we suppose better sermons than *Moses* or *Solomon*? Better than our Saviour and his apostles preached, and the Spirit of God hath recorded? Why then should not we use scripture-forms of praying and preaching, as well as of singing? And though we may hope for the ordinary assistance of the Spirit in our prayers and sermons, yet how can we expect that these shall be as good as those which were composed by his extraordinary inspiration?

Ans. 2. Divine wisdom accommodates its inspirations, its gifts, its revelations, and its writings, to the particular cases and seasons in which he finds a saint or a church. Now though we cannot pretend to make a better prayer than that of *Ezra* or *Daniel*, or our Lord, for the day and design for which they were prepared; yet a song, a sermon, or a prayer that expresses my wants, my duties or my mercies, though it be composed by a human gift, is much better for me than to ty myself to any inspired words in any part of worship which do not reach my case, and consequently can never be proper to assist the exercise of my graces or raise my devotion.

Ans. 3. I believe that phrases and sentences used by inspired writers, are very proper to express our thoughts in prayer, preaching or praise; and God has frequently given witness in the hearts of christians how much he approves the language of scripture; but it is always with a proviso that those phrases be clear, and expressive of our present sense, and proper to our present purpose: Yet we are not to dress up our prayers, sermons or songs, in the language of *judaism* when we design to express the doctrines of the gospel: This would but darken divine counsel by words without knowledge; it would amuse and confound the more ignorant worshipers, it would disgust the more considerate, and give neither the one nor the other light or comfort: And I think it may be as proper in our churches to read a sermon of *Moses* or *Isaiab*, instead of preaching the gospel, as to sing a psalm of *David*, whose expressions chiefly refer to *David* the shepherd, the king, the fugitive, the captain, the musician and the *Jew*. In short the prayers, sermons and songs in scripture, are rather patterns by which we should frame our worship and adjust it to our present case, than forms of

of worship to which we should precisely and unchangeably confine ourselves. And as sermons which are conformable to the holy scripture in a large sense may be called "the word of God and the word of Christ," and are usually and justly so called if they are agreeable to the scripture and drawn from thence; so hymns of human composition according to the spirit and doctrines of the gospel may be as well termed the word of Christ, which is the proper matter for christian psalmody. *Col. iii. 16.* Whereas in the strictest and most limited sense of the word nothing deserves that title but the *hebrew* and *greek* originals.

Object. 4. In the new testament there are promises of divine assistance to ministers and private christians in preaching the gospel and in prayer: But we have no promise of the Spirit of God to help us to compose psalms or hymns for our private use or for the use of the churches; and how can we practise in the worship of God what we have no promise of the holy Spirit to encourage and assist us in?

Ans. 1. There are many general promises of the presence of Christ with his ministers, and the supply of his Spirit in the discharge of all their duties for the edification of the church: Now there are several performances which are necessary for the churches edification, to which there is no peculiar promise made of the assistance of the Spirit in express words: Such are, translating the bible into our mother-tongue, composing our sermons or at least the substance and scheme of them before preaching, writing pious and useful treatises upon divine subjects, and diligent reading and study of books so written; nor is there any more express encouragement to expect the presence of the Spirit in turning the psalms of *David* into rhyme and meter, than in composing new spiritual songs: And yet ministers that are fitted for such performances may pray and hope for divine assistance in them all, and trust in the general promises for help in particular services.

Ans. 2. There is no need of these gifts of criticism or of poetry for all christians nor all ministers, though it seems necessary that some should be furnished with them. A few persons in an age or a nation may translate the scriptures into the national language, and may compose a sufficient number of hymns to answer the chief designs and wants of the church for that day for public worship. Where there happen occasions very particular, the ministers of the gospel are not or should not be so utterly destitute of common ingenuity, as to be unable to compose or at least to collect a few tolerable verses proper for such a season.

Object. 5. We find no instances in scripture of human compositions sung by the people of God; and it is not good to practise such pieces of worship without a precedent.

Ans. Whensoever there was just occasion for an hymn according to some new and special providence, we almost every where find a new song recorded in scripture, and we call it inspired, nor do I know any just reason to suspect or doubt of the inspiration; but if there had been any one which was not the effect of an extraordinary gift, but only composed by a good man, we should be ready to take it for inspired because mentioned in scripture; as we do too many expressions of the saints in that divine history, and make every thing that a good man saith, heavenly and divine: However, if there can be no pretence made to such an example in scripture, yet so much reason, argument and encouragement as hath been already drawn from scripture sufficiently justifies this practice, since we perform many circumstantial of worship under the influence of a general command without express and special examples.

Object. 6.

Object. 6. We ought to sing nothing to God but what is given us for this very end that it may be sung, lest we indulge will-worship and the inventions of men.

Ans. 1. To convert the verses of *David* into *english* lines, to confine them to an exact number of syllables, and to make melody in particular tunes, may as well be called the inventions of men and will-worship: But these inventions are absolutely necessary for the performance of divine commands, and for the assistance of a whole congregation to sing with any tolerable convenience, order, or decency, as the reverend Mr. *Boyle* has well proved.

Ans. 2. Those that refuse to sing forms of human composition though the sense be never so divine; generally allow it lawful to take any parts of scripture and alter and transpose the words into a form fit for singing; but to take a mere parable or story out of the bible, and put some rhymes on to the end of every line of it, without giving it a new and pathetic turn, is but a dull way of making spiritual songs, and without a precedent too. *David* did not deal so with *Genesis* and *Exodus*, though he loved the words of the law as well as we pretend to value the words of the gospels and epistles. The most part of the new testament as it stands in our bible was never given us for psalms, hymns and spiritual songs; but for divine instruction and materials for this and other duties, that so we might borrow the doctrines and discoveries of the new testament, and compose sermons and songs out of them: But if we take chapters and verses promiscuously out of the new testament, and make them jingle and rhyme, and so sing them, we are guilty of singing what God never commanded to be sung, as much as if we composed spiritual songs by human art agreeable to the sense of scripture and the christian faith.

If the addition of human testimony concerning the practice of churches in former or later ages might have any influence to establish the consciences of those who are doubtful in this matter, I might acquaint them that the churches of *Germany* and the *Eastland* churches, use many divine hymns which are composed on several subjects of the christian religion, without any pretence to extraordinary gifts. The church of *England* approves this practice, as appears in those spiritual songs at the end of the old translation of the psalm-book, and some churches among the dissenters. "The christians of the first ages were wont to meet together on a day appointed before it was light, and to speak a song to Christ as to God:" Thus *Pliny* the *Roman* testifies in a letter to *Trajan* the emperor in the beginning of the second century. *Tertullian*, who flourished about the beginning of the third century, relating the manner of administration of the Lord's supper, asserts, "That after they had eat and drank what was sufficient for those that must worship God by night, &c. every one was urged to sing unto God publicly either out of the holy scriptures, or according to their own genius and ability," *Apol. C. 39.* *Origen*, who flourished in the middle of the third century, speaks, "of singing hymns of praise to the Father in or by Christ in good rhyme, tune, meter and harmony." *Origen de orat. sect. 6.* *Eusebius*, B. 7. C. 19. quotes *Dionysius* writing against *Nepos*, thus, "Although I heartily love *Nepos* for his faith, his study of knowledge and the holy scriptures, as well as for various psalms and hymns composed by him, which are used to this day by some brethren, yet, &c." In the acts of the council of *Antioch* mentioned by *Eusebius*, B. 7. C. 30. it was one of the accusations of *Paulus Samosatenus*, the heretic bishop of *Antioch*, that "he abolished those psalms which were wont to be sung to the honour of the Lord *Jesus Christ* as novel and composed by modern

authors, and that he appointed women on easter-day in the middle of the church to sing psalms in his praise." And in the fragment of an anonymous author extant in *Eusebius*, we find the heresy of *Artemon*, who denied the divinity of Christ, confuted not only by the scriptures and the writings of the precedent fathers, but also by the psalms and hymns of the brethren which were formerly composed by them, wherein they sung praises to the Word of God, declaring Christ to be God. Such a private composed hymn was that which *Clement Alexandrinus* mentions as one commonly known among the christians in his days, beginning *χῆρ οἶον* or, *hail light*. *Sponheim* in his sixth chapter of the fourth century of his christian history speaks thus, "Besides hymns and songs, and private psalms, of which there was a great number in their solemn assemblies, the psalm-book of *David* was brought into the western church in this age in the time of *Damasus* and *Ambrose*, but in the eastern church the singing of *David's* psalter by antiphona's or responses was brought in by *Flavius Antiochenus*. The use of psalms composed by private persons seems not to be forbidden in the church till the council of *Laodicea* in the fourth century.

C O N C L U S I O N.

THUS have I drawn together my thoughts upon this subject at the request of several ministers and private christians who practise psalmody in this method themselves, and sing the songs of the Lamb as well as the psalms of *David* in their public and private worship, and especially at the celebration of the Lord's-supper. I had designed and almost prepared a larger discourse, wherein the duty of singing and the manner of performance would have been considered. But this essay has already swelled beyond the bulk proposed: There are many that would rejoice to see evangelic songs more universally encouraged to the honour of their Lord *Jesus*, and to the joy and consolation of their fellow-saints. If the Spirit of God shall make any of these arguments I have used successful to attain this glorious end, I shall take pleasure in the release of their souls from that part of *judaism* which they have so long indulged. I hope the difficulties that appeared frightful and discouraging will be lost and vanish by a diligent and fair perusal of what is written; yet those that pay a sacred reverence to the inspired writings, may still find it hard to yield to the conviction: Scruples and relics of an old opinion will perhaps hang about their consciences still: A fear and jealousy of admitting any forms of human composition in the worship of singing will scarce permit their lips to practise that to which their understandings have given their assent. I would intreat such to give this discourse a thoughtful review; and though they may not judge every argument conclusive, nor every objection sufficiently removed, yet if there be but one unanswerable reason it ought to be attended to; and the whole put together may give such light and satisfaction as may encourage the practice of this duty. It is very easy to make cavils and replies to the strongest reasonings; but let us have a care lest we rob our souls and the churches of those divine comforts of evangelic psalmody, by a fondness of our old and preconceived opinions. "He that believeth, may eat all things," and should not be forbidden: He may partake of flesh and drink wine: He may taste of the various pleasures of the gospel, and sing the new-song: Another who is weak eateth herbs, and satisfies himself with ancient melody. "Let not him that eateth despise him that eateth not, and let not him which eateth not judge him which eateth, for God hath received him," *Rom. xiv. 2.*

If the hymns and spiritual songs which are here presented to the world are so unhappy as to discourage the design of this essay, I will censure and reprove them myself: If they are condemned as being unsuitable to the capacity or experience of plain christians, I will easily confess a variety of faults in them: It was hard to restrain my verse always within the bounds of my design; it was hard to sink every line to the level of a whole congregation, and yet to keep it above contempt. However among so great a number of songs I hope there will be some found that speak the very language, and desires, and sense of the meanest souls, and will be an assistance to their joy and worship. The blemishes of the rest may serve to awaken some more pious and judicious fancy to a more successful attempt; and whoever shall have the honour of such a performance, I promise myself a large share in the pleasure. But we must despair of hearing the new song of the Lamb in its perfection and glory, "till *Babylon* the great is fallen, and the kingdoms of this world are become the kingdoms of the Lord and his Christ, till the new heavens and the new earth appear, till all the former things are passed away, and all things are made new."

It is the power and spiritual longings which are first implanted in the soul, which are the basis of the Christian life. It is the power and spiritual longings which are first implanted in the soul, which are the basis of the Christian life. It is the power and spiritual longings which are first implanted in the soul, which are the basis of the Christian life.

DIVINE
SONGS

Attempted in.

EASY LANGUAGE,

For the Use of.

CHILDREN.

With some additional COMPOSURES.

Out of the mouth of babes and sucklings thou hast perfected praise, Mat. xxi. 16.

STONING DIVINE

Attempted in

EASY LANGUAGE

For the Use of

CHILDREN

With some additional Compositions.

Out of the excess of paper and stickings than best printed paper. Year XXI 1801

4. These Divine songs may be a pleasant and proper matter for their daily or weekly worship, to sing one in the family, as well as in the presence of governors

The greatest part of this little book was composed several years ago, at the request of a friend, who has been long engaged in the work of catechising a very great number of children of all kinds, and with whom I have had much conversation. You will find here not only that it is of a portable nature, but that it is of a useful nature, and that it is of a pleasant nature. I have endeavored to make the language as simple as possible, and to make the matter as useful as possible. I hope the more general the use is, the more universal the use will be.

TO ALL THAT ARE CONCERNED IN THE EDUCATION OF CHILDREN.

I have endeavored to make this little book of hymns, with an air of playfulness, to provoke some men to write a little book of their own.

MY FRIENDS, May the Almighty God make you useful in the important work of educating the rising generation.

IT is an awful and important charge that is committed to you. The wisdom and welfare of the succeeding generation are intrusted with you before-hand, and depend much on your conduct. The seeds of misery or happiness in this world, and that to come, are oftentimes sown very early; and therefore whatever may conduce to give the minds of children a relish of virtue and religion, ought in the first place to be proposed to you.

Verse was at first designed for the service of God, though it hath been wretchedly abused since. The ancients among the *Jews* and the *Heathens*, taught their children and disciples the precepts of morality and worship in *verse*. The children of *Israel* were commanded to learn the words of the song of *Moses*, Deut. xxxi. 19, 30. And we are directed in the new testament, not only to sing with grace in the heart, but to "teach, and admonish one another by hymns and songs," *Ephes. v. 19*. And there are those four advantages in it.

1. There is a great delight in the very learning of truths and duties this way. There is something so amusing and entertaining in rhymes and meter, that will incline children to make this part of their business a diversion. And you may turn their very duty into a reward by giving them the privilege of learning one of these SONGS every week, if they fulfil the business of the week well, and promising them the book itself, when they have learnt ten or twenty songs out of it.

2. What is learnt in *Verse*, is longer retained in memory, and sooner recollected. The like sounds, and the like number of syllables, exceedingly assist the remembrance. And it may often happen, that the end of a song running in the mind, may be an effectual means to keep off some temptations, or to incline to some duty, when a word of scripture is not upon their thoughts.

3. This will be a constant furniture for the minds of children, that they may have something to think upon when alone, and sing over to themselves. This may sometimes give their thoughts a divine turn, and raise a young meditation. Thus they will not be forced to seek relief for an emptiness of mind, out of the loose and dangerous sonnets of the age.

4. These

4. These *Divine Songs* may be a pleasant and proper matter for their daily or weekly worship, to sing one in the family, at such time as the parents or governors shall appoint; and therefore I have confined the verse to the most usual psalm tunes.

The greatest part of this little Book was composed several years ago, at the request of a friend, who has been long engaged in the work of catechising a very great number of children of all kinds, and with abundant skill and success. So that you will find here nothing that favours of a party: The children of high and low degree, of the church of *England*, or dissenters, baptized in infancy, or not, may all join together in these songs. And as I have endeavoured to sink the language to the level of a child's understanding, and yet to keep it, if possible, above contempt; so I have designed to profit all, if possible, and offend none. I hope the more general the sense is, these compositions may be of the more universal use and service.

I have added at the end some attempts of SONNETS ON MORAL SUBJECTS, for children, with an air of pleasantry, to provoke some fitter pen to write a little book of them.

May the almighty God make you faithful in this important work of education; may he succeed your cares with his abundant grace, that the rising generation of *Great-Britain* may be a glory among the nations, a pattern to the christian world, and a blessing to the earth.

DIVINE

D I V I N E S O N G S F O R C H I L D R E N.

S O N G I.

A General Song of Praise to God.

I.

HOW glorious is our heav'nly King,
Who reigns above the sky!
How shall a child presume to sing
His dreadful majesty?

II.

How great his pow'r is none can tell,
Nor think how large his grace;
Not men below, nor saints that dwell
On high before his face.

III.

Not angels that stand round the Lord
Can search his secret will;
But they perform his heav'nly word,
And sing his praises still.

IV.

Then let me join this holy train,
And my first off'rings bring
Th' eternal God will not disdain
To hear an infant sing.

V.

My heart resolves, my tongue obeys,
And angels shall rejoice
To hear their mighty Maker's praise
Sound from a feeble voice.

Vol. IV.

S O N G II.

Praise for Creation and Providence.

I.

I Sing th' almighty pow'r of God,
That made the mountains rise,
That spread the flowing seas abroad,
And built the lofty skies.

II.

I sing the wisdom that ordain'd
The sun to rule the day;
The moon shines full at his command,
And all the stars obey.

III.

I sing the goodness of the Lord,
That fill'd the earth with food;
He form'd the creatures with his word,
And then pronounc'd them good.

IV.

Lord, how thy wonders are display'd,
Where'er I turn mine eye,
If I survey the ground I tread,
Or gaze upon the sky.

V.

There's not a plant, or flower below,
But makes thy glories known;
And clouds arise, and tempests blow,
By order from thy throne.

Q 9

VI.

VI.

Creatures (as num'rous as they be)
Are subject to thy care;
There's not a place where we can flee,
But God is present there.

VII.

In heav'n he shines with beams of love,
With wrath in hell beneath!
'Tis on his earth I stand or move,
And 'tis his air I breathe.

VIII.

His hand is my perpetual guard,
He keeps me with his eye:
Why should I then forget the Lord,
Who is for ever nigh?

SONG III.

Praise to God for our Redemption.

I.

Blest be the wisdom and the pow'r,
The justice and the grace,
That join'd in council to restore,
And save our ruin'd race.

II.

Our Father eat forbidden fruit,
And from his glory fell,
And we his children thus were brought
To death, and near to hell.

III.

Blest be the Lord, that sent his Son
To take our flesh and blood;
He for our lives gave up his own,
To make our peace with God.

IV.

He honour'd all his Father's laws,
Which we have disobey'd;
He bore our sins upon the cross,
And our full ransom paid.

V.

Behold him rising from the grave,
Behold him rais'd on high;
He pleads his merit there, to save
Transgressors doom'd to die.

VI.

There on a glorious throne he reigns,
And by his pow'r divine
Redeems us from the slavish chains
Of Satan, and of sin.

VII.

Thence shall the Lord to judgment come,
And with a sov'reign voice
Shall call, and break up ev'ry tomb,
While waking saints rejoice.

VIII.

O may I then with joy appear
Before the Judge's face,
And, with the blest assembly there,
Sing his redeeming grace.

SONG IV.

Praise for Mercies, Spiritual and Temporal.

I.

When'er I take my walks abroad,
How many poor I see?
What shall I render to my God
For all his gifts to me?

II.

Not more than others I deserve,
Yet God hath giv'n me more;
For I have food while others starve,
Or beg from door to door.

III.

How many children in the street
Half naked I behold?
While I am cloth'd from head to feet,
And cover'd from the cold.

IV.

While some poor wretches scarce can tell
Where they may lay their head:
I have a home wherein to dwell,
And rest upon my bed.

V.

While others early learn to swear,
And curse, and lye, and steal;
Lord, I am taught thy name to fear,
And do thy holy will.

VI.

Are these thy favours day by day
To me above the rest?
Then let me love thee more than they,
And try to serve thee best.

SONG

SONG V.

Praise for Birth and Education in a Christian Land.

I.
Great God, to thee my voice I raise,
To thee my youngest hours belong,
I would begin my life with praise,
Till growing years improve the song.

II.
'Tis to thy sov'reign grace I owe,
That I was born on *British* ground,
Where streams of heav'nly mercy flow,
And words of sweet salvation sound.

III.
I would not change my native land
For rich *Peru* with all her gold;
A nobler prize lies in my hand,
Then *East* or *Western Indies* hold.

IV.
How do I pity those that dwell
Where ignorance and darkness reigns?
They know no heav'n, they fear no hell,
Those endless joys, those endless pains.

V.
Thy glorious promises, O Lord,
Kindle my hopes and my desire;
While all the preachers of thy word
Warn me to 'scape eternal fire.

VI.
Thy praise shall still employ my breath,
Since thou hast mark'd my way to heav'n;
Nor will I run the road to death,
And waste the blessings thou hast giv'n.

SONG VI.

Praise for the Gospel.

I.
LORD, I ascribe it to thy grace,
And not to chance as others do,
That I was born of *Christian* race,
And not a *Heathen*, or a *Jew*.

II.
What would the ancient *Jewish* kings,
And *Jewish* prophets, once have giv'n,

Could they have heard these glorious things,
Which Christ reveal'd and brought from heav'n!

III.
How glad the *Heathens* would have been,
That worship idols, wood, and stone,
If they the book of God had seen,
Or *Jesus*, and his gospel known!

IV.
Then if this gospel I refuse,
How shall I e'er lift up mine eyes?
For all the *Gentiles*, and the *Jews*
Against me will in judgment rise.

SONG VII.

The Excellency of the Bible.

I.
Great God, with wonder, and with praise,
On all thy works I look;
But still thy wisdom, pow'r, and grace,
Shine brighter in thy book.

II.
The stars that in their courses roll,
Have much instruction giv'n;
But thy good word informs my soul
How I may climb to heav'n.

III.
The fields provide me food, and shew
The goodness of the Lord;
But fruits of life, and glory grow
In thy most holy word.

IV.
Here are my choicest treasures hid,
Here my best comfort lies;
Here my desires are satisfy'd,
And hence my hopes arise.

V.
Lord, make me understand thy law,
Show what my faults have been;
And from thy gospel let me draw
Pardon for all my sin.

VI.
Here would I learn how *Christ* has dy'd
To save my soul from hell:
Not all the books on earth beside
Such heav'nly wonders tell.

VII.

Then let me love my bible more,
And take a fresh delight
By day to read these wonders o'er,
And meditate by night.

SONG VIII.

Praise to God for learning to read.

I.

THE praises of my tongue
I offer to the Lord,
That I was taught, and learnt so young
To read his holy word.

II.

That I am brought to know
The danger I was in,
By nature, and by practice too,
A wretched slave to sin.

III.

That I am led to see
I can do nothing well ;
And whither shall a sinner flee,
To save himself from hell ?

IV.

Dear Lord, this book of thine
Informs me where to go
For grace to pardon all my sin ;
And make me holy too.

V.

Here I can read, and learn
How Christ, the Son of God,
Has undertook our great concern ;
Our ransom cost his blood.

VI.

And now he reigns above,
He sends his Spirit down,
To shew the wonders of his love,
And make his gospel known.

VII.

O may that Spirit teach,
And make my heart receive
Those truths which all thy servants preach,
And all thy saints believe.

VIII.

Then shall I praise the Lord
In a more chearful strain,
That I was taught to read his word,
And have not learnt in vain.

SONG IX.

The All-Seeing God.

I.

Almighty God, thy piercing eye
Strikes thro' the shades of night,
And our most secret actions lie
All open to thy sight.

II.

There's not a sin that we commit,
Nor wicked word we say,
But in thy dreadful book 'tis writ,
Against the judgment-day.

III.

And must the crimes that I have done,
Be read and publish'd there,
Be all expos'd before the sun,
While men and angels hear ?

IV.

Lord, at thy foot asham'd I lie,
Upward I dare not look ;
Pardon my sins before I die,
And blot them from thy book.

V.

Remember all the dying pains,
That my Redeemer felt,
And let his blood wash out my stains,
And answer for my guilt.

VI.

O may I now for ever fear,
T' indulge a sinful thought,
Since the great God can see and hear,
And writes down ev'ry fault.

SONG X.

Solemn Thoughts of God and Death.

I.

There is a God that reigns above,
Lord of the heavens, and earth
and seas :
I fear his wrath, I ask his love,
And with my lips I sing his praise.

II.

There is a law which he has writ,
To teach us all what we must do :
My soul, to his commands submit,
For they are holy, just and true.

III.

III.

There is a gospel of rich grace,
Whence sinners all their comforts draw;
Lord, I repent, and seek thy face;
For I have often broke thy law.

IV.

There is an hour when I must die,
Nor do I know how soon 'twill come;
A thousand children young as I,
Are call'd by death to hear their doom.

V.

Let me improve the hours I have,
Before the day of grace is fled;
There's no repentance in the grave,
Nor pardons offer'd to the dead.

VI.

Just as a tree cut down, that fell
To north, or southward, there it lies;
So man departs to heav'n or hell,
Fix'd in the state wherein he dies.

S O N G XI.

Heaven and Hell.

I.

There is beyond the sky
A heav'n of joy and love;
And holy children when they die
Go to that world above.

II.

There is a dreadful hell,
And everlasting pains,
There sinners must with devils dwell
In darkness, fire, and chains.

III.

Can such a wretch as I
Escape this cursed end?
And may I hope when'er I die
I shall to heav'n ascend?

IV.

Then will I read and pray,
While I have life and breath;
Lest I should be cut off to-day,
And sent t' eternal death.

S O N G XII.

The Advantages of early Religion.

I.

Happy's the child whose youngest
years
Receive instructions well:
Who hates the sinners path, and fears
The road that leads to hell.

II.

When we devote our youth to God,
'Tis pleasing in his eyes;
A flow'r, when offer'd in the bud,
Is no vain sacrifice.

III.

'Tis easier work if we begin
To fear the Lord betimes;
While sinners that grow old in sin
Are harden'd in their crimes.

IV.

'Twill save us from a thousand snares
To mind religion young;
Grace will preserve our following years,
And make our virtue strong.

V.

To thee, almighty God, to thee,
Our childhood we resign:
'Twill please us to look back and see
That our whole lives were thine.

VI.

Let the sweet work of pray'r and praise
Employ my youngest breath;
Thus I'm prepar'd for longer days,
Or fit for early death.

S O N G XIII.

The Danger of Delay.

I.

Why should I say, "'Tis yet too
soon
'To seek for heav'n, or think of death?"
A flow'r may fade before 'tis noon,
And I this day may lose my breath.

II.

II.

If this rebellious heart of mine
Despise the gracious calls of heav'n,
I may be harden'd in my sin,
And never have repentance giv'n.

III.

What if the Lord grow wroth, and swear,
While I refuse to read and pray,
That he'll refuse to lend an ear
To all my groans another day?

IV.

What if his dreadful anger burn,
While I refuse his offer'd grace,
And all his love to fury turn,
And strike me dead upon the place?

V.

'Tis dang'rous to provoke a God;
His pow'r and vengeance none can tell;
One stroke of his almighty rod
Shall send young sinners quick to hell.

VI.

Then 'twill for ever be in vain
To cry for pardon, and for grace;
To wish I had my time again,
Or hope to see my Maker's face.

SONG XIV.

Examples of Early Piety.

I.

WHAT blest'd examples do I find
Writ in the word of truth,
Of children that began to mind
Religion in their youth.

II.

Jesus, who reigns above the sky,
And keeps the world in awe,
Was once a child as young as I,
And kept his Father's law.

III.

At twelve years old he talk'd with men,
(The *Jews* all wondring stood)
Yet he obey'd his mother then,
And came at her command.

IV.

Children a sweet *Hosanna* sung,
And blest their Saviour's name;
They gave him honour with their tongue,
While *Scribes* and *Priests* blaspheme.

V.

Samuel the child was wean'd, and brought
To wait upon the Lord;
Young *Timothy* betimes was taught
To know his holy word.

VI.

Then why should I so long delay
What others learn so soon?
I would not pass another day
Without this work begun.

SONG XV.

Against Lying.

I.

O'Tis a lovely thing for youth
To walk betimes in wisdom's way;
To fear a lye, to speak the truth,
That we may trust to all they say.

II.

But lyars we can never trust,
Tho' they should speak the thing that's
true;
And he that does one fault at first,
And lyes to hide it, makes it two.

III.

Have we not known, nor heard, nor read,
How God abhors deceit and wrong?
How *Ananias* was struck dead,
Catch'd with a lye upon his tongue?

IV.

So did his wife *Sapphira* die,
When she came in and grew so bold,
As to confirm that wicked lye,
That just before her husband told.

V.

The Lord delights in them that speak
The words of truth; but ev'ry liar
Must have his portion in the lake,
That burns with brimstone, and with
fire.

VI.

Then let me always watch my lips,
Lest I be struck to death and hell,
Since God a book of reck'ning keeps
For ev'ry lye that children tell.

SONG

SONG XVI.
Against Quarrelling and Fighting.

I.
LET dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature too.

II.
But, children, you should never let
Such angry passions rise;
Your little hands were never made
To tear each other's eyes.

III.
Let love thro' all your actions run,
And all your words be mild;
Live like the blessed Virgin's Son,
That sweet and lovely child.

IV.
His soul was gentle as a lamb;
And as his stature grew,
He grew in favour both with man,
And God his Father too.

V.
Now Lord of all he reigns above,
And from his heav'nly throne,
He sees what children dwell in love,
And marks them for his own.

SONG XVII.
Love between Brothers and Sisters.

I.
Whatever brawls disturb the street,
There should be peace at home;
Where sisters dwell and brothers meet,
Quarrels should never come.

II.
Birds in their little nests agree;
And 'tis a shameful sight,
When children of one family
Fall out, and chide, and fight.

III.
Hard names at first, and threatening words,
That are but noisy breath,
May grow to clubs and naked swords,
To murder and to death.

IV.

The devil tempts one mother's son
To rage against another:
So wicked Cain was hurry'd on
'Till he had kill'd his brother.

V.

The wise will make their anger cool,
At least, before 'tis night;
But in the bosom of a fool
It burns till morning light.

VI.

Pardon, O Lord, our childish rage,
Our little brawls remove;
That as we grow to riper age,
Our hearts may all be love.

SONG XVIII.

Against Scolding and calling Names.

I.

OUR tongues were made to bless the
Lord,
And not speak ill of men,
When others give a railing word,
We must not rail again.

II.

Cross words and angry names require
To be chastis'd at school;
And he's in danger of hell-fire,
That calls his brother fool.

III.

But lips that dare be so prophane,
To mock, and jeer, and scoff
At holy things, or holy men,
The Lord shall cut them off.

IV.

When children, in their wanton play,
Serv'd old *Eliza* so;
And bid the prophet go his way,
"Go up, thou bald-head, go."

V.

God quickly stopp'd their wicked breath,
And sent two raging bears,
That tore them limb from limb to
death,
With blood, and groans, and tears.

VI.

VI.

Great God, how terrible art thou
To sinners, ne'er so young!
Grant me thy grace, and teach me how
To tame and rule my tongue.

SONG XIX.

*Against Swearing, and Cursing, and taking
God's Name in vain.*

I.

Angels, that high in glory dwell
Adore thy name, almighty God!
And devils tremble down in hell,
Beneath the terrors of thy rod.

II.

And yet how wicked children dare
Abuse thy dreadful glorious name!
And when they're angry, how they swear
And curse their fellows and blaspheme!

III.

How will they stand before thy face,
Who treated thee with such disdain,
While thou shalt doom them to the place
Of everlasting fire and pain?

IV.

Then never shall one cooling drop
To quench their burning tongues be giv'n;
But I will praise thee here, and hope
Thus to employ my tongue in heav'n.

V.

My heart shall be in pain to hear
Wretches affront the Lord above:
'Tis that great God, whose pow'r I fear,
That heav'nly Father, whom I love.

VI.

If my companions grow profane,
I'll leave their friendship when I hear
Young sinners take thy name in vain,
And learn to curse, and learn to swear.

SONG XX.

Against Idleness and Mischief.

I.

How doth the little busy Bee
Improve each shining hour,
And gather honey all the day
From ev'ry op'ning flower!

II.

How skilfully she builds her cell?
How neat she spreads the wax!
And labours hard to store it well
With the sweet food she makes.

III.

In works of labour, or of skill,
I would be busy too;
For Satan finds some mischief still
For idle hands to do.

IV.

In books, or work, or healthful play,
Let my first years be past,
That I may give for ev'ry day
Some good account at last.

SONG XXI.

Against Evil Company.

I.

Why should I join with those in
play,
In whom I've no delight,
Who curse and swear, but never pray,
Who call ill names, and fight?

II.

I hate to hear a wanton song,
Their words offend my ears;
I should not dare defile my tongue
With language such as theirs.

III.

Away, from fools I'll turn my eyes,
Nor with the scoffers go;
I would be walking with the wise,
That wiser I may grow.

IV.

From one rude boy that's us'd to mock,
Then learn the wicked jest;
One sickly sheep infects the flock,
And poisons all the rest.

V.

My God, I hate to walk, or dwell
With sinful children here;
Then let me not be sent to hell,
Where none but sinners are.

SONG

SONG XXII.

Against Pride in Clothes.

I.

WHY should our garments, made
to hide
Our parents shame, provoke our pride?
The art of dress did ne'er begin,
Till *Eve*, our mother, learnt to sin.

II.

When first she put the cov'ring on,
Her robe of innocence was gone:
And yet her children vainly boast
In the sad marks of glory lost.

III.

How proud we are! how fond to shew
Our clothes, and call them rich and new!
When the poor sheep and silk-worm
wore

That very clothing long before.

IV.

The tulip and the butterfly
Appear in gayer coats than I:
Let me be drest fine as I will,
Flies, worms, and flow'rs exceed me
still.

V.

Then will I set my heart to find
Inward adornings of the mind;
Knowledge and virtue, truth and grace,
These are the robes of richest dress.

VI.

No more shall worms with me com-
pare,
This is the raiment angels wear:
The Son of God, when here below,
Put on this blest apparel too.

VII.

It never fades, it ne'er grows old,
Nor fears the rain, nor moth, nor mold;
It takes no spot, but still refines;
The more 'tis worn, the more it shines.

VIII.

In this on earth would I appear,
Then go to heav'n, and wear it there;
God will approve it in his sight,
'Tis his own work, and his delight.

VOL. IV.

SONG XXIII.

Obedience to Parents.

I.

LET children that would fear the Lord
Hear what their teachers say;
With rev'rence meet their parents word,
And with delight obey.

II.

Have not you heard what dreadful
plagues

Are threaten'd by the Lord,
To him that breaks his father's law,
Or mocks his mother's word?

III.

What heavy guilt upon him lies!

How cursed is his name!
The ravens shall pick out his eyes,
And eagles eat the same.

IV.

But those that worship God, and give
Their parents honour due,
Here on this earth they long shall live,
And live hereafter too.

SONG XXIV.

The Child's Complaint.

I.

WHY should I love my sport so well?
So constant at my play?
And lose the thoughts of heav'n and hell?
And then forget to pray?

II.

What do I read my bible for,
But Lord, to learn thy will?
And shall I daily know thee more,
And less obey thee still?

III.

How senseless is my heart, and wild!
How vain are all my thoughts!
Pity the weakness of a child,
And pardon all my faults.

IV.

Make me thy heav'nly voice to hear,
And let me love to pray,
Since God will lend a gracious ear
To what a child can say.

R r

SONG

SONG XXV.

A morning Song.

I.

MY God, who makes the sun to
know
His proper hour to rise,
And to give light to all below,
Doth send him round the skies.

II.

When from the chambers of the east
His morning race begins,
He never tires, nor stops to rest,
But round the world he shines.

III.

So, like the sun, would I fulfil,
The business of the day;
Begin my work betimes, and still
March on my heav'nly way.

IV.

Give me, O Lord, thy early grace,
Nor let my soul complain
That the young morning of my days
Has all been spent in vain.

SONG XXVI.

An Evening Song.

I.

AND now another day is gone,
I'll sing my Maker's praise;
My comforts ev'ry hour make known,
His providence and grace.

II.

But how my childhood runs to waste!
My sins, how great their sum!
Lord, give me pardon for the past,
And strength for days to come.

III.

I lay my body down to sleep,
Let angels guard my head:
And thro' the hours of darkness keep
Their watch around my bed.

IV.

With cheerful heart I close my eyes,
Since thou wilt not remove;
And in the morning let me rise
Rejoicing in thy love.

SONG XXVII.

For the Lord's-Day Morning.

I.

THIS is the day when Christ arose
So early from the dead;
Why should I keep my eye-lids clos'd,
And waste my hours in bed?

II.

This is the day when Jesus broke
The pow'rs of death and hell:
And shall I still wear Satan's yoke,
And love my sins so well?

III.

To-day, with pleasure, christians meet
To pray, and hear the word:
And I would go with cheerful feet,
To learn thy will, O Lord.

IV.

I'll leave my sport to read and pray,
And so prepare for heav'n:
O may I love this blessed day,
The best of all the seven!

SONG XXVIII.

For the Lord's-Day Evening.

I.

LORD, how delightful 'tis to see
A whole assembly worship thee!
At once they sing, at once they pray,
They hear of heav'n, and learn the way.

II.

I have been there, and still would go:
'Tis like a little heav'n below;
Not all my pleasure and my play
Shall tempt me to forget this day.

III.

O write upon my mem'ry, Lord,
The texts and doctrines of thy word;
That I may break thy laws no more,
But love thee better than before.

IV.

With thoughts of Christ and things divine
Fill up this foolish heart of mine;
That hoping pardon thro' his blood,
I may lie down, and wake with God.

The

The Ten Commandments, out of the Old Testament, put into short Rhyme for Children.

EXODUS xx.

1. **T**HOU shalt have no more Gods but me.
2. Before no idol bow thy knee.
3. Take not the name of God in vain.
4. Nor dare the sabbath-day profane.
5. Give both thy parents honour due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean.
8. Nor steal, tho' thou art poor and mean.
9. Nor make a wilful lye, nor love it.
10. What is thy neighbour's dare not covet.

The Sum of the Commandments out of the New Testament.

MATT. xxii. 37.

WITH all my soul love God above,
And as thyself thy neighbour love.

Our Saviour's Golden Rule.

MATT. vii. 12.

BE you to others kind and true,
As you'd have others be to you;
And neither do nor say to men,
Whate'er you would not take again.

Duty to God and our Neighbour.

LOVE God with all your soul and strength,
With all your heart and mind,
And love your neighbour as yourself:
Be faithful, just, and kind,
Deal with another as you'd have
Another deal with you;
What you're unwilling to receive,
Be sure you never do.

Out of my book of Hymns I have here added the Hosanna, and Glory to the Father, &c. to be sung at the end of any of these songs, according to the direction of parents or governors.

The HOSANNA: Or, Salvation ascribed to Christ.

Long Meter.

Hosanna to King David's Son
Who reigns on a superior throne;
We bless the Prince of heav'nly birth,
Who brings salvation down on earth.

II.

Let ev'ry nation, ev'ry age,
In this delightful work engage;
Old men and babes in Sion sing,
The growing glories of her King.

Common Meter.

I.

Hosanna to the Prince of grace;
Sion, behold thy King!
Proclaim the Son of David's race,
And teach the babes to sing.

II.

Hosanna to th' eternal Word,
Who from the Father came;
Ascribe salvation to the Lord,
With blessings on his name.

Short Meter.

I.

Hosanna to the Son
Of David, and of God,
Who brought the news of pardon
down,
And bought it with his blood.

II.

II.

Common Meter.

To Christ, th' anointed King,
Be endless blessings giv'n;
Let the whole earth his glory sing,
Who made our peace with heav'n.

NOW let the Father and the Son
And Spirit be ador'd,
Where there are works to make him
known,
Or saints to love the Lord.

Glory to the Father and the Son, &c.

Short Metre.

Long Meter.

TO God the Father, God the Son,
And God the Spirit, Three in one,
Be honour, praise, and glory giv'n,
By all on earth, and all in heav'n.

GIVE to the Father praise,
Give glory to the Son,
And to the Spirit of his grace
Be equal honour done.

WITH all my love-God above,
And in thy love my neighbour love.

Our Father's God we praise,
And in thy love my neighbour love.

BE you to others kind and true,
As you have others be to you;
And as you do not say to me,
What you would not have said again.

Did I give you my love-God above,
And in thy love my neighbour love.

I LOVE God with all heart and soul,
And in thy love my neighbour love.

A SLIGHT
Be ye to others kind and true,
As you have others be to you;
And as you do not say to me,
What you would not have said again.

HONOUR to the Father of grace,
And in thy love my neighbour love.

HONOUR to the Father of grace,
And in thy love my neighbour love.

HONOUR to the Father of grace,
And in thy love my neighbour love.

HONOUR to the Father of grace,
And in thy love my neighbour love.

HONOUR to the Father of grace,
And in thy love my neighbour love.

A SLIGHT SPECIMEN OF MORAL SONGS:

Such as I with some happy and condescending Genius would undertake for the Use of Children, and perform much better.

THE sense and subjects might be borrowed plentifully from the *Proverbs* of *Solomon*, from all the common appearances of nature, from all the occurrences in the civil life, both in city and country: (which would also afford matter for other divine songs.) Here the language and measures should be easy, and flowing with cheerfulness, with or without the solemnities of religion, or the sacred names of God and holy things; that children might find delight and profit together.

This would be one effectual way to deliver them from the temptation of loving or learning those idle, wanton, or profane songs, which give so early an ill taint to the fancy and memory, and become the seeds of future vices.

II. The Sluggard.

TIS the voice of the *Sluggard*; I heard him complain,
"You have wak'd me too soon, I must slumber again."

As the door on its hinges, so he on his bed,
Turns his sides, and his shoulders, and his heavy head.

"A little more sleep, and a little more slumber,"
Thus he wastes half his days and his hours without number,

And when he gets up, he sits folding his hands,
Or walks about santring, or trifling he stands.

III.
I pass'd by his garden, and saw the wild brier,

The thorn and the thistle grow broader and higher;

The clothes that hang on him are turning to rags;

And his money still wastes, till he starves, or he begs.

IV.

IV.

I made him a visit, still hoping to find,
 He had took better care for improving
 his mind:
 He told me his dreams, talk'd of eating
 and drinking;
 But he scarce reads his bible, and never
 loves thinking.

V.

Said I then to my heart, "Here's a les-
 son for me;"
 That man's but a picture of what I
 might be.
 But thanks to my friends for their care in
 my breeding,
 Who taught me betimes to love working
 and reading.

II. *Innocent Play.*

I.

A Broad in the meadows to see the
 young lambs
 Run sporting about by the side of their
 dams,
 With fleeces so clean and so white;
 Or a nest of young doves in a large open
 cage,
 When they play all in love without anger
 or rage,
 How much we may learn from the sight.

II.

If we had been ducks we might dabble in
 mud;
 Or dogs, we might play till it ended in
 blood;
 So foul and so fierce are their natures.
 But *Thomas* and *William*, and such pretty
 names,
 Should be cleanly and harmless as doves,
 or as lambs,
 Those lovely sweet innocent creatures.

III.

Not a thing that we do, nor a word that
 we say,
 Should hinder another in jesting or
 play;
 For he's still in earnest that's hurt:

How rude are the boys that throw peb-
 bles and mire!

~~There's none but a madman will sing
 about fire,~~

And tell you, "'Tis all but in sport."

III. *The Rose.*

I.

HOW fair is the *Rose*? what a beau-
 tiful flow'r?

The glory of *April* and *May*:

But the leaves are beginning to fade in
 an hour,

And they wither and die in a day.

II.

Yet the *Rose* has one pow'rful virtue to
 boast,

Above all the flow'rs of the field:

When its leaves are all dead, and fine
 colours are lost,

Still how sweet a perfume it will yield?

III.

So frail is the youth and the beauty of
 man,

Tho' they bloom and look gay like
 the *Rose*:

But all our fond care to preserve them is
 vain;

Time kills them as fast as he goes.

IV.

Then I'll not be proud of my youth or
 my beauty,

Since both of them wither and fade:

But gain a good name by well-doing my
 duty;

This will scent like a *Rose* when I'm dead.

IV. *The Thief.*

I.

WHY should I deprive my neighbour
 Of his goods against his will?

Hands were made for honest labour,
 Not to plunder or to steal.

II.

'Tis a foolish self-deceiving

By such tricks to hope for gain:

All that's ever got by *Thieving*

Turns to sorrow, shame, and pain.

III.

III.
Have not *Eve* and *Adam* taught us
Their sad profit to compute?
To what dismal state they brought us
When they stole forbidden fruit?

IV.

Oft we see a young beginner
Practise little pilfering ways,
Till grown up a harden'd sinner;
Then the gallows ends his days.

V.

Theft will not be always hidden,
Tho' we fancy none can spy:
When we take a thing forbidden,
God beholds it with his eye.

VI.

Guard my heart, O God of heaven,
Lest I covet what's not mine:
Lest I steal what is not given,
Guard my heart and hands from sin.

V. *The Art or Emmet.*

I.

THESE *Emmets*, how little they
are in our eyes?
We tread them to dust, and a troop of
them dies
Without our regard or concern:
Yet, as wise as we are, if we went to their
school,
There's many a sluggard, and many a
fool,
Some lessons of wisdom might learn.

II.

They don't wear their time out in sleep-
ing or play,
But gather up corn in a sun-shiny day,
And for winter they lay up their stores:
They manage their work in such regular
forms,
One wou'd think they foresaw all the frost
and the storms,
And so brought their food within doors.

III.

But I have less sense than a poor creep-
ing ant,
If I take no due care for the things I
shall want,

Nor provide against dangers in time:
When death, or old age, shall stare in
my face,
What a wretch shall I be in the end of
my days,
If I trifle away all their prime?

IV.

Now, now, while my strength and my
youth are in bloom,
Let me think what will serve me when
sickness shall come,
And pray that my sins be forgiven:
Let me read in good books, and believe,
and obey,
That when death turns me out of this
cottage of clay,
I may dwell in a palace in heaven.

VI. *Good Resolutions.*

I.

TH^{O'} I am now in younger days,
Nor can tell what shall befall me,
I'll prepare for ev'ry place
Where my growing age shall call me.

II.

Should I e'er be rich or great,
Others shall partake my goodness,
I'll supply the poor with meat,
Never shewing scorn nor rudeness.

III.

Where I see the blind or lame,
Deaf or dumb; I'll kindly treat them;
I deserve to feel the same,
If I mock, or hurt, or cheat them.

IV.

If I meet with railing tongues,
Why should I return them railing,
Since I best revenge my wrongs
By my patience never failing?

V.

When I hear them telling lies,
Talking foolish, cursing, swearing,
First I'll try to make them wise,
Or I'll soon go out of hearing.

VI.

What tho' I be low and mean,
I'll engage the rich to love me,
While I'm modest, neat, and clean,
And submit when they reprove me.

VII.

VII.

If I should be poor and sick,
I shall meet, I hope, with pity,
Since I love to help the weak,
Tho' they're neither fair nor witty.

VIII.

I'll not willingly offend,
Nor be easily offended;
What's amiss I'll strive to mend,
And endure what can't be mended.

IX.

May I be so watchful still
O'er my humours and my passion,
As to speak and do no ill,
Tho' it should be all the fashion.

X.

Wicked fashions lead to hell,
Ne'er may I be found complying;
But in life behave so well,
Not to be afraid of dying.

VII. *A Summer Evening.*

I.

HOW fine has the day been? How
bright was the Sun?
How lovely and joyful the course that
he run,
Tho' he rose in a mist when his race he
began,
And there follow'd some droopings of
rain:
But now the fair traveller's come to the
west,
His rays are all gold, and his beauties
are best;
He paints the skies gay as he sinks to his
rest;
And foretels a bright rising again.

II.

Just such is the *Christian*: His course he
begins,
Like the *Sun* in a mist, while he mourns
for his sins,
And melts into tears: Then he breaks
out and shines,
And travels his heavenly way:

But when he comes nearer to finish his
race,
Like a fine setting *Sun* he looks richer in
grace,
And gives a sure hope at the end of his
days,

Of rising in brighter array.

*Some copies of the following Hymn hav-
ing got abroad already into several hands,
the author has been persuaded to permit it to
appear in public, at the end of these Songs
for Children.*

A Cradle Hymn.

I.

HUSH! my dear, lie still and slumber;
Holy angels guard thy bed!
Heav'nly blessings without number
Gently falling on thy head.

II.

Sleep, my babe; thy food and raiment,
House and home thy friends provide,
All without thy care or payment,
All thy wants are well supply'd.

III.

How much better thou'rt attended
Than the Son of God could be,
When from heaven he descended
And became a child like thee?

IV.

Soft and easy is thy cradle:
Coarse and hard thy Saviour lay;
When his birth-place was a stable,
And his softest bed was hay.

V.

Blessed babe! what glorious features,
Spotless fair, divinely bright!
Must he dwell with brutal creatures?
How could angels bear the sight?

VI.

Was there nothing but a manger
Curst sinners could afford,
To receive the heav'nly stranger?
Did they thus affront their Lord?

VII.

VII.

Soft, my child ; I did not chide thee,
 Tho' my song might sound too hard ;
 'Tis thy { * mother } sits beside thee,
 { nurse that }
 And her arm shall be thy guard.

VIII.

Yet to read the shameful story,
 How the *Jews* abus'd their King,
 How they serv'd the Lord of glory,
 Makes me angry while I sing.

IX.

See the kinder shepherds round him,
 Telling wonders from the sky :
 There they fought him, there they found
 him,
 With his virgin Mother by.

X.

See the lovely Babe a dressing ;
 Lovely Infant, how he smil'd !
 When he wept, the Mother's blessing
 Sooth'd and hush'd the holy Child.

XI.

Lo, he slumbers in his manger,
 Where the horned oxen feed ;
 Peace, my Darling, here's no danger,
 Here's no ox anear thy bed.

XII.

'Twas to save thee, child, from dying,
 Save my dear from burning flame,
 Bitter groans, and endless crying,
 That thy blest Redeemer came.

XIII.

May'st thou live to know and fear him,
 Trust and love him all thy days !
 Then go dwell for ever near him,
 See his face, and sing his praise !

XIV.

I could give thee thousand kisses,
 Hoping what I most desire ;
 Not a mother's fondest wishes,
 Can to greater joys aspire.

* Here you may use the words, brother, sister, neighbour, friend, &c.

H O R Æ L Y R I C Æ.
P O E M S,

Chiefly of the LYRIC Kind,

In Three BOOKS.

S A C R E D

- I. TO DEVOTION and PIETY.
- II. TO VIRTUE, HONOUR, and FRIENDSHIP.
- III. TO the MEMORY of the DEAD.

— *Si non Uranie Lyræ
Cœlestem cobibet, nec Polyhymnia
Humanum refugit tendere Barbiton.*

HOR. Od. I. imitated.

Ἀθάνατον μὲν πρῶτα Θεὸν, νόμῳ ὡς δίακεται,
Τίμα, (καὶ σέβει αὐτὸν) ἔπειθ' Ἥρωας ἀγαυούς,
Τὺς τε Καταχθονίους.

PYTHAG. Aur. Carm.

P O E M S
H O R A T I C A E

Chiefly of the Lyric Kind

In Three Books

S A C R E D

- I. To Devotion and Piety.
- II. To Virtue, Honour, and Friendship.
- III. To the Memory of the Dead.

—Si non Urania Lyram
Citharam cedebat, nec Polyphonia
Humanum respicit iocundus sonitus.
Adhuc non spernit Deus, nonq. deus honorat
Puer, (non videri videtur) iocundus apertus
Pueri, non Karaguz.

Hor. Od. I. lib. I.

Pythae. Ant. G. 1.

T H E P R E F A C E.

IT has been a long complaint of the virtuous and refined world, that poesy, whose original is divine, should be enslaved to vice and profaneness; that an art inspired from heaven, should have so far lost the memory of its birth-place; as to be engaged in the interests of hell. How unhappily is it perverted from its most glorious design! How basely has it been driven away from its proper station in the temple of God, and abused to much dishonour! The iniquity of men has constrained it to serve their vilest purposes, while the sons of piety mourn the sacrilege and the shame.

The eldest song which history has brought down to our ears, was a noble act of worship paid to the God of *Israel*, when his "right hand became glorious in power; when thy right hand, O Lord, dashed in pieces the enemy: the chariots of *Pharoah* and his hosts were cast into the red-sea: Thou didst blow with thy wind, the deep covered them, and they sank as lead in the mighty waters," *Exod. xv.* This art was maintained sacred through the following ages of the church, and employed by kings and prophets, by *David*, *Solomon* and *Isaiab*, in describing the nature and the glories of God, and in conveying grace or vengeance to the hearts of men. By this method they brought so much of heaven down to this lower world, as the darkness of that dispensation would admit: And now and then a divine and poetic rapture lifted their souls far above the level of that oeconomy of shadows, bore them away far into a brighter region, and gave them a glimpse of evangelic day. The life of angels was harmoniously breathed into the children of *Adam*, and their minds raised near to heaven in melody and devotion at once.

In the younger days of *beatitudo* the muses were devoted to the same service: The language in which old *Hesiod* addresses them is this:

Μῦσαι Πιερίδων ἀειδήσι κλείουσαι,
Δεῦτε, Διὶ ἐνέωκετ' ὀφείτερον ἄνερες ὕμνῳ ἰδούσαι.

"Pierian muses, fam'd for heav'nly lays,

"Descend, and sing the God your Father's praise."

And he pursues the subject in ten pious lines, which I could not forbear to transcribe; if the aspect and sound of so much greek were not terrifying to a nice reader.

But some of the latter poets of the pagan world have debased this divine gift; and many of the writers of the first rank, in this our age of national christians, have;

to their eternal shame, surpassed the vilest of the *Gentiles*. They have not only disrobed religion of all the ornaments of verse, but have employed their pens in impious mischief, to deform her native beauty, and defile her honours. They have exposed her most sacred character to drollery, and dressed her up in a most vile and ridiculous disguise, for the scorn of the ruder herd of mankind. The vices have been painted like so many goddesses, the charms of wit have been added to debauchery, and the temptation heightened where nature needs the strongest restraints. With sweetness of sound, and delicacy of expression, they have given a relish to blasphemies of the harshest kind; and when they rant at their Maker in sonorous numbers, they fancy themselves to have acted the hero well.

Thus almost in vain have the throne and the pulpit cried *Reformation*; while the stage and licentious poems have waged open war with the pious design of church and state. The press has spread the poison far, and scattered wide the mortal infection: Unthinking youth have been enticed to sin beyond the vicious propensities of nature, plunged early into diseases and death, and sunk down to damnation in multitudes. Was it for this, that poetry was endued with all those allurements that lead the mind away in a pleasing captivity? Was it for this, she was furnished with so many intellectual charms, that she might seduce the heart from GOD, the original beauty, and the most lovely of beings? Can I ever be persuaded, that those sweet and irresistible forces of metaphor, wit, sound, and number, were given with this design, that they should be all ranged under the banner of the great malicious spirit, to invade the rights of heaven, and to bring swift and everlasting destruction upon men? How will these allies of the nether world, the leud and profane versifiers, stand agast before the great Judge, when the blood of many souls, whom they never saw, shall be laid to the charge of their writings, and be dreadfully required at their hands? The reverend Mr. *Collier* has set this awful scene before them in just and flaming colours. If the application were not too rude and uncivil, that noble stanza of my lord *Roscommon*, on psalm cxlviii, might be addressed to them:

“ Ye dragons, whose contagious breath
 “ Peoples the dark retreats of death,
 “ Change your dire hissings into heav’nly songs,
 “ And praise your Maker with your forked tongues.”

This profanation and debasement of so divine an art, has tempted some weaker christians to imagine that poetry and vice are naturally akin; or, at least, that verse is fit only to recommend trifles, and entertain our looser hours, but it is too light and trivial a method to treat any thing that is serious and sacred. They submit, indeed, to use it in divine psalmody, but they love the driest translation of the psalm best. They will venture to sing a dull hymn or two at church, in tunes of equal dullness; but still they persuade themselves, and their children, that the beauties of poetry are vain and dangerous. All that arises a degree above Mr. *Sternhold* is too airy for worship, and hardly escapes the sentence of Unclean and Abominable. 'Tis strange, that persons that have the bible in their hands, should be led away by thoughtless prejudices to so wild and rash an opinion. Let me intreat them not to indulge this sour, this censorious humour too far, lest the sacred writers fall under the lash of their unlimited and unguarded reproaches: Let me intreat them to look into their bibles, and remember the style and way of writing that is used by the ancient prophets. Have they forgot, or were they never told, that many parts of the old testament

testament are *hebrew* verse? And the figures are stronger, and the metaphors bolder, and the images more surprising and strange than ever I read in any profane writer. When *Deborah* sings her praises to the GOD of *Israel*, while he marched from the field of *Edom*, she sets the "Earth a trembling, the heavens drop, and the mountains dissolve from before the Lord. They fought from heaven, the stars in their courses fought against *Sisera*: When the river of *Kishon* swept them away, that ancient river, the river *Kishon*. O my soul, thou hast trodden down strength." *Judg.* v. &c. When *Eliphaz*, in the book of *Job*, speaks his sense of the holiness of God, he introduces a machine in a vision; "Fear came upon me, trembling on all my bones, the hair of my flesh stood up; a spirit passed by and stood still, but its form was undiscernible; an image before mine eyes; and silence; then I heard a voice, saying, Shall mortal man be more just than God? &c." *Job.* iv. When he describes the safety of the righteous, he hides him "from the scourge of the tongue, he makes him laugh at destruction and famine, he brings the stones of the field into league with him, and makes the brute animals enter into a covenant of peace," *Job.* v. 21, &c. When *Job* speaks of the grave, how melancholy is the gloom that he spreads over it! It is a region to which I must shortly go, "and whence I shall not return; it is a land of darkness, it is darkness itself, the land of the shadow of death; all confusion and disorder, and where the light is as darkness. This is my house, there have I made my bed: I have said to corruption, Thou art my father, and to the worm, Thou art my mother and my sister: As for my hope, who shall see it? I and my hope go down together to the bars of the pit," *Job.* x. 21. and xvii. 13. When he humbles himself in complainings before the almightiness of GOD, what contemptible and feeble images doth he use! "Wilt thou break a leaf driven to and fro? Wilt thou pursue the dry stubble? I consume away like a rotten thing, a garment eaten by the moth," *Job.* xiii. 25, &c. "Thou liftest me up to the wind, thou causest me to ride upon it, and dissolvest my substance," *Job.* xxiii. 22. Can any man invent more despicable ideas to represent the scoundrel herd and refuse of mankind, than those which *Job* uses? chap. xxx. and thereby he aggravates his own sorrows and reproaches to amazement: "They that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock: For want and famine they were solitary; fleeing into the wilderness desolate and waste: They cut up mallows by the bushes, and juniper-roots for their meat: They were driven forth from among men, (they cried after them as after a thief) to dwell in the clefts of the valleys, in caves of the earth, and in rocks: Among the bushes they brayed, under the nettles they were gathered together; they were children of fools, yea, children of base men; they were viler than the earth: And now am I their song, yea, I am their by-word, &c." How mournful and dejected is the language of his own sorrows! "Terrors are turned upon him, they pursue his soul as the wind, and his welfare passes away as a cloud; his bones are pierced within him, and his soul is poured out; he goes mourning without the sun, a brother to dragons, and a companion to owls; while his harp and organ are turned into the voice of them that weep." I must transcribe one half of this holy book, if I would shew the grandeur, the variety, and the justness of his ideas, or the pomp and beauty of his expression; I must copy out a good part of the writings of *David* and *Isaiah*, if I would represent the poetical excellencies of their thoughts and style: Nor is the language of the lesser prophets, especially in some paragraphs, much inferior to these.

Now

Now while they paint human nature in its various forms and circumstances, if their designing be so just and noble, their disposition so artful, and their colouring so bright, beyond the most famed human writers, how much more must their descriptions of God and heaven exceed all that is possible to be said by a meaner tongue? When they speak of the dwelling-place of God, "He inhabits eternity, and sits upon the throne of his holiness, in the midst of light inaccessible. When his holiness is mentioned, The heavens are not clean in his sight, he charges his angels with folly: He looks to the moon, and it shineth not, and the stars are not pure before his eyes: He is a jealous God, and a consuming fire. If we speak of strength, Behold, he is strong: He removes the mountains, and they know it not: He overturns them in his anger: He shakes the earth from her place, and her pillars tremble: He makes a path through the mighty waters, he discovers the foundations of the world: The pillars of heaven are astonished at his reproof. And after all, These are but a portion of his ways: The thunder of his power who can understand?" His sovereignty, his knowledge, and his wisdom, are revealed to us in language vastly superior to all the poetical accounts of heathen divinity. "Let the potsherds strive with the potsherds of the earth; but shall the clay say to him that fashioneth it, What makest thou? He bids the heavens drop down from above, and let the skies pour down righteousness. He commands the sun, and it riseth not, and he sealeth up the stars. It is he that saith to the deep, Be dry, and he drieth up the rivers. Woe to them that seek deep to hide their counsel from the Lord; his eyes are upon all their ways, he understands their thoughts afar off. Hell is naked before him, and destruction hath no covering. He calls out all the stars by their names, he frustrateth the tokens of the liars, and makes the diviners mad: He turns wise men backward, and their knowledge becomes foolish." His transcendent eminence above all things is most nobly represented, when he "sits upon the circle of the earth, and the inhabitants thereof are as grasshoppers: All nations before him are as the drop of a bucket, and as the small dust of the balance: He takes up the isles as a very little thing: *Lebanon*, with all her beasts, is not sufficient for a sacrifice to this God, nor are all her trees sufficient for the burning." This God, before whom "the whole creation is as nothing, yea, less than nothing, and vanity. To which of all the heathen gods then will ye compare me, saith the Lord, and what shall I be likened to?" And to which of all the heathen poets shall we liken or compare this glorious Orator, the sacred Describer of the godhead? The orators of all nations are as nothing before him, and their words are vanity and emptiness. Let us turn our eyes now to some of the holy writings, where God is creating the world: How meanly do the best of the *Gentiles* talk and trifle upon this subject, when brought into comparison with *Moses*, whom *Longinus* himself, a *Gentile* critic, cites as a master of the sublime style, when he chose to use it; and the Lord said, "Let there be light, and there was light: Let there be clouds and seas, sun and stars, plants and animals, and behold they are: He commanded, and they appear and obey: By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth: This is working like a God, with infinite ease and omnipotence. His wonders of providence for the terror and ruin of his adversaries, and for the succour of his saints, is set before our eyes in the scripture with equal magnificence, and as becomes divinity. When "he arises out of his place, the earth trembles, the foundations of the hills are shaken because he is wroth: There goes a smoke up out of his nostrils, and fire out of his mouth devoureth, coals are kindled by it. He bows the heavens, and comes down, and darkness is under his feet. The mountains melt like

like wax, and flow down at his presence." If *Virgil*, *Homer*, or *Pindar* were to prepare an equipage for a descending God, they might use thunder and lightnings too, and clouds and fire, to form a chariot and horses for the battle, or the triumph; but there is none of them provides him a flight of cherubs instead of horses, or seats him in chariots of salvation. *David* beholds him riding "upon the heaven of heavens, by his name JAH: He was mounted upon a cherub, and did fly, he flew on wings of the wind; and *Habbakkuk* sends the pestilence before him." *Homer* keeps a mighty stir with his Νεφελῶν Ζεύς, and *Hesiod* with his Ζεύς ὑψηλοτέρης. *Jupiter*, that raises up the clouds, and that makes a noise, or thunders on high. But a divine poet makes the "clouds but the dust of his feet; and when the highest gives his voice into the heavens, hailstones and coals of fire follow." A divine poet "discovers the channels of the waters, and lays open the foundations of nature; at thy rebuke, O Lord, at the blast of the breath of thy nostrils." When the Holy One alighted upon mount *Sinai*, "his glory covered the heavens: He stood and measured the earth: He beheld and drove asunder the nations, and the everlasting mountains were scattered: The perpetual hills did blow; his ways are everlasting." Then the prophet "saw the tents of *Cushan* in affliction, and the curtains of the land of *Midian* did tremble," *Hab. iii.* Nor did the blessed Spirit which animated these writers forbid them the use of visions, dreams, the opening of scenes dreadful and delightful, and the introduction of machines upon great occasions: The divine licence in this respect is admirable and surprising, and the images are often too bold and dangerous for an uninspired writer to imitate. Mr. *Dennis* has made a noble essay to discover how much superior is inspired poesy to the brightest and best descriptions of a mortal pen. Perhaps, if his proposal of criticism had been encouraged and pursued, the nation might have learnt more value for the word of God, and the wits of the age might have been secured from the danger of deism; while they must have been forced to confess at least the divinity of all the poetical books of scripture, when they see a genius running through them more than human.

Who is there now will dare to assert, that the doctrines of our holy faith will not indulge or endure a delightful dress? Shall the *french* poet * affright us, by saying,

"De la foy d'un chrétien les mysteres terribles,
D'ornemens egayez ne sont point susceptibles?"

But the *french* critic †, in his reflexions upon eloquence, tells us, "That the majesty of our religion, the holiness of its laws, the purity of its morals, the height of its mysteries, and the importance of every subject that belongs to it requires a grandeur, a nobleness, a majesty, and elevation of style suited to the theme: Sparkling images and magnificent expressions must be used, and are best borrowed from scripture: Let the preacher, that aims at eloquence, read the prophets incessantly, for their writings are an abundant source of all the riches and ornaments of speech." And, in my opinion, this is far better counsel than *Horace* gives us, when he says,

— "Vos exemplaria Græca
Nocturnâ versate manu, versate diurnâ."

* Boileau. † Rapin.

As in the conduct of my studies with regard to divinity, I have reason to repent of nothing more than that I have not perused the bible with more frequency; so if I were to set up for a poet, with a design to exceed all the modern writers, I would follow the advice of *Rapin*, and read the prophets night and day. I am sure the composures of the following book would have been filled with much greater sense, and appeared with much more agreeable ornaments, had I derived a larger portion from the holy scriptures.

Besides, we may fetch a further answer to Monsieur *Boileau's* objection, from other poets of his own country. What a noble use have *Racine* and *Cornille* made of christian subjects, in some of their best tragedies? What a variety of divine scenes are displayed, and pious passions awakened in those poems? The martyrdom of *Polyeucte*, how doth it reign over our love and pity, and at the same time animate our zeal and devotion! May I here be permitted the liberty to return my thanks to that fair and ingenious hand* that directed me to such entertainments in a foreign language, which I had long wished for, and sought in vain in our own. Yet I must confess, that the *Davidists*, and the two *Arburs*, have so far answered *Boileau's* objection, in *english*, as that the obstacles of attempting christian poetry are broken down, and the vain pretence of its being impracticable, is experimentally confuted†.

It is true indeed, the christian mysteries have not such need of gay trappings as beautified, or rather composed, the heathen superstition. But this still makes for the greater ease and surer success of the poet. The wonders of our religion, in a plain narration and a simple dress, have a native grandeur, a dignity, and a beauty in them, though they do not utterly disdain all methods of ornament. The book of the *Revelation* seems to be a prophecy in the form of an opera, or a dramatic poem, where divine art illustrates the subject with many charming glories; but still it must be acknowledged, that the naked themes of christianity have something brighter and bolder in them, something more surprising and celestial than all the adventures of gods and heroes, all the dazzling images of false lustre that form and garnish a heathen song: Here the very argument would give wonderful aids to the muse, and the heavenly theme would so relieve a dull hour, and a languishing genius, that when the muse nods, the sense would burn and sparkle upon the reader, and keep him feelingly awake.

With how much less toil and expence might a *Dryden*, an *Otway*, a *Congreve*, or a *Dennis*, furnish out a christian poem, than a modern play? There is nothing amongst all the ancient fables, or later romances, that have two such extremes united in them, as the eternal God becoming an infant of days; the possessor of the palace of heaven laid to sleep in a manger; the holy *Jesus*, who knew no sin, bearing the sins of men in his body on the tree; agonies of sorrow loading the soul of him who was God over all, blessed for ever; and the Sovereign of life stretching his arms on a cross, bleeding and expiring: The heaven and the hell in our divinity are infinitely more delightful and dreadful than the childish figments of a dog with three heads, the buckets of the *Belides*, the furies with snaky hairs, or all the flowry stories of *Elysium*. And if we survey the one as themes divinely true, and the other as a medley of fooleries which we can never believe, the advantage for touching the springs of passion will

* *Philomela*. † Sir Richard *Blackmore*, in his admirable preface to his last poem intitled *Alfred*, has more copiously refuted all *Boileau's* arguments on this subject, and that with great justice and elegance 1723. I am persuaded that many persons who despise the poem would acknowledge the just sentiments of that preface.

will fall infinitely on the side of the christian poet; our wonder and our love, our pity, delight, and sorrow, with the long train of hopes and fears, must needs be under the command of an harmonious pen, whose every line makes a part of the reader's faith, and is the very life or death of his soul.

If the trifling and incredible tales that furnish out a tragedy, are so armed by wit and fancy, as to become sovereign of the rational powers, to triumph over all the affections, and manage our smiles and our tears at pleasure; how wondrous a conquest might be obtained over a wild world, and reduce it, at least, to sobriety, if the same happy talent were employed in dressing the scenes of religion in their proper figures of majesty, sweetness, and terror? The wonders of creating power, of redeeming love, and renewing grace, ought not to be thus impiously neglected by those whom heaven has endued with a gift so proper to adorn and cultivate them; an art whose sweet insinuations might almost convey piety in resisting nature, and melt the hardest souls to the love of virtue. The affairs of this life, with their reference to a life to come, would shine bright in a dramatic description; nor is there any need or any reason why we should always borrow the plan or history from the ancient *Jews*, or primitive martyrs; though several of these would furnish out noble materials for this sort of poesy: But modern scenes would be better understood by most readers, and the application would be much more easy. The anguish of inward guilt, the secret stings and racks and scourges of conscience; the sweet retiring hours, and seraphical joys of devotion; the victory of a resolved soul over a thousand temptations; the inimitable love and passion of a dying God; the awful glories of the last tribunal; the grand decisive sentence, from which there is no appeal; and the consequent transports or horrors of the two eternal worlds; these things may be variously disposed, and form many poems. How might such performances, under a divine blessing, call back the dying piety of the nation to life and beauty? This would make religion appear like itself, and confound the blasphemies of a profligate world, ignorant of pious pleasures.

But we have reason to fear, that the tuneful men of our day have not raised their ambition to so divine a pitch; I should rejoice to see more of this celestial fire kindling within them; for the flashes that break out in some present and past writings, betray an infernal source. This the incomparable Mr. *Cowley*, in the latter end of his preface, and the ingenious Sir *Richard Blackmore*, in the beginning of his, have so pathetically described and lamented, that I rather refer the reader to mourn with them, than detain and tire him here. These gentlemen, in their large and laboured works of poesy, have given the world happy examples of what they wish and encourage in prose; the one in a rich variety of thought and fancy, the other in all the shining colours of profuse and florid diction.

If shorter sonnets were composed on sublime subjects, such as the psalms of *David*, and the holy transports interspersed in the other sacred writings, or such as the moral odes of *Horace*, and the ancient *Lyrics*; I persuade myself, that the christian preacher would find abundant aid from the poet, in his design to diffuse virtue, and allure souls to God. If the heart were first inflamed from heaven, and the muse were not left alone to form the devotion, and pursue a cold scent, but only called in as an assistant to the worship, then the song would end where the inspiration ceases; the whole composition would be of a piece, all meridian light and meridian fervour; and the same pious flame would be propagated, and kept glowing in the heart of him that reads. Some of the shorter odes of the two poets now mentioned, and a few of the

reverend Mr. Norris's essays in verse, are convincing instances of the success of this proposal.

It is my opinion also, that the free and unconfined numbers of *Pindar*, or the noble measures of *Milton* without rhyme, would best maintain the dignity of the theme, as well as give a loose to the devout soul, nor check the raptures of her faith and love. Though in my feeble attempts of this kind, I have too often fettered my thoughts in the narrow meter of our old psalm-translators; I have contracted and cramped the sense, or rendered it obscure and feeble, by the too speedy and regular returns of rhyme.

If my friends expect any reason of the following composures, and of the first or second publication, I intreat them to accept of this account.

The *title* assures them that poesy is not the business of my life; and if I seized those hours of leisure, wherein my soul was in a more sprightly frame, to entertain them or myself with a divine or moral song, I hope I shall find an easy pardon.

In the *first book* are many odes which were written to assist the meditations and worship of vulgar christians, and with a design to be published in the volume of *hymns*, which have now passed a second impression; but upon the review, I found some expressions that were not suited to the plainest capacity, and the metaphors are too bold to please the weaker christian, therefore I have allotted them a place here.

Amongst the songs that are dedicated to *divine love*, I think I may be bold to assert, that I never composed one line of them with any other design than what they are applied to here; and I have endeavoured to secure them all from being perverted and debased to wanton passions, by several lines in them that can never be applied to a meaner love. Are not the noblest instances of the grace of Christ represented under the figure of a conjugal state, and described in one of the sweetest odes, and the softest pastoral that ever was written? I appeal to *Solomon**, in his *song*, and his father *David*, in *Psal. xlv.* if *David* was the author: And I am well assured, that I have never indulged an equal licence: It was dangerous to imitate the sacred writers too nearly, in so nice an affair.

The Poems sacred to virtue, &c. were formed when the frame and humour of my soul was just suited to the subject of my verse: The image of my heart is painted in them; and if they meet with a reader whose soul is akin to mine, perhaps they may agreeably entertain him. The dulness of the fancy, and coarseness of expression, will disappear; the sameness of the humour will create a pleasure, and insensibly overcome and conceal the defects of the muse. Young gentlemen and ladies, whose genius and education have given them a relish of oratory and verse, may be tempted to seek satisfaction among the dangerous diversions of the stage, and impure sonnets, if there be no provision of a safer kind made to please them. While I have attempted to gratify innocent fancy in this respect, I have not forgotten to allure the heart to virtue, and to raise it to a disdain of brutal pleasures. The frequent interposition of a devout thought may awaken the mind to a serious sense of God, religion, and eternity. The same duty that might be despised in a sermon, when proposed to their reason, may here, perhaps, seize the lower faculties with surprise, delight, and devotion at once; and thus, by degrees, draw the superior powers of the mind to piety. Amongst the infinite numbers of mankind, there is not more

* *Solomon's song* was much more in use amongst preachers and writers of divinity when these poems were written than it is now. 1736.

difference in their outward shape and features, than in their temper and inward inclination. Some are more easily susceptible of religion in a grave discourse and sedate reasoning. Some are best frightened from sin and ruin by terror, threatening and amazement; their fear is the properest passion to which we can address ourselves, and begin the divine work: Others can feel no motive so powerful as that which applies itself to their ingenuity, and their polished imagination. Now I thought it lawful to take hold of any handle of the soul, to lead it away betimes from vicious pleasures; and if I could but make up a composition of virtue and delight, suited to the taste of well-bred youth, and a refined education, I had some hope to allure and raise them thereby above the vile temptations of degenerate nature, and custom, that is yet more degenerate. When I have felt a slight inclination to satire or burlesk, I thought it proper to suppress it. The grinning and the growling muse are not hard to be obtained; but I would disdain their assistance, where a manly invitation to virtue, and a friendly smile may be successfully employed. Could I persuade any man by a kinder method, I should never think it proper to scold or laugh at him.

Perhaps there are some morose readers, that stand ready to condemn every line that is written upon the theme of *love*; but have we not the cares and the felicities of that sort of social life represented to us in the sacred writings? Some expressions are there used with a design to give a mortifying influence to our softest affections; others again brighten the character of that state, and allure virtuous souls to pursue the divine advantage of it, the mutual assistance in the way to salvation. Are not the cxxviiith and cxxviiith psalms indited on this very subject? Shall it be lawful for the press and the pulpit to treat of it with a becoming solemnity in prose, and must the mention of the same thing in poetry be pronounced for ever unlawful? Is it utterly unworthy of a serious character to write on this argument, because it has been unhappily polluted by some scurrilous pens? Why may I not be permitted to obviate a common and a growing mischief, while a thousand vile poems of the amorous kind swarm abroad, and give a vicious taint to the unwearied reader? I would tell the world that I have endeavoured to recover this argument out of the hands of impure writers, and to make it appear, that virtue and love are not such strangers as they are represented. The blissful intimacy of souls in that state will afford sufficient furniture for the gravest entertainment in verse; so that it need not be everlastingly dressed up in ridicule, nor assumed only to furnish out the lewd sonnets of the times. May some happier genius promote the same service that I proposed, and by superior sense, and sweeter sound, render what I have written contemptible and useless.

The imitations of that noblest *latin* poet of modern ages, *Casimire Sarbiewski* of *Poland*, would need no excuse, did they but arise to the beauty of the original. I have often taken the freedom to add ten or twenty lines, or to leave out as many, that I might suit my song more to my own design, or because I saw it impossible to present the force, the fineness, and the fire of his expression in our language. There are a few copies wherein I borrowed some hints from the same author, without the mention of his name in the title. Methinks I can allow so superior a genius now and then to be lavish in his imagination, and to indulge some excursions beyond the limits of sedate judgment: The riches and glory of his verse make atonement in abundance. I wish some *english* pen would import more of his treasures, and bless our nation.

The *inscriptions* to particular friends, are warranted and defended by the practice of almost all the *Lyric* writers. They frequently convey the rigid rules of morality to the mind in the softer method of applause. Sustained by their example, a man will

not

not easily be overwhelmed by the heaviest censures of the unthinking and unknowing; especially when there is a shadow of this practice in the divine *Psalms*, while he inscribes to *Asaph* or *Jeduthun* his songs that were made for the harp, or, which is all one, his *Lyric* odes, though they are addressed to God himself.

In the Poems of heroic measure, I have attempted in rhyme the same variety of cadence, comma and period, which blank verse glories in as its peculiar elegance and ornament. It degrades the excellency of the best versification when the lines run on by couplets, twenty together, just in the same pace, and with the same pauses. It spoils the noblest pleasure of the sound: The reader is tired with the tedious uniformity, or charmed to sleep with the unmanly softness of the numbers, and the perpetual chime of even cadences.

In the Essays without rhyme, I have not set up *Milton* for a perfect pattern; though he shall be for ever honoured as our deliverer from the bondage. His works contain admirable and unequalled instances of bright and beautiful diction, as well as majesty and serenity of thought. There are several episodes in his longer works, that stand in supreme dignity without a rival; yet all that vast reverence with which I read his *Paradise lost*, cannot persuade me to be charmed with every page of it. The length of his periods, and sometimes of his parentheses, runs me out of breath: Some of his numbers seem too harsh and uneasy. I could never believe that roughness and obscurity added any thing to the true grandeur of a poem: Nor will I ever affect archaisms, exoticisms, and a quaint uncouthness of speech, in order to become perfectly *Miltonian*. It is my opinion that blank verse may be written with all due elevation of thought in a modern style, without borrowing any thing from *Chaucer's* tales, or running back so far as the days of *Colin the Shepherd*, and the reign of *The fairy queen*. The odness of an antic sound gives but a false pleasure to the ear, and abuses the true relish, even when it works delight. There were some such judges of poetry among the old *Romans*, and *Martial* ingeniously laughs at one of them, that was pleased even to astonishment with obsolete words and figures.

“ Attonitusque legis terrai frugiferai.”

So the ill-drawn postures and distortions of shape that we meet with in *Chinese* pictures, charm a sickly fancy by their very awkwardness; so a distempered appetite will chew coals and sand, and pronounce it gustful.

In the *pindarics* I have generally conformed my lines to the shorter size of the ancients, and avoided to imitate the excessive lengths to which some modern writers have stretched their sentences, and especially the concluding verse. In these the ear is the truest judge; nor was it made to be enslaved to any precise model of elder or later times.

After all, I must petition my reader to lay aside the sour and sullen air of criticism, and to assume the friend. Let him choose such copies to read at particular hours, when the temper of his mind is suited to the song. Let him come with a desire to be entertained and pleased, rather than to seek his own disgust and aversion, which will not be hard to find. I am not so vain as to think there are no faults, nor so blind as to espy none: Though I hope the multitude of alterations in this second edition are not without amendment. There is so large a difference between this and the former, in the change of titles, lines, and whole poems, as well as in the various transpositions, that it would be useless and endless, and all confusion, for any reader to compare them throughout. The additions also make up almost half the book, and

and some of these have need of as many alterations as the former. Many a line needs the file to polish the roughness of it, and many a thought wants richer language to adorn and make it shine. Wide defects and equal superfluities may be found, especially in the larger pieces; but I have at present neither inclination nor leisure to correct, and I hope I never shall. It is one of the biggest satisfactions I take in giving this volume to the world, that I expect to be for ever free from the temptation of making or mending poems again*. So that my friends may be perfectly secure against this impression's growing waste upon their hands, and useless as the former has done. Let minds that are better furnished for such performances pursue these studies, if they are convinced that poetry can be made serviceable to religion and virtue. As for myself, I almost blush to think that I have read so little, and written so much. The following years of my life shall be more entirely devoted to the immediate and direct labours of my station, excepting those hours that may be employed in finishing my imitation of the psalms of *David* in christian language, which I have now promised the world†.

I cannot court the world to purchase this book for their pleasure or entertainment, by telling them that any one copy intirely pleases me. The best of them sinks below the idea which I form of a divine or moral ode. He that deals in the mysteries of heaven, or of the muses, should be a genius of no vulgar mold: And as the name *Vates* belongs to both; so the furniture of both is comprised in that line of *Horace*,

“—Cui mens divinior, atque os

“Magna sonaturum.”

But what *Juvenal* spake in his age, abides true in ours: A complete poet or a prophet is such a one,

“—Qualem nequeo monstrare, & sentio tantum.”

Perhaps neither of these characters in perfection shall ever be seen on earth, till the seventh angel has sounded his awful trumpet; till the victory be complete over the beast and his image, when the natives of heaven shall join in consort with prophets and saints, and sing to their golden harps “salvation, honour and glory to him that sits upon the throne, and to the *Lamb* for ever.”

* “*Naturam expellas furcâ licet, usque recurret.*” *Hor.* Will this short note of *Horace* excuse a man who has resisted nature many years, but has been sometimes overcome? 1736. Edition the 7th.

† In the year 1719. these were finished and printed.

May 14, 1709.

ON READING
Dr. WATTS's POEMS
 SACRED TO
PIETY and DEVOTION.

“ **R**egard the man, who, in seraphic
 lays,
 “ And flowing numbers, sings his Maker’s
 praise:
 “ He needs invoke no fabled muse’s art,
 “ The heav’nly song comes genuine from
 his heart,
 “ From that pure heart, which GOD has
 deign’d t’ inspire
 “ With holy raptures, and a sacred fire.
 “ Thrice happy man! whose soul, and
 guiltless breast,
 “ Are well prepar’d to lodge th’ almighty
 Guest!
 “ ’Tis **H**E that lends thy tow’ring
 thoughts their wing,
 “ And tunes thy lyre, when thou at-
 tempt’st to sing:
 “ **H**E to thy soul lets in celestial day,
 “ Ev’n whilst imprison’d in this mortal
 clay.
 “ By death’s grim aspect thou art not
 alarm’d,
 “ **H**E, for thy sake, has death itself
 disarm’d;
 “ Nor shall the grave o’er thee a vict’ry
 boast;
 “ Her triumph in thy rising shall be
 lost,

VOL. IV.

“ When thou shalt join th’ angelic choirs
 above,
 “ In never-ending songs of praise and
 love.”

EUSEBIA.

To Dr. WATTS,
 On his
POEMS sacred to **DEVOTION.**

I.

“ **T**O murmuring streams, in tender
 strains,
 “ My pensive muse no more
 “ Of love’s enchanting force complains,
 “ Along the flow’ry shore.

II.

“ No more *Mirtillo*’s fatal face
 “ My quiet breast alarms;
 “ His eyes, his air, and youthful grace,
 “ Have lost their usual charms.

III.

“ No gay *Alexis* in the grove
 “ Shall be my future theme:
 “ I burn with an immortal love,
 “ And sing a purer flame.

U u

IV.

IV.

" Seraphic heights I seem to gain,
 " And sacred transports feel,
 " While, WATTS, to thy celestial
 strain,
 " Surpris'd, I listen still.

V.

" The gliding streams their course for-
 bear,
 " When I thy lays repeat;
 " The bending forest lends an ear;
 " The birds their notes forget.

VI.

" With such a graceful harmony
 " Thy numbers still prolong;
 " And let remotest lands reply,
 " And echo to thy song;

VII.

" Far as the distant regions, where
 " The beautiful morning springs,
 " And scatters odours through the air,
 " From her resplendent wing;

VIII.

" Unto the new-found realms, which see
 " The latter sun arise,
 " When, with an easy progress, he
 " Rolls down the nether skies."

July, 1706.

PHILOMELA.

To Dr. WATTS,

On reading his

HORÆ LYRICÆ.

" HAIL, heav'n-born muse! that
 with celestial flame,
 " And high seraphic numbers, durst at-
 tempt
 " To gain thy native skies. No common
 theme
 " Merits thy thought, self-conscious of a
 soul
 " Superior, though on earth detain'd
 a while;

" Like some propitious angel, that's de-
 sign'd

" A resident in this inferior orb,

" To guide the wandering souls to hea-
 venly bliss,

" Thou seem'st; while thou their ever-
 lasting songs

" Hast sung to mortal ears, and down to
 earth

" Transfer'd the work of heaven; with
 thought sublime,

" And high sonorous words, thou sweetly
 sing'st

" To thy immortal lyre. Amaz'd, we view

" The tow'ring height stupendous, while
 thou soar'st

" Above the reach of vulgar eyes or
 thought,

" Hymning th' eternal Father; as of old

" When first the Almighty from the
 dark abyss

" Of everlasting night and silence call'd

" The shining worlds with one creating
 word,

" And rais'd from nothing all the hea-
 venly hosts,

" And with external glories fill'd the void,

" Harmonious seraphs tun'd their golden
 harps,

" And with their cheerful *Hallelujahs*
 blest'd

" The bounteous Author of their happi-
 ness;

" From orb to orb th' alternate music
 rang,

" And from the crystal arches of the sky
 " Reach'd our then glorious world, the
 native seat

" Of the first happy pair, who join'd
 their songs

" To the loud echoes of the angelic choirs,
 " And fill'd with blissful hymns, terref-
 trial heaven,

" The paradise of God where all de-
 lights

" Abounded, and the pure ambrosial air,
 " Fann'd by mild zephyrs, breath'd eter-
 nal sweets,

" For-

- " Forbidding death and sorrow, and be-
 stow'd
 " Fresh heavenly bloom, and gay im-
 mortal youth.
 " Not so, alas! the vile apostate race,
 " Who in mad joys their brutal hours
 employ'd,
 " Assaulting with their impious blasphemies
 " The power supreme that gave 'em life
 and breath;
 " Incarnate fiends! outrageous they de-
 fy'd
 " Th' eternal thunder, and almighty
 wrath
 " Fearless provok'd, which all the other
 devils
 " Would dread to meet; remembering
 well the day
 " When driven from pure immortal seats
 above,
 " A fiery tempest hurl'd 'em down the
 skies,
 " And hung upon the rear, urging their
 fall
 " To the dark, deep, unfathomable gulph,
 " Where bound on sulph'rous lakes to
 glowing rocks
 " With adamant chains, they wail
 their woes,
 " And know *Jebovab* great as well as
 good;
 " And fix'd for ever by eternal fate,
 " With horror find his arm omnipotent.
 " Prodigious madness! that the sacred
 muse,
 " First taught in heav'n to mount im-
 mortal heights,
 " And trace the boundless glories of the
 sky,
 " Should now to ev'ry idol basely bow,
 " And curse the deity she once ador'd,
 " Erecting trophies to each sordid vice,
 " And celebrating the infernal praise
 " Of haughty *Lucifer*, the desperate foe
 " Of God and man, and winning every
 hour
 " New votaries to hell, while all the fiends
 " Hear these accursed lays, and thus
 outdone,
 " Raging they try to match the human
 race,
 " Redoubling all their hellish blasphemies,
 " And with loud curses rend the gloomy
 vault.
 " Ungrateful mortals! ah! too late
 you'll find
 " What 'tis to banter heav'n and laugh
 at hell;
 " To dress up vice in false delusive
 charms,
 " And with gay colours paint her hideous
 face,
 " Leading besotted souls thro' flow'ry
 paths,
 " In gaudy dreams, and vain fantastic
 joys
 " To dismal scenes of everlasting woe;
 " When the great Judge shall rear his
 awful throne,
 " And raging flames surround the tremb-
 ling globe,
 " While the loud thunders roar from
 pole to pole,
 " And the last trump awakes the sleeping
 dead;
 " And guilty souls to ghastly bodies
 driven,
 " Within those dire eternal prisons shut,
 " Expect their sad inexorable doom.
 " Say now, ye men of wit! What turn
 of thought
 " Will please you then! Alas, how dull
 and poor,
 " Ev'n to yourselves will your lewd flights
 appear!
 " How will you envy then the happy fate
 " Of idiots! and perhaps in vain you'll
 wish,
 " You'd been as very fools as once you
 thought
 " Others, for the sublimest wisdom
 scorn'd;
 " When pointed lightnings from the
 wrathful Judge
 " Shall

" Shall singe your laurels, and the men
 " Who thought they flew so high, shall
 fall so low.

" No more, my muse, of that tremen-
 dous thought,
 " Resume thy more delightful theme, and
 sing
 " Th' immortal man, that with immor-
 tal verse
 " Rivals the hymns of angels, and like
 them
 " Despises mortal critics idle rules :
 " While the celestial flame that warms
 thy soul
 " Inspires us, and with holy transports
 moves
 " Our labouring minds, and nobler scenes
 presents
 " Than all the pagan poets ever sung.
 " *Homer* or *Virgil*; and far sweeter notes
 " Than *Horace* ever taught his sounding
 lyre,
 " And purer far, tho' *Martial's* self
 might seem
 " A modest poet in our christian days.
 " May those forgotten and neglected lie,
 " No more let man be fond of fab'lous
 gods,
 " Nor heathen wit debauch one christian
 line,
 " While with the coarse and daubing
 paint we hide
 " The shining beauties of eternal truth,
 " That in her native dress appears most
 bright,
 " And charms the eyes of angels,—Oh!
 like thee
 " Let every nobler genius tune his voice
 " To subjects worthy of their tow'ring
 thoughts.
 " Let HEAVEN and ANNA then your
 tuneful art
 " Improve, and consecrate your deathless
 lays
 " To him who reigns above, and her who
 rules below.

April 17, 1706.

JOSEPH STANDEN.

To Dr. WATTS,

On his DIVINE POEMS.

" SAY, human seraph, whence that
 charming force,
 " That flame! that soul! which animates
 each line;
 " And how it runs with such a graceful
 ease,
 " Loaded with pond'rous sense! Say, did
 not he
 " The lovely *Jesus*, who commands thy
 breast,
 " Inspire thee with himself? With *Jesus*
 dwells,
 " Knit in mysterious bands, the *paraclete*,
 " The breath of God, the everlasting
 source
 " Of love: And what is love in souls
 like thine,
 " But air, and incense to the poet's fire?
 " Should an expiring saint whose swim-
 ming eyes
 " Mingle the images of things about him,
 " But hear the least exalted of thy strains,
 " How greedily he'd drink the music in,
 " Thinking his heav'nly convoy waited
 near!
 " So great a stress of powerful harmony,
 " Nature unable longer to sustain,
 " Would sink oppress'd with joy to end-
 less rest.
 " Let none henceforth of providence
 complain,
 " As if the world of spirits lay unknown,
 " Fenc'd round with black impenetrable
 night;
 " What tho' no shining angel darts from
 thence
 " With leave to publish things conceal'd
 from sense,
 " In language bright as theirs, we are
 here told,
 " When life its narrow round of years
 hath roll'd,

" What

" What 'tis employs the blest'd, what
makes their bliss;
" Songs such as WATTS's are, and
love like his.
" But then, dear fir, be cautious how
you use
" To transports so intensely rais'd your
muse,
" Left, whilst th' ecstatic impulse you
obey,
" The soul leap out, and drop the duller
clay.

September 4, 1706.

HENRY GROVE.

To Dr. WATTS,

On the fifth Edition of his

HORÆ LYRICÆ.

" SOvereign of sacred verse; accept
the lays
" Of a young bard that dares attempt thy
praise,
" A muse, the meanest of the vocal
throng,
" New to the bays, nor equal to the song,
" Fir'd with the growing glories of thy
fame
" Joins all her powers to celebrate thy
name.
" No vulgar themes thy pious muse
engage,
" No scenes of lust pollute thy sacred page.
" You in majestic numbers mount the
skies,
" And meet descending angels as you rise,
" Whose just applauses charm the crowd-
ed groves,
" And Addison thy tuneful song approves.
" Soft harmony and manly vigour join
" To form the beauties of each sprightly
line,
" For every grace of every muse is thine.

" Milton, immortal bard, divinely bright,
" Conducts his fav'rite to the realms of
light;
" Where *Raphael's* lyre charms the cele-
stial throng,
" Delighted cherubs list'ning to the song:
" From bliss to bliss the happy beings rove,
" And taste the sweets of music and of love.
" But when the softer scenes of life you
paint,
" And join the beauteous virgin to the
faint,
" When you describe how few the happy
pairs,
" Whose hearts united soften all their
cares,
" We see to whom the sweetest joys belong,
" And *Mira's* beauties consecrate your
song.
" Fain the unnumber'd graces I would tell,
" And on the pleasing theme for ever
dwell;
" But the muse faints, unequal to the
flight,
" And hears thy strains with wonder and
delight.
" When tombs of princes shall in ruins lie,
" And all, but heaven-born *piety*, shall die,
" When the last trumpet wakes the silent
dead,
" And each lascivious poet hides his head,
" With thee shall thy divine *Urania* rise,
" Crown'd with fresh laurels, to thy na-
tive skies:
" Great *How* and *Gouge* shall hail thee
on thy way,
" And welcome thee to the bright realms
of day,
" Adapt thy tuneful notes to heavenly
strings,
" And join the *Lyric Ode* while some
fair seraph sings."

Sic spirat, sic optat

Tui amantissimus

BRITANNICUS.

HORÆ

H O R Æ L Y R I C Æ.

B O O K I.

Sacred to DEVOTION and PIETY.

Worshipping with Fear.

I.
WHO dares attempt th' eternal
name
With notes of mortal sound?
Dangers and glories guard the theme,
And spread despair around.

II.
Destruction waits t' obey his frown,
And heav'n attends his smile :
A wreath of lightning arms his crown,
But love adorns it still.

III.
Celestial King, our spirits lie,
Trembling beneath thy feet,
And wish, and cast a longing eye,
To reach thy lofty seat.

IV.
When shall we see the Great Unknown,
And in thy presence stand?
Reveal the splendors of thy throne,
But shield us with thy hand.

V.
In thee what endless wonders meet!
What various glory shines!
The crossing rays too fiercely beat
Upon our fainting minds.

VI.
Angels are lost in sweet surprise
If thou unvail thy grace;
And humble awe runs thro' the skies,
When wrath arrays thy face.

VII.

When mercy joins with majesty
To spread their beams abroad,
Not all their fairest minds on high
Are shadows of a God.

VIII.

Thy works the strongest seraph sings
In a too feeble strain,
And labours hard on all his strings
To reach thy thoughts in vain.

IX.

Created powers, how weak they be!
How short our praises fall!
So much akin to nothing we,
And thou th' eternal All.

Asking Leave to sing.

I.

YET, mighty God, indulge my
tongue,
Nor let thy thunders roar,
Whilst the young notes and vent'rous
song
To worlds of glory soar.

II.

If thou my daring flight forbid
The muse folds up her wings;
Or at thy word her slender reed
Attempts almighty things.

III.

III.

Her slender reed inspir'd by thee
Bids a new *Eden* grow,
With blooming life on every tree,
And spreads a heav'n below.

IV.

She mocks the trumpet's loud alarms
Fill'd with thy dreadful breath;
And calls th' angelic hosts to arms,
To give the nations death.

V.

But when she tastes her Saviour's love,
And feels the rapture strong,
Scarce the divinest harp above
Aims at a sweeter song.

Divine Judgments.

I.

NOT from the dust my sorrows
spring,
Nor drop my comforts from the lower skies:
Let all the baneful planets shed
Their mingled curses on my head,
How vain their curses, if th' eternal King
Look thro' the clouds and bless me with
his eyes.
Creatures with all their boasted sway
Are but his slaves, and must obey;
They wait their orders from above,
And execute his word, the vengeance, or
the love.

II.

'Tis by a warrant from his hand
The gentler gales are bound to sleep:
The north wind blusters, and assumes com-
mand
Over the desert and the deep;
Old *Boreas* with his freezing pow'rs
Turns the earth iron, makes the ocean
glafs,
Arrests the dancing riv'lets as they pass,
And chains them moveless to their
shores;
The grazing ox lows to the gelid skies,
Walks o'er the marble meads with wither-
ing eyes,
Walks o'er the solid lakes, snuffs up the
wind, and dies.

III.

Fly to the polar world, my song,
And mourn the pilgrims there, (a wretch-
ed throng!)

Seiz'd and bound in rigid chains,
A troop of statues on the *Russian* plains,
And life stands frozen in the purple
veins.

Atheist, forbear; no more blaspheme:
God has a thousand terrors in his
name,

A thousand armies at command,
Waiting the signal of his hand,
And magazines of frost, and magazines
of flame.

Dress thee in steel to meet his wrath;
His sharp artillery from the north
Shall pierce thee to the soul, and shake
thy mortal frame.

Sublime on winter's rugged wings
He rides in arms along the sky,
And scatters fate on swains and kings;
And flocks and herds, and nations
die;

While impious lips, profanely bold,
Grow pale; and, quivering at his dread-
ful cold,
Give their own blasphemies the lie.

IV.

The mischiefs that infest the earth,
When the hot dog-star fires the realms on
high,

Drought and disease, and cruel dearth,
Are but the flashes of a wrathful eye
From the incens'd divinity.

In vain our parching palates thirst,
For vital food in vain we cry,

And pant for vital breath;

The verdant fields are burnt to
dust,

The sun has drunk the channels
dry,

And all the air is death.

Ye scourges of our Maker's rod,
'Tis at his dread command, at his impe-
rial nod

You deal your various plagues
abroad.

V.

V.

Hail, whirlwinds, hurricanes and
floods
That all the leafy standards strip,
And bear down with a mighty sweep
The riches of the fields, and honours of
the woods;
Storms, that ravage o'er the deep,
And bury millions in the waves;
Earthquakes, that in midnight-sleep
Turn cities into heaps, and make our beds
our graves?
While you dispense your mortal harms,
'Tis the Creator's voice that sounds your
loud alarms,
When guilt with louder cries provokes a
God to arms.

VI.

O for a message from above
To bear my spirits up!
Some pledge of my Creator's love
To calm my terrors, and support my hope!
Let waves and thunders mix and roar,
Be thou my God, and the whole world is
mine:
While thou art sov'reign, I'm secure;
I shall be rich till thou art poor;
For all I fear, and all I wish, heav'n, earth
and hell are thine.

Earth and Heaven.

I.

HAST thou not seen, impatient boy?
Hast thou not read the solemn
truth,
That gray experience writes for giddy
youth
On every mortal joy?
"Pleasure must be dash'd with pain:"
And yet with heedless haste,
The thirsty boy repeats the taste,
Nor hearkens to despair, but tries the
bowl again,
The rills of pleasure never run sincere;
(Earth has no unpolluted spring)
From the curs'd soil some dang'rous
taint they bear;
So roses grow on thorns, and honey wears
a sting.

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II.

In vain we seek a heaven below the sky;
The world has false, but flatt'ring
charms;
Its distant joys show big in our esteem,
But lessen still as they draw near the eye;
In our embrace the visions die,
And when we grasp the airy forms
We lose the pleasing dream.

III.

Earth, with her scenes of gay delight,
Is but a landscape rudely drawn,
With glaring colours and false light;
Distance commends it to the sight,
For fools to gaze upon;
But bring the nauseous daubing nigh,
Coarse and confus'd the hideous figures lie,
Dissolve the pleasure, and offend the eye.

IV.

Look up, my soul, pant tow'rd th' eter-
nal hills;
Those heav'ns are fairer than they
seem;
There pleasures all sincere glide on in
crystal rills,
There not a dreg of guilt defiles,
Nor grief disturbs the stream.
That *Canaan* knows no noxious thing,
No curs'd soil, no tainted spring,
Nor roses grow on thorns, nor honey
wears a sting.

Felicity Above.

I.

NO, 'tis in vain to seek for bliss;
For bliss can ne'er be found
'Till we arrive where *Jesus* is,
And tread on heav'nly ground.

II.

There's nothing round these painted skies,
Or round his dusty clod;
Nothing, my soul, that's worth thy joys,
Or lovely as thy God.

III.

'Tis heav'n on earth to taste his love,
To feel his quickning grace;
And all the heav'n I hope above
Is but to see his face.

X x

IV.

IV.

Why move my years in slow delay ?
O God of ages ! why ?
Let the spheres cleave, and mark my way
To the superior sky.

V.

Dear sov'reign, break these vital strings
That bind me to my clay ;
Take me, *Uriel*, on thy wings,
And stretch and soar away.

God's Dominion and Decrees.

I.

KEEP silence, all created things,
And wait your Maker's nod :
The muse stands trembling while she sings
The honours of her God.

II.

Life, death, and hell, and worlds unknown

Hang on his firm decree :
He sits on no precarious throne,
Nor borrows leave to be.

III.

Th' almighty voice bid ancient night
Her endless realms resign,
And lo, ten thousand globes of light
In fields of azure shine.

IV.

Now wisdom with superior sway
Guides the vast moving frame,
Whilst all the ranks of beings pay
Deep rev'rence to his name.

V.

He spake : The sun obedient stood,
And held the falling day :
Old *Jordan* backward drives his flood,
And disappoints the sea.

VI.

Lord of the armies of the sky,
He marshals all the stars ;
Red comets lift their banners high,
And wide proclaim his wars.

VII.

Chain'd to his throne a volume lies,
With all the fates of men,
With every angel's form and size*
Drawn by th' eternal pen.

VIII.

His providence unfolds the book,
And makes his counsels shine :
Each opening leaf, and every stroke,
Fulfils some deep design.

IX.

Here he exalts neglected worms
To scepters and a crown ;
Anon the following page he turns,
And treads the monarchs down.

X.

Not *Gabriel* asks the reason why,
Nor God the reason gives ;
Nor dares the favourite angel pry
Between the folded leaves.

XI.

My God, I never long'd to see
My fate with curious eyes,
What gloomy lines are writ for me,
Or what bright scenes shall rise.

XII.

In thy fair book of life and grace
May I but find my name,
Recorded in some humble place
Beneath my Lord the Lamb.

Self-Consecration.

I.

IT grieves me, Lord, it grieves me sore,
That I have liv'd to thee no more,
And wasted half my days ;
My inward pow'rs shall burn and
flame
With zeal and passion for thy name,
I would not speak, but for my God, nor
move, but to his praise.

II.

What are my eyes but aids to see
The glories of the deity
Inscrib'd with beams of light
On flow'rs and stars ? Lord, I behold
The shining azure, green and gold ;
But when I try to read thy name, a dim-
ness veils my sight.

III.

Mine ears are rais'd when *Virgil* sings
Sicilian swains, or *Trojan* kings,

And

And drink the music in;
Why should the trumpet's brazen voice,
Or oaten reed awake my joys,
And yet my heart so stupid lie when sa-
cred hymns begin.

IV.

Change me, O God; my flesh shall be
An instrument of song to thee,
And thou the notes inspire:
My tongue shall keep the heav'nly
chime,
My chearful pulse shall beat the time,
And sweet variety of sound shall in thy
praise conspire.

V.

The dearest nerve about my heart,
Should it refuse to bear a part,
With my melodious breath,
I'd tear away the vital chord,
A bloody victim to my Lord,
And live without that impious string, or
shew my zeal in death.

The Creator and Creatures.

I.

GOD is a name my soul adores,
Th' almighty Three, th' eternal
One;
Nature and grace, with all their pow'rs,
Confess the infinite Unknown.

II.

From thy great Self thy being springs:
Thou art thy own original,
Made up of uncreated things,
And self-sufficiency bears them all.

III.

Thy voice produc'd the seas and spheres,
Bid the waves roar, and planets shine;
But nothing like thyself appears,
Thro' all these spacious works of thine.

IV.

Still restless nature dies and grows;
From change to change the creatures
run:
Thy being no succession knows,
And all thy vast designs are one.

V.

A glance of thine runs thro' the globes,
Rules the bright world, and moves their
frame:
Broad sheets of light compose thy robes;
Thy guards are form'd of living flame.

VI.

Thrones and dominions round thee fall,
And worship in submissive forms;
Thy presence shakes this lower ball,
This little dwelling-place of worms.

VII.

How shall affrighted mortals dare
To sing thy glory or thy grace,
Beneath thy feet we lie so far,
And see but shadows of thy face?

VIII.

Who can behold the blazing light;
Who can approach consuming flame?
None but thy wisdom knows thy might;
None but thy word can speak thy name.

The Nativity of Christ.

I.

Shepherds, rejoice, lift up your eyes,
And send your fears away;
News from the region of the skies,
Salvation's born to-day.

II.

Jesus, the God whom angels fear,
Comes down to dwell with you;
To-day he makes his entrance here,
But not as monarchs do.

III.

No gold, nor purple swadling bands,
Nor royal shining things;
A manger for his cradle stands,
And holds the King of Kings.

IV.

Go, shepherds, where the infant lies,
And see his humble throne;
With tears of joy in all your eyes,
Go, shepherds, kiss the Son.

V.

Thus *Gabriel* sang, and straight around
The heav'nly armies throng;
They tune their harps to lofty sound,
And thus conclude the song:

" Glory to God that reigns above,
 " Let peace surround the earth;
 " Mortals shall know their Maker's love,
 " At their Redeemer's birth."

VII.

Lord! and shall angels have their songs,
 And men no tunes to raise?
 O may we lose these useless tongues
 When they forget to praise!

VIII.

Glory to God that reigns above,
 That pitied us forlorn,
 We join to sing our Maker's love,
 For there's a Saviour born.

God Glorious, and Sinners Saved.

I.

Father, how wide thy glory shines!
 How high thy wonders rise!
 Known thro' the earth by thousand
 signs,

By thousand thro' the skies.

II.

Those mighty orbs proclaim thy pow'r,
 Their motions speak thy skill;
 And on the wings of every hour,
 We read thy patience still.

III.

Part of thy name divinely stands
 On all thy creatures writ,
 They shew the labour of thine hands,
 Or impress of thy feet.

IV.

But when we view thy strange design
 To save rebellious worms,
 Where vengeance and compassion join
 In their divinest forms;

V.

Our thoughts are lost in reverend awe:
 We love and we adore;
 The first arch-angel never saw
 So much of God before.

VI.

Here the whole deity is known,
 Nor dares a creature guess
 Which of the glories brightest shone,
 The justice or the grace.

VII.

When sinners broke the Father's laws,
 The dying Son atones;
 Oh the dear mysteries of his cross!
 The triumph of his grones!

VIII.

Now the full glories of the Lamb
 Adorn the heav'nly plains;
 Sweet cherubs learn *Immanuel's* name,
 And try their choicest strains.

IX.

O may I bear some humble part
 In that immortal song!
 Wonder and joys shall tune my heart,
 And love command my tongue.

The Humble Enquiry.

A French Sonnet imitated. 1695.

Grand Dieu, tes Jugemens, &c.

I.

Grace rules below, and sits inthron'd
 above,
 How few the sparks of wrath! how slow
 they move,
 And drop and die in boundless seas of
 love!

II.

But me, vile wretch! should pitying love
 embrace
 Deep in its ocean, hell itself would blaze,
 And flash and burn me thro' the bound-
 less seas.

III.

Yea, Lord, my guilt to such a vastness
 grown
 Seems to confine thy choice to wrath
 alone,
 And calls thy pow'r to vindicate thy
 throne.

IV.

Thine honour bids, "Avenge thy injur'd
 name,"
 Thy slighted loves a dreadful glory claim,
 While my moist tears might but incense
 thy flame.

V.

V.

Should heav'n grow black, almighty
thunder roar,
And vengeance blast me, I could plead
no more,
But own thy justice dying, and adore.

VI.

Yet can those bolts of death that cleave
the flood
To reach a rebel, pierce this sacred shroud,
Ting'd in the vital stream of my Re-
deemer's blood?

The Penitent Pardoned.

I.

Hence from my soul, my sins, depart,
Your fatal friendship now I see;
Long have you dwelt too near my heart,
Hence, to eternal distance flee.

II.

Ye gave my dying Lord his wound,
Yet I carels'd your viperous brood,
And in my heart-strings lapp'd you round,
You, the vile murderers of my God.

III.

Black heavy thoughts, like mountains,
roll
O'er my poor breast, with boding fears,
And crushing hard my tortured soul,
Wring thro' my eyes the briny tears.

IV.

Forgive my treasons, Prince of grace,
The bloody *Jews* were traitors too,
Yet thou hast pray'd for that curs'd
race,
"Father, they know not what they
do."

V.

Great Advocate, look down and see
A wretch, whose smarting sorrows bleed;
O plead the same excuse for me!
For, Lord, I knew not what I did.

VI.

Peace, my complaints; let every grone
Be still, and silence wait his love;
Compassions dwell amidst his throne,
And thro' his inmost bowels move.

VII.

Lo, from the everlasting skies,
Gently, as morning-dews distil,
The dove immortal downward flies,
With peaceful olive in his bill.

VIII.

How sweet the voice of pardon sounds!
Sweet the relief to deep distress!
I feel the balm that heals my wounds,
And all my pow'rs adore the grace.

*A Hymn of Praise for three great Salvations.**Viz.*

1. From the Spanish Invasion, 1588.
2. From the Gun-powder Plot, Nov. 5.
3. From Popery and Slavery by King
William of Glorious Memory, who
landed, Nov. 5, 1688.

Composed, Nov. 5, 1695.

I.

Infinite God, thy counsels stand
Like mountains of eternal brass,
Pillars to prop our sinking land,
Or guardian rocks to break the seas.

II.

From pole to pole thy name is known,
Thee a whole heav'n of angels praise;
Our labouring tongues would reach thy
throne
With the loud triumphs of thy grace.

III.

Part of thy church, by thy command,
Stands rais'd upon the *British* isles;
"There, said the Lord, to ages stand,
"Firm as the everlasting hills."

IV.

In vain the *Spanish* ocean roared;
Its billows swell'd against our shore,
Its billows sunk beneath thy word,
With all the floating war they bore.

V.

"Come, said the sons of bloody *Rome*,
"Let us provide new arms from hell:"
And down they digg'd thro' earth's dark
womb,
And ransack'd all the burning cell.

VI.

VI.

Old *Satan* lent them fiery stores.
Infernal coal, and sulph'rous flame,
And all that burns, and all that roars,
Outrageous fires of dreadful name.

VII.

Beneath the senate and the throne,
Engines of hellish thunder lay;
There the dark seeds of fire were sown,
To spring a bright but dismal day.

VIII.

Thy love beheld the black design,
Thy love that guards our island round;
Strange! how it quench'd the fiery mine,
And crush'd the tempest under ground.

The Second Part.

I.

Assume, my tongue, a nobler strain,
Sing the new wonders of the Lord;
The foes revive their pow'rs again,
Again they die beneath his sword.

II.

Dark as our thoughts our minutes roll,
While tyranny possess'd the throne,
And murderers of an *Irish* soul
Ran, threatening death, thro' every town.

III.

The *Roman* priest, and *British* prince,
Join'd their best force, and blackest
 charms,
And the fierce troops of neighbouring
 France
Offer'd the service of their arms.

IV.

" 'Tis done," they cry'd, and laugh'd
 aloud,
The courts of darkness rang with joy,
Th' old serpent hiss'd, and hell grew
 proud,
While *Zion* mourn'd her ruin nigh.

V.

But lo, the great Deliverer fails
Commission'd from *Jehovah's* hand,
And smiling seas, and wishing gales,
Convey him to the longing land.

VI.

* The happy day, and happy year,
Both in our new salvation meet:
† The day that quench'd the burning snare,
The year that burnt the invading fleet.

VII.

Now did thine arm, O God of hosts,
Now did thine arm shine dazzling bright,
The sons of might their hands had lost,
And men of blood forgot to fight.

VIII.

Brigades of angels lin'd the way,
And guarded *William* to his throne;
There, ye celestial warriors, stay,
And make his palace like your own.

IX.

Then, mighty God, the earth shall know
And learn the worship of the sky,
Angels and *Britons* join below,
To raise their *Hallelujahs* high.

X.

All *Hallelujah*, heavenly King:
While distant lands thy victory sing.
And tongues their utmost pow'rs employ,
The world's bright roof repeats the joy.

The Incomprehensible.

I.

FAR in the heav'ns my God retires,
My God, the mark of my desires,
And hides his lovely face;
When he descends within my view,
He charms my reason to pursue,
But leaves it tir'd and fainting in th' un-
 equal chase.

II.

Or if I reach unusual height
Till near his presence brought,
There floods of glory check my flight,
Cramp the bold pinions of my wit,
And all untune my thought;
Plung'd in a sea of light I roll,
Where wisdom, justice, mercy, shines;
Infinite rays in crossing lines
Beat thick confusion on my sight, and
 overwhelm my soul.

* November 5, 1688.

† November 5, 1588.

III.

III.

Come to my aid, ye fellow-minds,
And help me reach the throne;
(What single strength, in vain designs,
United force hath done,
Thus worms may join, and grasp the
poles,
Thus atoms fills the sea)
But the whole race of creature-souls
Stretch'd to their last extent of thought,
plunge and are lost in thee.

IV.

Great God, behold my reason lies
Adoring; yet my love would rise
On pinions not her own;
Faith shall direct her humble flight,
Thro' all the trackless seas of light,
To Thee, th' eternal Fair, the Infinite
Unknown.

Death and Eternity.

I.

MY thoughts, that often mount the
skies,
Go, search the world beneath,
Where nature in all ruin lies,
And owns her sovereign, death.

II.

The tyrant, how he triumphs here!
His trophies spread around!
And heaps of dust and bones appear
Thro' all the hollow ground.

III.

These skulls, what ghastly figures now!
How loathsome to the eyes?
These are the heads we lately knew
So beauteous and so wise.

IV.

But where the souls, those deathless things,
That left his dying clay?
My thoughts, now stretch out all your
wings,
And trace eternity.

V.

O that unfathomable sea!
Those deeps without a shore!
Where living waters gently play,
Or fiery billows roar.

VI.

Thus must we leave the banks of life,
And try this doubtful sea;
Vain are our grones, and dying strife,
To gain a moment's stay.

VII.

There we shall swim in heav'nly bliss,
Or sink in flaming waves,
While the pale carcase thoughtless lies,
Amongst the silent graves.

VIII.

Some hearty friend shall drop his tear
On our dry bones, and say,
"These once were strong, as mine ap-
pear,
"And mine must be as they."

IX.

Thus shall our mold'ring members teach
What now our senses learn:
For dust and ashes loudest preach
Man's infinite concern.

A Sight of Heaven in Sickness.

I.

OFT have I sat in secret sighs,
To feel my flesh decay,
Then gron'd aloud with frightened eyes,
To view the tottering clay.

II.

But I forbid my sorrows now,
Nor dares the flesh complain;
Diseases bring their profit too;
The joy o'ercomes the pain.

III.

My chearful soul now all the day
Sits waiting here and sings;
Looks thro' the ruins of her clay,
And practises her wings.

IV.

Faith almost changes into sight,
While from afar she spies,
Her fair inheritance, in light
Above created skies.

V.

Had but the prison-walls been strong,
And firm without a flaw,
In darkness she had dwelt too long,
And less of glory saw.

VI.

VI.

But now the everlasting hills
Thro' every chink appear,
And something of the joy she feels
While she's a pris'ner here.

VII.

The shines of heaven rush sweetly in
At all the gaping flaws;
Visions of endless bliss are seen;
And native air she draws.

VIII.

O may these walls stand tott'ring still,
The breaches never close,
If I must here in darkness dwell,
And all this glory lose!

IX.

Or rather let this flesh decay,
The ruins wider grow,
'Till glad to see th' enlarged way,
I stretch my pinions through.

The Universal Hallelujah.

Psalm cxlviii. Paraphrased.

I.

Praise ye the Lord with joyful tongue,
Ye pow'rs that guard his throne;
JESUS the Man shall lead the song,
The God inspire the tune.

II.

Gabriel, and all th' immortal choir
That fill the realms above,
Sing; for he form'd you of his fire,
And feeds you with his love.

III.

Shine to his praise, ye crystal skies,
The floor of his abode,
Or veil your little twinkling eyes
Before a brighter God.

IV.

Thou restless globe of golden light,
Whose beams create our days,
Join with the silver queen of night,
To own your borrow'd rays.

V.

Blush and refund the honours paid
To your inferior names:
Tell the blind world, your orbs are fed
By his o'erflowing flames.

VI.

Winds; ye shall bear his name aloud
Thro' the ethereal blue,
For when his chariot is a cloud,
He makes his wheels of you.

VII.

Thunder and hail, and fires and storms,
The troops of his command,
Appear in all your dreadful forms,
And speak his awful hand.

VIII.

Shout to the Lord, ye surging seas,
In your eternal roar;
Let wave to wave resound his praise,
And shore reply to shore:

IX.

While monsters sporting on the flood,
In scaly silver shine,
Speak terribly their Maker-God,
And lash the foaming brine.

X.

But gentler things shall tune his name
To softer notes than these,
Young zephyrs breathing o'er the stream,
Or whisp'ring thro' the trees.

XI.

Wave your tall heads, ye lofty pines,
To him that bid you grow,
Sweet clusters, bend the fruitful vines
On ev'ry thankful bough.

XII.

Let the shrill birds his honour raise,
And climb the morning-sky:
While grov'ling beasts attempt his
praise
In hoarser harmony.

XIII.

Thus while the meaner creatures sing,
Ye mortals, take the sound,
Echo the glories of your King
Thro' all the nations round.

XIV.

Th' eternal name must fly abroad
From Britain to Japan;
And the whole race shall bow to God
That owns the name of man.

The

The Atheist's Mistake.

I.

LAUGH, ye profane, and swell and burst
With bold impiety:
Yet shall ye live for ever curs'd,
And seek in vain to die.

II.

The gasp of your expiring breath
Consigns your souls to chains,
By the last agonies of death
Sent down to fiercer pains.

III.

Ye stand upon a dreadful steep,
And all beneath is hell;
Your weighty guilt will sink you deep,
Where the old serpent fell.

IV.

When iron slumbers bind your flesh,
With strange surprise you'll find
Immortal vigour spring afresh,
And tortures wake the mind!

V.

Then you'll confess the frightful names
Of plagues you scorn'd before,
No more shall look like idle dreams,
Like foolish tales no more.

VI.

Then shall ye curse that fatal day,
(With flames upon your tongues)
When you exchang'd your souls away
For vanity and songs.

VII.

Behold the saints rejoice to die,
For heav'n shines round their heads;
And angel-guards prepar'd to fly,
Attend their fainting beds.

VIII.

Their longing spirits part, and rise
To their celestial seat;
Above these ruinable skies
They make their last retreat.

IX.

Hence, ye profane, I hate your ways,
I walk with pious souls;
There's a wide diff'rence in our race,
And distant are our goals.

Vol. IV.

The Law given at Sinai.

I.

ARM thee with thunder, heav'nly
muse,
And keep th' expecting world in awe;
Oft hast thou sung in gentler mood
The melting mercies of thy God;
Now give thy fiercest fires a loose,
And sound his dreadful law:
To *Israel* first the words were spoke,
To *Israel* freed from *Egypt*'s yoke,
Inhuman bondage? The hard galling load
Over-press'd their feeble souls,
Bent their knees to senseless bulls,
And broke their ties to God.

II.

Now had they pass'd the *Arabian* bay,
And march'd between the cleaving sea;
The rising waves stood guardians of their
wondrous way,
But fell with most impetuous force
On the pursuing swarms,
And bury'd *Egypt* all in arms,
Blending in watry death the rider and the
horse:
O'er struggling *Pharaoh* roll'd the mighty
tide,
And sav'd the labours of a pyramid.

Apis and *Ore* in vain he cries,
And all his horned Gods beside,
He swallows fate with swimming eyes,
And curs'd the *Hebrews* as he dy'd.

III.

Ah! foolish *Israel*, to comply
With *Mempbian* idolatry!
And bow to brutes, (a stupid slave)
To idols impotent to save!
Behold thy God, the Sov'reign of the sky,
Has wrought salvation in the deep,
Has bound thy foes in iron sleep,
And rais'd thine honours high;
His grace forgives thy follies past,
Behold he comes in majesty,
And *Sinai*'s top proclaims his law:
Prepare to meet thy God in haste!
But keep an awful distance still:
Let *Moses* round the sacred hill
The circling limits draw.

Y y

IV.

IV.

Hark! The shrill echoes of the trumpet
 roar,
 And call the trembling armies near;
 Slow and unwilling they appear,
 Rails kept them from the mount be-
 fore,
 Now from the rails their fear:
 'Twas the same herald, and the trump
 the same
 Which shall be blown by high com-
 mand,
 Shall bid the wheels of nature stand,
 And heav'n's eternal will proclaim,
 That "Time shall be no more."

V.

Thus while the labouring angel swell'd
 the sound,
 And rent the skies, and shook the
 ground,
 Up rose th' Almighty; round his sap-
 phire seat
 Adoring thrones in order fell;
 The lesser powers at distance dwell,
 And cast their glories down successive at
 his feet:
Gabriel the great prepares his way,
 "Lift up your heads, eternal doors,"
 he cries:
 Th' eternal doors his word obey,
 Open and shoot celestial day
 Upon the lower skies.
 Heav'n's mighty pillars bow'd their
 head,
 As their Creator bid,
 And down *Jehovah* rode from the superior
 sphere,
 A thousand guards before, and myriads
 in the rear.

VI.

His chariot was a pitchy cloud,
 The wheels beset with burning gems;
 The winds in harness with the flames
 Flew o'er th' ethereal road:
 Down thro' his magazines he past
 Of hail, and ice, and fleecy snow,
 Swift roll'd the triumph, and as fast
 Did hail, and ice, in melted rivers
 flow.

The day was mingled with the night,
 His feet on solid darkness trod,
 His radiant eyes proclaim'd the God,
 And scatter'd dreadful light;
 He breath'd, and sulphur ran, a fiery
 stream:
 He spoke, and, tho' with unknown speed
 he came,
 Chid the slow tempest, and the lagging
 flame.

VII.

Sinai receiv'd his glorious flight,
 With axle red, and glowing wheel
 Did the winged chariot light,
 And rising smoke obscur'd the burning
 hill.

Lo, it mounts in curling waves,
 Lo, the gloomy pride out-braves
 The stately pyramids of fire
 The pyramids to heav'n aspire,
 And mix with stars, but see their gloomy
 offspring higher.
 So have you seen ungrateful ivy grow
 Round the tall oak that six-score years
 has stood,
 And proudly shoot a leaf or two
 Above its kind supporter's utmost bough,
 And glory there to stand the loftiest of
 the wood.

VIII.

Forbear, young muse, forbear;
 The flow'ry things that poets say,
 The little arts of Simile
 Are vain and useless here;
 Nor shall the burning hills of old
 With *Sinai* be compar'd,
 Nor all that lying *Greece* has told,
 Or learned *Rome* has heard;
Aetna shall be nam'd no more,
Aetna, the torch of *Sicily*;
 Not half so high
 Her lightnings fly,
 Not half so loud her thunders roar
 Cross the *Sicilian* sea, to fright th' *Italian*
 shore.
 Behold the sacred hill: Its trembling spire
 Quakes at the terrors of the fire,
 While all below its verdant feet
 Stagger and reel under th' almighty weight:
 Press'd.

Prefs'd with a greater than feign'd *Atlas'*
 load
 Deep gron'd the mount; it never bore
 Infinity before,
 It bow'd, and shook beneath the burden
 of a God.

IX.

Fresh horrors seize the camp, despair,
 And dying groans, torment the air,
 And shrieks, and swoons, and deaths
 were there;
 The bellowing thunder, and the light-
 ning's blaze
 Spread thro' the host a wild amaze;
 Darkness on ev'ry soul, and pale was
 ev'ry face:

Confus'd and dismal were the cries,
 "Let *Moses* speak, or *Israel* dies:"
Moses the spreading terror feels,
 No more the man of God conceals
 His shivering and surprise:
 Yet, with recovering mind, commands
 Silence, and deep attention, thro' the
Hebrew bands.

X.

Hark! from the center of the flame,
 All arm'd and feather'd with the same,
 Majestic sounds break thro' the smoky
 cloud:
 Sent from the all-creating tongue,
 A flight of cherubs guard the words along,
 And bear their fiery law to the retreating
 crowd.

XI.

"I am the Lord: 'Tis I proclaim
 That glorious and that fearful name,
 Thy God and King: 'Twas I, that
 broke
 Thy bondage, and th' *Egyptian* yoke;
 Mine is the right to speak my will,
 And thine the duty to fulfil.
 Adore no God beside Me, to provoke
 mine eyes:
 Nor worship Me in shapes and forms
 that men devise;
 With reverence use my name, nor turn
 my words to jest;
 Observe my sabbath well, nor dare
 profane my rest;

"Honour, and due obedience, to thy
 parents give;
 Nor spill the guileless blood, nor let the
 guilty live:
 Preserve thy body chaste, and flee th'
 unlawful bed;
 Nor steal thy neighbour's gold, his
 garment, or his bread:
 Forbear to blast his name with fal-
 hood, or deceit;
 Nor let thy wishes loose upon his large
 estate."

Remember your Creator, &c. Eccles. xii.

I.

Children, to your Creator, God,
 Your early honours pay,
 While vanity and youthful blood
 Would tempt your thoughts astray.

II.

The memory of his mighty name,
 Demands your first regard.
 Nor dare indulge a meaner flame,
 'Till you have lov'd the Lord.

III.

Be wise, and make his favour sure,
 Before the mournful days,
 When youth and mirth are known no
 more,
 And life and strength decays.

IV.

No more the blessings of a feast
 Shall relish on the tongue,
 The heavy ear forgets the taste
 And pleasure of a song.

V.

Old age, with all her dismal train,
 Invades your golden years
 With sighs and groans, and raging
 pain,
 And death that never spares.

VI.

What will you do when light departs,
 And leaves your with'ring eyes,
 Without one beam to cheer your hearts,
 From the superior skies?

VII.

How will you meet God's frowning brow,
Or stand before his seat,
While nature's old supporters bow,
Nor bear their tottering weight?

VIII.

Can you expect your feeble arms
Shall make a strong defence,
When death, with terrible alarms,
Summons the prisoner hence?

IX.

The silver bands of nature burst,
And let the building fall;
The flesh goes down to mix with dust,
Its vile original.

X.

Laden with guilt, (a heavy load)
Uncleans'd and unforgiv'n,
The soul returns to an angry God,
To be shut out from heav'n.

Sun, Moon, and Stars, praise ye the Lord.

I.

FAIREST of all the lights above,
Thou sun, whose beams adorn the
spheres,
And with unweary'd swiftness move,
To form the circles of our years;

II.

Praise the Creator of the skies,
That dress'd thine orb in golden rays:
Or may the sun forget to rise,
If he forget his Maker's praise.

III.

Thou reigning beauty of the night,
Fair queen of silence, silver moon,
Whose gentle beams and borrow'd light,
Are softer rivals of the noon;

IV.

Arise, and to that sov'reign pow'r
Waxing and waning honours pay,
Who bid thee rule the dusky hour,
And half supply the absent day.

V.

Ye twinkling stars, who gild the skies
When darkness has its curtains drawn,
Who keep your watch, with wakeful eyes,
When business, cares, and day are gone;

VI.

Proclaim the glories of your Lord,
Dispers'd thro' all the heav'nly street,
Whose boundless treasures can afford
So rich a pavement for his feet.

VII.

Thou heav'n of heav'ns, supremely bright,
Fair palace of the court divine,
Where, with inimitable light,
The Godhead condescends to shine.

VIII.

Praise thou thy great Inhabitant,
Who scatters lovely beams of grace
On ev'ry angel, ev'ry saint,
Nor veils the lustre of his face.

IX.

O God of glory, God of love,
Thou art the Sun that makes our days:
With all thy shining works above,
Let earth and dust attempt thy praise.

The Welcome Messenger.

I.

LORD, when we see a faint of thine
Lie gasping out his breath,
With longing eyes, and looks divine,
Smiling and pleas'd in death;

II.

How we could e'en contend to lay
Our limbs upon that bed!
We ask thine envoy to convey
Our spirits in his stead.

III.

Our souls are rising on the wing,
To venture in his place;
For when grim death has lost his sting,
He has an angel's face.

IV.

Jesus, then purge my crimes away,
'Tis guilt creates my fears,
'Tis guilt gives death its fierce array,
And all the arms it bears.

V.

Oh! if my threatening sins were gone,
And death had lost his sting,
I could invite the angel on,
And chide his lazy wing.

VI.

VI.

Away these interposing days,
And let the lovers meet;
The angel has a cold embrace,
But kind, and soft, and sweet.

VII.

I'd leap at once my seventy years,
I'd rush into his arms,
And lose my breath, and all my cares,
Amidst those heav'nly charms.

VIII.

Joyful I'd lay this body down,
And leave the lifeless clay,
Without a sigh, without a groan,
And stretch and soar away.

Sincere Praise.

I.

Almighty Maker, God!
How wondrous is thy name!
Thy glories how diffus'd abroad
Thro' the creation's frame!

II.

Nature in every dress
Her humble homage pays,
And finds a thousand ways t' express
Thine undissembled praise.

III.

In native white and red
The rose and lily stand,
And free from pride, their beauties spread,
To shew thy skilful hand.

IV.

The lark mounts up the sky,
With unambitious song,
And bears her Maker's praise on high
Upon her artless tongue.

V.

My soul would rise and sing
To her Creator too;
Fain would my tongue adore my King,
And pay the worship due.

VI.

But pride, that busy sin,
Spoils all that I perform;
Curs'd pride, that creeps securely in,
And swells a haughty worm.

VII.

Thy Glories I abate,
Or praise thee with design;
Some of the favours I forget,
Or think the merit mine.

VIII.

The very songs I frame,
Are faithless to thy cause,
And steal the honours of thy name
To build their own applause.

IX.

Create my soul anew,
Else all my worship's vain;
This wretched heart will ne'er be true,
Until 'tis form'd again.

X.

Descend, celestial fire,
And seize me from above,
Melt me in flames of pure desire,
A sacrifice to love.

XI.

Let joy and worship spend
The remnant of my days,
And to my God, my soul, ascend,
In sweet perfumes of praise.

True Learning.

Partly imitated from a *French Sonnet* of
Mr. *Poiret*.

I.

Happy the feet that shining *Truth*
has led
With her own hand to tread the path she
please,
To see her native lustre round her spread,
Without a veil, without a shade,
All beauty, and all light, as in herself she is.

II.

Our senses cheat us with the pressing
crowds
Of painted shapes they thrust upon the
mind:
The truth they shew lies wrap'd in sev'n-
fold shrouds,
Our senses cast a thousand clouds
On unenlighten'd souls, and leave them
doubly blind.

III.

III.

I hate the dust that fierce disputers raise,
And lose the mind in a wild maze of
thought:
What empty triflings, and what subtil
ways,
To fence and guard my rule and rote!
Our God will never charge us, That we
knew them not.

IV.

Touch, heav'nly word, O touch these cu-
rious souls;
Since I have heard but one soft hint from
thee,
From all the vain opinions of the schools
(That pageantry of knowing fools)
I feel my pow'rs releas'd, and stand di-
vinely free.

V.

'Twas this almighty Word that all things
made,
He grasps whole nature in his single hand;
All the eternal truths in him are laid,
The ground of all things, and their head,
The circle where they move, and center
where they stand.

VI.

Without his aid I have no sure defence,
From troops of errors that besiege me
round;
But he that rests his reason and his sense
Fast here, and never wanders hence,
Unmoveable he dwells upon unshaken
ground.

VII.

Infinite Truth, the life of my desires,
Come from the sky, and join thyself to me;
I'm tir'd with hearing, and this reading
tires;
But never tir'd of telling thee,
'Tis thy fair face alone my spirit burns to
see.

VIII.

Speak to my soul, alone, no other hand
Shall mark my path out with delusive art:
All nature silent in his presence stand,
Creatures be dumb at his command,
And leave his single voice to whisper to
my heart.

IX.

Retire, my soul, within thyself retire,
Away from sense and every outward
show:
Now let my thoughts to loftier themes
aspire,
My knowledge now on wheels of fire
May mount and spread above, surveying
all below.

X.

The Lord grows lavish of his heav'nly
light,
And pours whole floods on such a mind
as this:
Fled from the eyes she gains a piercing
sight,
She dives into the infinite,
And sees unutterable things in that un-
known abyss.

True Wisdom.

I.

PRonounce him blest, my muse, whom
Wisdom guides
In her own path to her own heav'nly
seat;
Thro' all the storms his soul securely
glides,
Nor can the tempests, nor the tides,
That rise and roar around, supplant his
steady feet.

II.

Earth, you may let your golden arrows
fly,
And seek, in vain, a passage to his breast,
Spread all your painted toys to court
his eye,
He smiles, and sees them vainly try
To lure his soul aside from her eternal rest.

III.

Our head strong lusts, like a young
fiery horse,
Start, and flee raging in a violent course;
He tames and breaks them, manages
and rides 'em,
Checks their career, and turns and
guides 'em,
And bids his reason bridle their licentious
force.

IV.

IV.

Lord of himself, he rules his wildest thoughts,
And boldly acts what calmly he design'd,
Whilst he looks down and pities human faults;
Nor can he think, nor can he find
A plague like reigning passions, and a subject mind.

V.

But oh! 'tis mighty toil to reach this height,
To vanquish self is a laborious art;
What manly courage to sustain the fight,
To bear the noble pain, and part
With those dear charming tempters rooted in the heart!

VI.

'Tis hard to stand when all the passions move,
Hard to awake the eye that passion blinds
To rend and tear out this unhappy love,
That clings so close about our minds,
And where th' enchanted soul so sweet a poison finds.

VII.

Hard; but it may be done. Come heav'nly fire,
Come to my breast, and with one powerful ray
Melt off my lusts, my fetters: I can bear
A while to be a tenant here,
But not be chain'd and prison'd in a cage of clay.

VIII.

Heav'n is my home and I must use my wings;
Sublime above the globe my flight aspires:
I have a soul was made to pity kings,
And all their little glitt'ring things;
I have a soul was made for infinite desires.

IX.

Loos'd from the earth, my heart is upward flown;
Farewel, my friends, and all that once was mine:
Now, should you fix my feet on *Cæsar's* throne,
Crown me, and call the world my own,
The gold that binds my brows could ne'er my soul confine.

X.

I am the Lord's, and *Jesus* is my love;
He, the dear God, shall fill my vast desire,
My flesh below; yet I can dwell above,
And nearer to my Saviour move;
There all my soul shall center, all my pow'rs conspire.

XI.

Thus I with angels live; thus half-divine
I sit on high, nor mind inferior joys:
Fill'd with his love, I feel that God is mine,
His glory is my great design,
That everlasting project all my thoughts employs.

A Song to Creating Wisdom.

P A R T I.

I.

ETernal Wisdom, thee we praise,
Thee the creation sings:
With thy loud name, rocks, hills, and seas,
And heav'n's high palace rings.

II.

Place me on the bright wings of day
To travel with the sun;
With what amaze shall I survey
The wonders thou hast done?

III.

Thy hand how wide it spread the sky!
How glorious to behold?
Ting'd with a blue of heav'nly dye,
And starr'd with sparkling gold.

IV.

IV.

There thou hast bid the globes of light
Their endless circles run;
There the pale planet rules the night,
And day obeys the sun.

P A R T II.

V.

Downward I turn my wondring eyes
On clouds and storms below,
Those under-regions of the skies
Thy num'rous glories show.

VI.

The noisy winds stand ready there
Thy orders to obey,
With sounding wings they sweep the air,
To make thy chariot way.

VII.

There, like a trumpet, loud and strong,
Thy thunder shakes our coast:
While the red lightnings wave along,
The banners of thine host.

VIII.

On the thin air, without a prop,
Hang fruitful show'rs around:
At thy command they sink, and drop
Their fatness on the ground.

P A R T III.

IX.

Now to the earth I bend my song,
And cast my eyes abroad,
Glancing the *British* isles along;
Blest isles, confess your God.

X.

How did his wondrous skill array
Your fields in charming green;
A thousand herbs his art display,
A thousand flowers between!

XI.

Tall oaks for future navies grow,
Fair *Albion's* best defence,
While corn and vines rejoice below,
Those luxuries of sense.

XII.

The bleating flocks his pasture feeds:
And herds of larger size,
That bellow thro' the *Lindian* meads,
His bounteous hand supplies.

P A R T IV.

XIII.

We see the *Thames* caress the shores,
He guides her silver flood:
While angry *Severn* swells and roars,
Yet hears her Ruler God.

XIV.

The rolling mountains of the deep
Observe his strong command;
His breath can raise the billows steep
Or sink them to the sand.

XV.

Amidst thy watry kingdoms, Lord,
The finny nations play,
And scaly monsters, at thy word,
Rush thro' the northern sea.

P A R T V.

XVI.

Thy glories blaze all nature round,
And strike the gazing sight,
Thro' skies, and seas, and solid ground,
With terror and delight.

XVII.

Infinite strength, and equal skill,
Shine thro' the worlds abroad,
Our souls with vast amazement fill,
And speak the builder God.

XVIII.

But the sweet beauties of thy grace
Our softer passions move;
Pity divine in *Jesus* face
We see, adore, and love.

God's Absolute Dominion.

I.

L O R D, when my thoughtful soul
surveys
Fire, air and earth, and stars and seas,
I call them all thy slaves;
Commission'd by my Father's will,
Poisons shall cure, or balms shall kill;
Vernal funs, or *Zephyr's* breath,
May burn or blast the plants to death
That

That sharp *December* saves;
What can winds or planets boast
But a precarious pow'r?
The sun is all in darkness lost,
Frost shall be fire, and fire be frost,
When he appoints the hour.

II.

Lo, the *Norwegians* near the polar sky
Chafe their frozen limbs with snow;
Their frozen limbs awake and glow,
The vital flame touch'd with a strange
supply

Rekindles, for the God of life is nigh;
He bids the vital flood in wonted circles
flow.

Cold steel expos'd to northern air,
Drinks the meridian fury of the midnight
Bear,
And burns th' unwary stranger there.

III.

Enquire, my soul, of ancient fame,
Look back two thousand years, and see
Th' *Affyrian* prince transform'd a brute,
For boasting to be absolute:
Once to his court the God of *Israel* came,
A King more absolute than he.
I see the furnace blaze with rage
Sevenfold: I see amidst the flame
Three *Hebrews* of immortal name;
They move, they walk across the burning
stage
Unhurt, and fearless, while the tyrant
stood

A statue; Fear congeal'd his blood:
Nor did the raging element dare
Attempt their garments, or their hair;
It knew the Lord of nature there.
Nature, compell'd by a superior cause,
Now breaks her own eternal laws,
Now seems to break them, and obeys
Her sov'reign King in different ways.
Father, how bright thy glories shine!
How broad thy kingdom, how di-
vine!
Nature, and miracle, and fate, and chance
are thine.

IV.

Hence from my heart, ye idols, flee,
Ye sounding names of vanity!

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No more my lips shall sacrifice
To chance and nature, tales and lies:
Creatures without a God can yield me no
supplies.

What is the sun, or what the shade,
Or frosts, or flames, to kill or save?
His favour is my life, his lips pronounce
me dead:

And as his awful dictates bid,
Earth is my mother, or my grave.

Condescending Grace.

In Imitation of the cxivth Psalm.

I.

WHEN the Eternal bows the skies,
To visit earthly things,
With scorn divine he turns his eyes
From towers of haughty kings;

II.

Rides on a cloud disdainful by
A *Sultan*, or a *Czar*,
Laughs at the worms that rise so high,
Or frowns 'em from afar;

III.

He bids his awful chariot roll
Far downward from the skies,
To visit every humble soul,
With pleasure in his eyes.

IV.

Why should the Lord that reigns above
Disdain so lofty kings?
Say, Lord, and why such looks of love
Upon such worthless things?

V.

Mortals, be dumb; what creature dares
Dispute his awful will;
Ask no account of his affairs,
But tremble, and be still.

VI.

Just like his nature is his grace,
All sov'reign, and all free;
Great God, how searchless are thy
ways!
How deep thy judgments be!

Z z

The

The Infinite.

I.

SOME seraph, lend your heav'nly
tongue,
Or harp of golden string,
That I may raise a lofty song
To our eternal King.

II.

Thy names, how infinite they be!
Great Everlasting One!
Boundless thy might and majesty,
And unconfin'd thy throne.

III.

Thy glories shine of wondrous size,
And wondrous large thy grace;
Immortal day breaks from thine eyes,
And *Gabriel* veils his face.

IV.

Thine essence is a vast abyss,
Which angels cannot sound,
An ocean of infinities
Where all our thoughts are drown'd.

V.

The mysteries of creation lie
Beneath enlighten'd minds,
Thoughts can ascend above the sky,
And fly before the winds.

VI.

Reason may grasp the massy hills,
And stretch from pole to pole,
But half thy name our spirit fills,
And overloads our soul.

VII.

In vain our haughty reason swells,
For nothing's found in Thee
But boundless unconceivables,
And vast eternity.

Confession and Pardon.

I.

A L A S, my aking heart!
Here the keen torment lies;
It racks my waking hours with smart,
And frights my slumbering eyes.

II.

Guilt will be hid no more,
My griefs take vent apace,
The crimes that blot my conscience o'er
Flush crimson in my face.

III.

My sorrows, like a flood,
Impatient of restraint,
Into thy bosom, O my God,
Pour out a long complaint.

IV.

This impious heart of mine
Could once defy the Lord,
Could rush with violence on to sin,
In presence of thy sword.

V.

How often have I stood
A rebel to the skies,
The calls, the tenders of a God,
And mercy's loudest cries!

VI.

He offers all his grace,
And all his heav'n to me;
Offers! but 'tis to senseless brass,
That cannot feel nor see.

VII.

Jesus the Saviour stands
To court me from above,
And looks and spreads his wounded
hands,

And shews the prints of love.

VIII.

But I, a stupid fool,
How long have I withstood
The blessings purchas'd with his soul,
And paid for all in blood?

IX.

The heav'nly Dove came down
And tender'd me his wings
To mount me upward to a crown,
And bright immortal things.

X.

Lord, I'm agham'd to say
That I refus'd thy Dove,
And sent thy Spirit griev'd away,
To his own realms of love.

XI.

Not all thine heav'nly charms,
Nor terrors of thy hand,
Could force me to lay down my arms,
And bow to thy command.

XII.

Lord, 'tis against thy face
My sins like arrows rise,
And yet, and yet, O matchless grace!
Thy thunder silent lies.

XIII.

O shall I never feel
The meltings of thy love?
Am I of such hell-harden'd steel
That mercy cannot move?

XIV.

Now for one powerful glance,
Dear Saviour, from thy face!
This rebel-heart no more withstands,
But sinks beneath thy grace.

XV.

O'ercome by dying love I fall,
Here at thy cross I lie;
And throw my flesh, my soul, my all,
And weep, and love, and die.

XVI.

"Rise, says the Prince of mercy, rise,
"With joy and pity in his eyes:
"Rise, and behold my wounded veins,
"Here flows the blood to wash thy stains.

XVII.

"See my great Father reconcil'd:"
He said. And lo, the Father smil'd;
The joyful cherubs clap'd their wings,
And sounded grace on all their strings.

*Young Men and Maidens, Old Men and
Babes, praise ye the Lord, Psal. cxlviii. 12.*

I.

SONS of Adam, bold and young,
In the wild mazes of whose veins
A flood of fiery vigour reigns,
And wields your active limbs, with hardy
sinews strung;

Fall prostrate at th' eternal throne

Whence your precarious pow'rs depend;
Nor swell as if your lives were all your own,
But choose your Maker for your friend;
His favour is your life, his arm is your
support,

His hand can stretch your days, or cut
your minutes short.

II.

Virgins, who roll your artful eyes,
And shoot delicious danger thence:
Swift the lovely lightning flies,
And melts our reason down to sense;
Boast not of those withering charms
That must yield their youthful grace
To age and wrinkles, earth and worms;
But love the Author of your smiling face;
That heav'nly Bridegroom claims your
blooming hours;
O make it your perpetual care
To please that everlasting Fair;
His beauties are the sun, and but the shade
is yours.

III.

Infants, whose different destinies
Are wove with threads of different size;
But from the same spring-tide of tears,
Commence your hopes, and joys, and
fears,

(A tedious train!) and date your follow-
ing years:

Break your first silence in his praise
Who wrought your wondrous frame:
With sounds of tenderest accent raise
Young honours to his name;
And consecrate your early days
To know the pow'r supreme.

IV.

Ye heads of venerable age,
Just marching off the mortal stage,
Fathers, whose vital threads are spun
As long as e'er the glass of life would run,
Adore the hand that led your way
Thro' flow'ry fields a fair long summer's
day;

Gasp out your soul in praises to the sove-
reign pow'r
That set your west so distant from your
dawning hour.

*Flying Fowl, and creeping things, praise ye
the Lord, Pſal. cxlviii. 10.*

I.

Sweet flocks, whose soft enamel'd
wing
Swift and gently cleaves the sky;
Whose charming notes address the spring
With an artless harmony.
Lovely minstrels of the field,
Who in leafy shadows sit,
And your wondrous structures build,
Awake your tuneful voices with the dawn-
ing light;
To nature's God your first devotions pay,
Ere you salute the rising day,
'Tis he calls up the sun, and gives him
every ray.

II.

Serpents, who o'er the meadows slide,
And wear upon your shining back
Num'rous ranks of gaudy pride,
Which thousand mingling colours
make;
Let the fierce glances of your eyes
Rebate their baleful fire:
In harmless play twist and unfold
The volumes of your scaly gold:
That rich embroidery of your gay attire,
Proclaim's your Maker kind and wise.

III.

Insects and mites, of mean degree,
That swarm in myriads o'er the land,
Molded by wisdom's artful hand,
And curl'd and painted with a various
die;
In your innumerable forms.
Praise him that wears th' ethereal
crown,
And bend his lofty counsels down
To despicable worms.

The Comparison and Complaint.

I.

Infinite power, eternal Lord;
How sov'reign is thy hand!
All nature rose t' obey thy word,
And moves at thy command.

II.

With steady course thy shining sun
Keeps his appointed way;
And all the hours obedient run
The circle of the day.

III.

But ah! how wide my spirit flies,
And wanders from her God!
My soul forgets the heav'nly prize,
And treads the downward-road.

IV.

The raging fire, and stormy sea,
Perform thine awful will;
And ev'ry beast and ev'ry tree,
Thy great designs fulfil.

V.

While my wild passions rage within,
Nor thy commands obey;
And flesh and sense, inflav'd to sin,
Draw my best thoughts away.

VI.

Shall creatures of a meaner frame
Pay all their dues to thee;
Creatures, that never knew thy name,
That never lov'd like me?

VII.

Great God, create my soul anew,
Conform my heart to thine,
Melt down my will, and let it flow,
And take the mold divine.

VIII.

Seize my whole frame into thy hand:
Here all my pow'rs I bring;
Manage the wheels by thy command,
And govern ev'ry spring.

IX.

Then shall my feet no more depart,
Nor wandring senses rove;
Devotion shall be all my heart,
And all my passions love.

X.

Then not the sun shall more than I
His Maker's law perform,
Nor travel swifter thro' the sky,
Nor with a zeal so warm.

God

God Supreme and Self-sufficient.

I.
WHAT is our God, or what his name
 Nor men can learn, nor angels teach;
 He dwells conceal'd in radiant flame,
 Where neither eyes nor thoughts can reach.

II.
 The spacious worlds of heav'nly light,
 Compar'd with him, how short they fall?

They are too dark, and he too bright:
 Nothing are they, and God is all.

III.
 He spoke the wondrous word, and lo
 Creation rose at his command;
 Whirlwinds and seas their limits know,
 Bound in the hollow of his hand.

IV.
 There rests the earth, there roll the spheres,
 There nature leans, and feels her prop:
 But his own self-sufficiency bears
 The weight of his own glories up.

V.
 The tide of creatures ebbs and flows,
 Measuring their changes by the moon:
 No ebb his sea of glory knows;
 His age is one eternal noon.

VI.
 Then fly, my song, an endless round,
 The lofty tune let *Michael* raise;
 All nature dwell upon the sound,
 But we can ne'er fulfil the praise.

JESUS the only Saviour.

I.
ADAM, our father and our head;
 Transgress; and justice doom'd us dead:
 The fiery law speaks all despair,
 There's no reprieve, nor pardon there.

II.
 Call a bright council in the skies;
 "Seraphs the mighty and the wise,
 "Say, what expedient can you give,
 "That sin be damn'd, and sinners live?"

III.

"Speak, are you strong to bear the load,
 "The weighty vengeance of a God?
 "Which of you loves our wretched race,
 "Or dares to venture in our place?"

IV.

In vain we ask: for all around
 Stands silence thro' the heav'nly ground:
 There's not a glorious mind above
 Has half the strength, or half the love.

V.

But, O unutterable grace!
 Th' eternal Son takes *Adam's* place;
 Down to our world the Saviour flies,
 Stretches his naked arms, and dies.

VI.

Justice was pleas'd to bruise the God,
 And pay its wrongs with heav'nly blood;
 What unknown racks and pangs he bore!
 Then rose: The law could ask no more.

VII.

Amazing work! look down, ye skies,
 Wonder and gaze with all your eyes;
 Ye heav'nly thrones, stoop from above,
 And bow to this mysterious love.

VIII.

See, how they bend! See, how they look!
 Long they had read th' eternal book,
 And studied dark decrees in vain,
 The cross and *Calvary* makes them plain.

IX.

Now they are struck with deep amaze,
 Each with his wings conceals his face;
 Nor clap their sounding plumes, and cry,

"The wisdom of a Deity!"

X.

Low they adore th' incarnate Son,
 And sing the glories he hath won;
 Sing how he broke our iron chains,
 How deep he sunk, how high he reigns.

XI.

Triumph and reign, victorious Lord,
 By all thy flaming hosts ador'd:
 And say, dear Conqueror, say, how long
 Ere we shall rise to join their song.

XII.

XII.

Lo, from afar the promis'd day
Shines with a well distinguish'd ray;
But my wing'd passion hardly bears
These lengths of slow delaying years.

XIII.

Send down a chariot from above,
With fiery wheels, and pav'd with love;
Raife me beyond th' ethereal blue,
To sing and love as angels do.

Looking Upward.

I.

THE heavens invite mine eye,
The stars salute me round;
Father, I blush, I mourn to lie
Thus grov'ling on the ground.

II.

My warmer spirits move.
And make attempts to fly;
I wish aloud for wings of love
To raife me swift and high.

III.

Beyond those crystal vaults,
And all their sparkling balls;
They're but the porches to thy courts,
And paintings on thy walls.

IV.

Vain world, farewell to you;
Heav'n is my native air:
I bid my friends a short adieu,
Impatient to be there.

V.

I feel my powers releast
From their old fleshy clod;
Fair Guardian, bear me up in haste
And set me near my God.

Christ Dying, Rising and Reigning.

I.

HE dies! the heav'nly Lover dies!
The tidings strike a doleful sound
On my poor heart-strings: Deep he lies
In the cold caverns of the ground.

II.

Come, saints, and drop a tear or two,
On the dear bosom of your God,
He shed a thousand drops for you,
A thousand drops of richer blood.

III.

Here's love and grief beyond degree,
The Lord of glory dies for men!
But lo, what sudden joys I see!
Jesus the dead revives again.

IV.

The rising God forsakes the tomb,
Up to his Father's court he flies;
Cherubic legions guard him home,
And shout him welcome to the skies.

V.

Break off your tears, ye saints, and
tell

How high our great Deliverer reigns;
Sing how he spoil'd the hosts of hell,
And led the monster death in chains.

VI.

Say, "Live for ever, wondrous King!
"Born to redeem, and strong to save!"
Then ask the monster, "Where's his
sting?"
"And where's thy victory, boasting
grave?"

The God of Thunder.

I.

O The immense, the amazing height,
The boundless grandeur of our
God,
Who treads the worlds beneath his feet,
And sways the nations with his nod!

II.

He speaks; and lo, all nature shakes,
Heav'n's everlasting pillars bow;
He rends the clouds with hideous cracks,
And shoots his fiery arrows through.

III.

Well, let the nations start and fly
At the blue lightning's horrid glare,
Atheists and emperors shrink and die,
When flame and noise torment the air.

IV.

Let noise and flame confound the skies,
And drown the spacious realms below,
Yet will we sing the Thunderer's praise,
And send our loud *Hosannas* through.

V.

V.

Celestial King, thy blazing pow'r
Kindles our hearts to flaming joys,
We shout to hear thy thunders roar,
And echo to our Father's voice.

VI.

Thus shall the God our Saviour come,
And lightnings round his chariot play;
Ye lightnings, fly to make him room;
Ye glorious storms, prepare his way.

The Day of Judgment. An ODE.

Attempted in *English Sapphic*.

I.

WHEN the fierce North wind with
his airy forces
Rears up the *Baltic* to a foaming fury;
And the red lightning, with a storm of
hail comes

Rushing amain down,

II.

How the poor sailors stand amaz'd and
tremble!
While the hoarse thunder, like a bloody
trumpet,
Roars a loud onset to the gaping waters
Quick to devour them.

III.

Such shall the noise be, and the wild
disorder,
(If things eternal may be like these earthly)
Such the dire terror when the great arch-
angel

Shakes the creation;

IV.

Tears the strong pillars of the vault of
heav'n,
Breaks up old marble, the repose of princes;
See the graves open, and the bones arising,
Flames all around 'em!

V.

Hark, the shrill outcries of the guilty
wretches!
Lively bright horror, and amazing anguish,
Stare thro' their eye-lids, while the living
worm lies
Gnawing within them.

VI.

Thoughts, like old vultures, prey upon
their heartstrings,
And the smart twinges, when the eye
beholds the
Lofty Judge frowning, and a flood of
vengeance

Rolling afore him.

VII.

Hopeless immortals! how they scream
and shiver
While devils push them to the pit wide-
yawning
Hideous and gloomy to receive them
headlong

Down to the center.

VIII.

Stop here, my fancy: (all away, ye horrid
Doleful ideas,) come, arise to *Jesus*,
How he sits God-like! and the saints
around him

Thron'd, yet adoring!

IX.

O may I sit there when he comes trium-
phant,
Dooming the nations! then ascend to
glory,
While our *Hosannas* all along the passage
Shout the Redeemer.

The Song of Angels above.

I.

EARTH has detain'd me prisoner long,
And I'm grown weary now:
My heart, my hand, my ear, my tongue,
There's nothing here for you.

II.

Tir'd in my thoughts I stretch me
down,
And upward glance mine eyes.
Upward, my Father, to thy throne,
And to my native skies.

III.

There the dear Man my Saviour sits,
The God, how bright he shines!
And scatters infinite delights
On all the happy minds.

IV.

IV.

Seraphs with elevated strains
Circle the throne around,
And move and charm the starry plains
With an immortal sound.

Jesus the Lord their harps employs,
Jesus my love they sing,
Jesus the name of both our joys
Sounds sweet from ev'ry string.

VI.

Hark, how beyond the narrow bounds
Of time and space they run,
And speak in most majestic sounds,
The Godhead of the Son.

VII.

How on the Father's breast he lay,
The Darling of his soul.
Infinite years before the day
Or heav'n's began to roll.

VIII.

And now they sink the lofty tone,
And gentler notes they play,
And bring the eternal godhead down
To dwell in humble clay.

IX.

O sacred beauties of the Man!
(The God resides within)
His flesh all pure, without a stain,
His soul without a sin.

X.

Then, how he look'd, and how he smil'd,
What wondrous things he said!
Sweet cherubs, stay, dwell here a while,
And tell what *Jesus* did.

XI.

At his command the blind awake,
And feel the gladfom rays;
He bids the dumb attempt to speak,
They try their tongues in praise.

XII.

He shed a thousand blessings round
Where'er he turn'd his eye;
He spoke, and at the sov'reign sound
The hellish legions fly.

XIII.

Thus while with unambitious strife
Th' ethereal minstrels rove
Thro' all the labours of his life,
And wonders of his love.

XIV.

In the full choir a broken string
Groans with a strange surpris;
The rest in silence mourn their King,
That bleeds, and loves, and dies.

XV.

Seraph and faint, with drooping wings,
Cease their harmonious breath;
No blooming trees, nor bubbling springs,
While *Jesus* sleeps in death.

XVI.

Then all at once to living strains
They summon every chord,
Break up the tomb, and burst his
chains,
And shew their rising Lord.

XVII.

Around the flaming army throngs
To guard him to the skies,
With loud *Hosannas* on their tongues,
And triumph in their eyes.

XVIII.

In awful state the conqu'ring God
Ascends his shining throne,
While tuneful angels sound abroad
The vict'ries he has won.

XIX.

Now let me rise, and join their song,
And be an angel too;
My heart, my hand, my ear, my tongue,
Here's joyful work for you.

XX.

I would begin the music here,
And so my soul should rise:
O for some heav'nly notes to bear
My spirit to the skies!

XXI.

There, ye that love my Saviour, sit,
There I would fain have place,
Amongst your thrones, or at your feet,
So I might see his face.

XXII.

I am confin'd to earth no more,
But mount in haste above,
To bless the God that I adore,
And sing the Man I love.

Fire,

Fire, Air, Earth and Sea, praise ye the Lord.

I.

EARTH, thou great footstool of our God
Who reigns on high; thou fruitful source
Of all our raiment, life and food;
Our house, our parent, and our nurse;
Mighty stage of mortal scenes,
Drest with strong and gay machines,
Hung with golden lamps around:
(And flow'ry carpets spread the ground)
Thou bulky globe, prodigious mass,
That hangs unpillar'd in an empty space!
While thy unwieldy weight rests on the feeble air,
Bless that almighty Word that fix'd and holds thee there.

II.

Fire, thou swift herald of his face,
Whose glorious rage, at his command,
Levels a palace with the sand,
Blending the lofty spires in ruin with the base:
Ye heav'nly flames, that singe the air,
Artillery of a jealous God,
Bright arrows that his sounding quivers bear

To scatter deaths abroad;
Lightnings, adore the sov'reign arm that flings
His vengeance, and your fires, upon the heads of kings.

III.

Thou vital element, the *Air*,
Whose boundless magazines of breath
Our fainting frame of life repair,
And save the bubble *Man* from the cold arms of death:
And ye, whose vital moisture yields
Life's purple stream a fresh supply;
Sweet *Waters*, wandring thro' the flow'ry fields,
Or dropping from the sky;
Confess the pow'r whose all-sufficient name
Nor needs your aid to build, or to support our frame.

Vol. IV.

IV.

Now the rude air, with noisy force,
Beats up and swells the angry sea,
They join to make our lives a prey,
And sweep the sailors hopes away,
Vain hopes, to reach their kindred on the shores!
Lo, the wild seas and surging waves
Gape hideous in a thousand graves:
Be still, ye floods, and know your bounds of sand,
Ye storms, adore your Master's hand;
The winds are in his fist, the waves at his command.

V.

From the eternal emptiness
His fruitful word by secret springs
Drew the whole harmony of things
That form this noble universe:
Old nothing knew his pow'ful hand,
Scarce had he spoke his full command,
Fire, air, and earth, and sea, heard the creating call,
And leap'd from empty nothing to this beauteous all;
And still they dance, and still obey
The orders they receiv'd the great creation-day.

The Farewel.

I.

DEAD be my heart to all below,
To mortal joys and mortal cares;
To sensual bliss that charms us so
Be dark, my eyes, and deaf my ears.

II.

Here I renounce my carnal taste
Of the fair fruit that sinners prize:
Their paradise shall never waste
One thought of mine, but to despise.

III.

All earthly joys are overweigh'd
With mountains of vexatious care;
And where's the sweet that is not laid
A bait to some destructive snare?

A a a

IV,

IV.

Be gone for ever, mortal things?
Thou mighty mole-hill, earth, farewell!
Angels aspire on lofty wings,
And leave the globe for ants to dwell.

V.

Come heav'n, and fill my vast desires,
My soul pursues the sov'reign good:
She was all made of heav'nly fires,
Nor can she live on meaner food.

God only known to himself.

I.

STand and adore! how glorious he
That dwells in bright eternity!
We gaze, and we confound our sight
Plung'd in th' abyss of dazzling light.

II.

Thus sacred One, almighty Three,
Great everlasting Mystery,
What lofty numbers shall we frame
Equal to thy tremendous name?

III.

Seraphs, the nearest to the throne,
Begin, and speak the great Unknown:
Attempt the song, wind up your strings,
To notes untry'd, and boundless things.

IV.

You, whose capacious pow'rs survey
Largely beyond our eyes of clay:
Yet what a narrow portion too
Is seen, or known, or thought by you?

V.

How flat your highest praises fall
Below th' immense Original!
Weak creatures we, that strive in vain
To reach an uncreated strain!

VI.

Great God, forgive our feeble lays,
Sound out thine own eternal praise;
A song so vast, a theme so high,
Calls for the voice that tun'd the sky.

Pardon and Sanctification.

I.

MY Crimes awake; and hideous fear
Distracts my restless mind,
Guilt meets my eyes with horrid glare,
And hell pursues behind.

II.

Almighty vengeance frowns on high,
And flames array the throne;
While thunder murmurs round the sky,
Impatient to be gone.

III.

Where shall I hide this noxious head;
Can rocks or mountains save?
Or shall I wrap me in the shade
Of midnight and the grave?

IV.

Is there no shelter from the eye
Of a revenging God?
Jesus, to thy dear wounds I fly,
Bedew me with thy blood.

V.

Those guardian drops my soul secure,
And wash away my sin;
Eternal justice frowns no more,
And conscience smiles within.

VI.

I bless that wondrous purple stream
That whitens every stain;
Yet is my soul but half redeem'd,
If sin the tyrant reign.

VII.

Lord, blast his empire with thy breath,
That cursed throne must fall;
Ye flatt'ring plagues, that work my
death,
Fly, for I hate you all.

Sovereignty and Grace.

I.

THE Lord! how fearful is his name?
How wide is his command?
Nature, with all her moving frame,
Rests on his mighty hand.

II.

Immortal glory forms his throne,
And light his awful robe;
Whilst with a smile, or with a frown,
He manages the globe.

III.

A word of his almighty Breath
Can swell or sink the seas;
Build the vast empires of the earth,
Or break them as he please.

IV.

IV.

Adoring angels round him fall;
In all their shining forms,
His sov'reign eye looks thro' them all,
And pities mortal worms.

V.

His bowels, to our worthless race,
In sweet compassion move;
He clothes his looks with softest grace,
And takes his title, love.

VI.

Now let the Lord for ever reign,
And sway us as he will,
Sick, or in health, in ease, or pain,
We are his favourites still.

VII.

No more shall peevish passion rise,
The tongue no more complain;
'Tis sov'reign love that lends our joys,
And love resumes again.

The Law and Gospel.

I.

"CURst be the man, for ever curst,
That doth one wilful sin commit;
Death and damnation for the first,
Without relief and infinite."

II.

Thus *Sinai* roars; and round the earth
Thunder, and fire, and vengeance flings;
But *Jesus*, thy dear gasping breath,
And *Calvary*, say gentler things.

III.

"Pardon, and grace, and boundless love,
Streaming along a Saviour's blood,
And life, and joys, and crowns above,
Dear-purchas'd by a bleeding God.

IV.

Hark, how he prays, (the charming sound
Dwells on his dying lips) Forgive;
And every grone, and gaping wound,
Cries, "Father, let the rebels live."

V.

Go, you that rest upon the law,
And toil, and seek salvation there,
Look to the flames that *Moses* saw,
And shrink, and tremble, and despair.

VI.

But I'll retire beneath the cross,
Saviour, at thy dear feet I lie;
And the keen sword that justice draws,
Flaming and red, shall pass me by.

VII.

Seeking a divine Calm in a restless World:

O Mens, quæ stabili fata regis vice, &c.
Casimire Book III. Od. 28.

I.

ETernal mind, who rul'st the fates
Of dying realms, and rising states,
With one unchang'd decree,
While we admire thy vast affairs,
Say, can our little trifling cares
Afford a smile to thee?

II.

Thou scatterest honours, crowns and gold;
We fly to seize, and fight to hold
The bubbles and the oar:
So emmets struggle for a grain;
So boys their petty wars maintain
For shells upon the shore.

III.

Here a vain man his scepter breaks,
The next a broken scepter takes,
And warriors win and lose;
This rolling world will never stand,
Plunder'd and snatch'd from hand to hand,
As power decays or grows.

IV.

Earth's but an atom: Greedy swords
Carve it amongst a thousand lords,
And yet they can't agree:
Let greedy swords still fight and slay,
I can be poor; but, Lord, I pray
To sit and smile with thee.

Happy Frailty.

I.

HOW meanly dwells th' immortal
mind!
How vile these bodies are!
Why was a clod of earth design'd
To inclose a heav'nly star?

II.

II.

" Weak cottage where our souls reside!
 " This flesh a tottering wall;
 " With frightful breaches gaping wide
 " The building bends to fall.

III.

" All round it storms of trouble blow,
 " And waves of sorrow roll;
 " Cold waves and winter's storms beat
 through,
 " And pain the tenant-soul.

IV.

" Alas! how frail our state!" said I;
 And thus went mourning on,
 Till sudden from the cleaving sky
 A gleam of glory shone.

V.

My soul all felt the glory come,
 And breath'd her native air;
 Then she remember'd heav'n her home,
 And she a pris'ner here.

VI.

Straight she began to change her key,
 And joyful in her pains,
 She sung the frailty of her clay
 In pleasurable strains.

VII.

" How weak the pris'n is where I
 dwell!
 " Flesh but a tottering wall,
 " The breaches cheerfully foretel,
 " The house must shortly fall.

VIII.

" No more, my friends, shall I com-
 plain,
 " Tho' all my heart-strings ache;
 " Welcome disease, and ev'ry pain,
 " That makes the cottage shake.

IX.

" Now let the tempest blow all round,
 " Now swell the surges high,
 " And beat this house of bondage
 down,
 " To let the stranger fly.

X.

" I have a mansion built above
 " By the eternal hand;
 " And should the earth's old basis move,
 " My heav'nly house must stand.

XI.

" Yes, for 'tis there my Saviour reigns,
 " (I long to see the God)
 " And his immortal strength sustains
 " The courts that cost him blood."

XII.

Hark, from on high my Saviour calls:
 " I come, my Lord, my Love:"
 Devotion breaks the prison-walls,
 And speeds my last remove.

Lanching into Eternity.

IT was a brave attempt! adventurous he,
 Who in the first ship broke the un-
 known sea:

And leaving his dear native shores be-
 hind,

Trusted his life to the licentious wind.

I see the surging brine: the tempest
 raves:

He on a pine-plank rides across the waves,
 Exulting on the edge of thousand gap-
 ing graves:

He steers the winged boat, and shifts the
 sails,

Conquers the flood, and manages the
 gales.

Such is the soul that leaves this mortal
 land

Fearless when the great Master gives
 command.

Death is the storm: She smiles to hear it
 roar,

And bids the tempest waft her from the
 shore:

Then with a skilful helm she sweeps the
 seas,

And manages the raging storm with
 ease;

(Her faith can govern death) she spreads
 her wings

Wide to the wind, and as she sails she sings,
 And loses by degrees the sight of mor-
 tal things.

As the shores lessen, so her joys arise,
 The waves roll gentler, and the tempest
 dies:

Now

Now vast eternity fills all her sight,
 She floats on the broad deep with infinite delight,
 The seas for ever calm, the skies for ever bright.

A Prospect of the Resurrection.

HOW long shall death the tyrant reign
 And triumph o'er the just,
 While the rich blood of martyrs slain
 Lies mingled with the dust?

H.
 When shall the tedious night be gone?
 When will our Lord appear?
 Our fond desires would pray him down,
 Our love embrace him here.

III.
 Let faith arise and climb the hills,
 And from afar descry
 How distant are his chariot-wheels,
 And tell how fast they fly.

IV.
 Lo, I behold the scatt'ring shades,
 The dawn of heav'n appears,
 The sweet immortal morning spreads
 Its blushes round the spheres.

V.
 I see the Lord of glory come,
 And flaming guards around:
 The skies divide to make him room,
 The trumpet shakes the ground.

VI.
 I hear the voice, "Ye dead arise,"
 And lo, the graves obey,
 And waking saints with joyful eyes
 Salute th' expected day.

VII.
 They leave the dust, and on the wing
 Rise to the middle air,
 In shining garments meet their King,
 And low adore him there.

VIII.
 O may my humble spirit stand
 Amongst them cloth'd in white!
 The meanest place at his right-hand
 Is infinite delight.

IX.
 How will our joy and wonder rise,
 When our returning King
 Shall bear us homeward thro' the skies
 On love's triumphant wing!

*Ad dominum nostrum & servatorem
 Jesum Christum.*

O D A.

I.
TE, grande numen, corporis incola,
 Te, magna magni progenies patris,
 Nomen verendum nostri *Jesu*
 Vox, Citharæ, calami sonabunt.

II.
 Aptentur auro grandisonæ fides,
 Christi triumphos incipe barbite,
 Fractosque terrores averni,
 Victum erebum, domitamque mortem.

III.
 Immensa vastos sæcula circulos
 Volvère, blando dum patris in sinu
 Toto fruebatur *Jehovah*
 Gaudia mille bibens *Jesus*;

IV.
 Donec superno vidit ab æthere
 Adam cadentem, tartara hiantia,
 Unâque mergendos ruinâ
 Heu nimium miseros nepotes:

V.
 Vidit minaces vindicis angeli
 Ignes & ense, telaque sanguine
 Tingenda nostro, dum rapinæ
 Spe fremuere Erebræ monstra.

VI.
 Commota sacras viscera protinus
 Sensère flammæ, omnipotens furor
 Ebullit, immensique amoris
 Æthereum calet igne pectus.

VII.
 "Non tota prorsus gens hominum dabit
 "Hosti triumphos: quid patris & labor
 "Dulcisque imago? num peribant
 "Funditus? O prius astra cæcis

VIII.

VIII.

"Mergantur undis, & redeat chaos ;

"Aut ipse disperdam Satanæ dolos,

"Aut ipse disperdar, & isti

"Sceptra dabo moderanda dextræ.

IX.

"Testor paternum numen, & hoc caput

"Æquale testor, dixit : & ætheris

Inclinat ingens culmen, alto

Defiliitque ruens olympo.

X.

Mortale corpus impiger induit

Artusque nostros, heu tenues nimis

Nimisque viles ! vindicique

Corda dedit fodienda ferro.

XI.

Vitamque morti ; proh dolor ! O graves

Tonantis iræ ! O lex satis aspera !

Mercesque peccati severa

Adamici, vetitique fructus

XII.

Non poena lenis ! quò ruens impotens !

Quò musa ! largas fundere lachrymas,

Bustique divini triumphos

Sacrilego temerare fletu ?

XIII.

Sepone questus, læta Deum cane

Majore chorda. Psalle sonoriùs

Ut ferreas mortis cavernas

Et rigidam penetravit aulam.

XIV.

Sensere numen regna feralia,

Mugit barathrum, contremuit chaos,

Dirum fremebat rex Gehennæ,

Perque suum tremebundus orcum

XV.

Latè refugit. "Nil agis impie,

"Mergat vel imis te Phlegethon vadis,

"Hoc findet undas fulmen, inquit,"

Et patrios jaculatus ignes

XVI.

Trajecit hostem. Nigra silentia

Umbræque flammæ æthereas pavent

Dudum perosæ, ex quò corusco

Præcipientes cecidere coelo.

XVII.

Immane rugit jam tonitru ; fragor !

Latè ruinam mandat : ab infimis

Lectæque designata genti

Tartara disjiciuntur antris.

XVIII.

Heic strata passim vincula ; & heic jacent

Unci cruenti, tormina mentium

Invisa pluratque vasto

Spicula mors sibi adempta plangit.

XIX.

En, ut resurgit victor ab ultimo

Ditis profundo, curribus aëtheris

Astricta raptans monstra noctis

Perdomitumque Erebi tyrannum.

XX.

Quanta angelorum gaudia jublant

Victor paternum dam repetit polum ?

En qualis ardet, dum beati

Limina scandit evans olympi !

XXI.

Io triumphæ plectra seraphica,

Io triumphæ grex hominum sonet,

Dum læta quaquaversus ambos

Astra reperiunt triumphos.

Sui-ipsius Increpatio.

EPIGRAMMA.

Corpore cur hæres, Watſi ? cur incola

terre ; & n' vas to owaſt

Quid cupis indignum, mens, habitare

lutum ?

Te caro mille malis premit ; hinc juvenes

gravat artus

Languor, & hinc vegetus crimina fan-

guis alit

Cura, amor, ira, dolor mentem malè

distrahit ; auceps

Undique adest Satanæ retia sæva struens.

Suspice ut æthereum signant tibi nutibus

astra

Tramitem, & aula vocat parta cruore

Dei.

Te manet Uriel dux ; & tibi subjicit alas

Stellatas seraphin officiosa cohors.

Te superum chorus optat amans, te invitat

Jesus,

"Huc ades & nostro tempora conde

sinu."

Verè amat ille lutum quem nec dolor aut

Satan arcet

Inde, nec alliciunt angelus, astra, deus.

Excitatio

Excitatio Cordis Cælum versus.

1694.

HEU quod secla teris carcere corporis,
Wattsi? quid refugis limen & exitum?

Nec mens æthereum culmen, & atria
Magni patris anhelitat?

Corpus vile creat mille molestias,
Circum corda volant & dolor, & metus,
Peccatumque malis durius omnibus
Cæcas insidias struit.

Non hoc grata tibi gaudia de solo
Surgunt: Christus abest, deliciae tuæ,
Longè Christus abest, inter & angelos

Et picta astra perambulans.
* Cæli summa petas, nec jaculabitur.

Iracunda tonans fulmina: Te Deus
Hortatur; Vacuum tende per Aera
Penas nunc homini datas.

Breathing toward the Heavenly Country.

Casimire, Book I. Od. 19. imitated.

Unit me Patriæ Decor, &c.

THE beauty of my native land
Immortal love inspires;

I burn, I burn with strong desires,
And sigh, and wait the high command.

There glides the moon her shining way,
And shoots my heart thro' with a silver ray;

Upward my heart aspires:
A thousand lamps of golden light
Hung high, in vaulted azure, charm my sight,

And wink and beckon with their amorous fires,

O ye fair glories of my heav'nly home,
Bright centinels who guard my Father's court,

Where all the happy minds resort,
When will my Father's chariot come?

* Vide Horat. Lib. I. Od. 3.

Must ye for ever walk the ethereal round?

For ever see the mourner lie

An exile of the sky,

A pris'ner of the ground?

Descend some shining servants from on high,

Build me a hasty tomb;

A grassy turf will raise my head;

The neighbouring lilies dress my bed;

And shed a cheap perfume.

Here I put off the chains of death,

My soul too long has worn:

Friends, I forbid one groaning breath,

Or tear to wet my urn;

Raphael, behold me all undrest,

Here gently lay this flesh to rest;

Then mount, and lead the path unknown,

Swift I pursue thee, flaming guide, on pinions of my own.

Casimiri Epigramma 100.

In Sanctum Ardalionem qui ex Mimo
Christianus factus Martyrium passus est.

Ardalio sacros deridet carmine ritus,
Festaque non æquâ voce theatra
quatit,

Audiit omnipotens; "Non est opus, inquit, hiulco

"Fulmine; tam facilem, Gratia, vince virum."

Deserit illa polos, & deserit iste theatrum,
Et tereti sacrum volvit in ense caput.

"Sic, sic, inquit, abit nostræ comœdia vitæ;

"Terra vale, cœlum plaude, tyranne feri.

Englished.

On Saint Ardalion, who from a Stage-Player
became a Christian, and suffered Martyrdom:

Ardalio jeers, and in his comic strains
The mysteries of our bleeding God
profanes

While his loud laughter shakes the painted
scenes.

II.

II.

Heaven heard, and straight around the
smoking throne
The kindling lightning in thick flashes
shone,
And vengeful thunder murmur'd to be
gone.

III.

Mercy stood near, and with a smiling
brow
Calm'd the loud thunder; "There's no
need of you;
" Grace shall descend, and the weak man
subdue."

IV.

Grace leaves the skies, and he the stage
forfakes,
He bows his head down to the martyring
ax,
And as he bows, this gentle farewell
speaks;

V.

" So goes the comedy of life away;
" Vain earth, adieu; heaven will applaud
to-day;
" Strike courteous tyrant, and conclude
the play."

*When the Protestant Church at Montpelier
was demolished by the French King's Or-
der, the Protestants laid the Stones up in
their Burying-place, wherein a Jesuit made
a Latin Epigram.*

Englified thus:

A Hug'nos church, once at Montpelier
built,
Stood and proclaim'd their madness and
their guilt;
Too long it stood beneath heav'n's angry
frown,
Worthy when rising to be thunder'd down.
Lewis, at last, th' avenger of the skies,
Commands, and level with the ground it
lies:
The stones dispers'd, their wretched-off-
spring come,
Gather, and heap them on their father's
tomb.

Thus the curs'd house falls on the build-
er's head:
And tho' beneath the ground their bones
are laid,
Yet the just vengeance still pursues the
guilty dead.

The Answer by a French Protestant.

Englified thus:

A Christian church once at Montpelier
stood,
And nobly spoke the builder's zeal for
God.

It stood the envy of the fierce dragoon,
But not deserv'd to be destroy'd so soon:
Yet Lewis, the wild tyrant of the age,
Tears down the walls, a victim to his
rage.

Young faithful hands pile up the sacred
stones

(Dear monument!) o'er their dead fathers
bones;

The stones shall move when the dead
fathers rise,

Start up before the pale Destroyer's eyes,
And testify his madness to th' avenging
skies.

Two happy Rivals, Devotion and the Muse,

WILD as the lightning, various as
the moon,

Roves my Pindoric song:

Here she glows like burning noon

In fiercest flames, and here she plays

Gentle as star-beams on the midnight seas:

Now in a smiling angel's form,

Anon she rides upon the storm,

Loud as the noisy thunder, as a deluge
strong,

Are my thoughts and wishes free,

And know no number nor degree?

Such is the muse: Lo she disdains

The links and chains,

Measures and rules of vulgar strains,

And o'er the laws of harmony a sov'reign
queen she reigns.

II.

H.

If she roves
By streams or groves
Tuning her pleasures or her pains,
My passion keeps her still in sight,
My passion holds an equal flight
Thro' love's, or nature's wide cam-
paigns.

If with bold attempt she sings
Of the biggest mortal things,
Tottering thrones and nations slain;
Or breaks the fleets of warring kings,

While thunders roar
From shore to shore,
My soul sits fast upon her wings,
And sweeps the crimson surge, or scours
the purple plain;
Still I attend her as she flies,
Round the broad globe, and all beneath
the skies.

III.

But when from the meridian star
Long streaks of glory shine,
And heaven invites her from afar,
She takes the hint she knows the sign,
The music ascends her heav'nly carr,
And climbs the steepy path and means
the throne divine.

Then she leaves my flutt'ring mind
Clogg'd with clay, and unrefin'd,
Lengths of distance far behind:
Virtue lags with heavy wheel;
Faith has wings, but cannot rise,
Cannot rise, — Swift and high
As the winged numbers fly,
And faint devotion panting lies
Half way th' ethereal hill.

IV.

O why is piety so weak,
And yet the muse so strong?
When shall these hateful fetters break
That have confin'd me long?
Inward a glowing heart I feel,
A spark of heav'nly day;
But earthly vapours damp my zeal,
And heavy flesh drags me the downward
way.
Faint are the efforts of my will,
And mortal passion charms my soul astray.

VOL. IV.

Shine, thou sweet hour of dear release,
Shine from the sky,
And call me high
To mingle with the choirs of glory and
of bliss.
Devotion there begins the flight,
Awakes the song, and guides the way;
There love and zeal divine and bright
Trace out new regions in the world of
light,
And scarce the boldest muse can follow or
obey.

V.

I'm in a dream, and fancy reigns,
She spreads her gay delusive scenes;
Or is the vision true?
Behold Religion on her throne,
In awful state descending down,
And her dominions vast and bright within
my spacious view.

She smiles, and with a courteous
hand

She beckons me away;
I feel mine airy powers loose from the
cumbrous clay,
And with a joyful haste obey
Religion's high command.

What lengths and heights and depths
unknown!

Broad fields with blooming glory
sown,

And seas, and skies, and stars her
own,

In an unmeasur'd sphere!

What heavens of joy, and light fe-
rene,

Which nor the rolling sun has seen,

Where nor the roving muse has been

That greater traveller!

VI.

A long farewell to all below,

Farewel to all that sense can show,

To golden scenes, and flow'ry fields,

To all the worlds that fancy builds,

And all that poets know.

Now the swift transports of the mind

Leave the fluttering muse behind,

A thousand loose Pindaric plumes fly scat-
t'ring down the wind,

B b b

Amongst

Amongst the clouds I lose my breath,
 The rapture grows too strong:
 The feeble pow'rs that nature gave
 Faint and drop downward to the grave;
 Receive their fall, thou treasurer of
 death;
 I will no more demand my tongue,
 Till the cross organ well refin'd
 Can trace the boundless flights of an un-
 fetter'd mind,
 And raise an equal song.

The following Poems of this Book are
 peculiarly dedicated to Divine Love.*

The Hazard of loving the Creatures.

I.

WHERE-e'er my flatt'ring passions
 rove
 I find a lurking snare;
 'Tis dangerous to let loose our love
 Beneath th' eternal fair.

II.

Souls whom the tie of friendship binds,
 And partners of our blood,
 Seize a large portion of our minds,
 And leave the less for God.

III.

Nature has soft but pow'rful bands,
 And reason she controls;
 While children with their little hands
 Hang closest to our souls.

IV.

Thoughtless they act th' old serpent's part;
 What tempting things they be!
 Lord, how they twine about our heart,
 And draw it off from thee!

V.

Our hasty wills rush blindly on
 Where rising passion rolls,
 And thus we make our fetters strong
 To bind our slavish souls.

* Different ages have their different airs and
 fashions of writing. It was much more the fashion
 of the age, when these poems were written, to treat
 of divine subjects in the style of Solomon's song than
 it is at this day, which will afford some apology
 for the writer, in his youngest years.

VI.

Dear Sov'reign, break these fetters off,
 And set our spirits free;
 God in himself is bliss enough,
 For we have all in thee.

Desiring to love Christ.

I.

COME, let me love: or is thy mind
 Harden'd to stone, or froze to ice?
 I see the blessed Fair One bend
 And stoop to embrace me from the skies!

II.

O! 'tis a thought would melt a rock,
 And make a heart of iron move,
 That those sweet lips, that heav'nly
 look,
 Should seek and wish a mortal love!

III.

I was a traitor doom'd to fire,
 Bound to sustain eternal pains;
 He flew on wings of strong desire,
 Assum'd my guilt, and took my chains.

IV.

Infinite grace! Almighty charms!
 Stand in amaze, ye whirling skies,
 Jesus the God, with naked arms,
 Hangs on a cross of love, and dies.

V.

Did pity ever stoop so low,
 Dress'd in divinity and blood?
 Was ever rebel courted so
 In groines of an expiring God?

VI.

Again he lives; and spreads his hands,
 Hands that were nail'd to tort'ring smart;
 "By these dear wounds," says he; and
 stands

And prays to clasp me to his heart.

VII.

Sure I must love; or are my ears
 Still deaf, nor will my passion move?
 Then let me melt this heart to tears;
 This heart shall yield to death or love.

The Heart given away.

I.

IF there are passions in my soul,
(And passions sure they be)
Now they are all at thy control,
My *Jesus*, all for thee.

II.

If love, that pleasing power, can rest
In hearts so hard as mine,
Come, gentle Saviour, to my breast,
For all my love is thine.

III.

Let the gay world, with treach'rous
art,

Allure my eyes in vain:
I have convey'd away my heart,
Ne'er to return again.

IV.

I feel my warmest passions dead
To all that earth can boast:
This soul of mine was never made
For vanity and dust.

V.

Now I can fix my thoughts above,
Amidst their flatt'ring charms,
Till the dear Lord that hath my love
Shall call me to his arms.

VI.

So *Gabriel*, at his King's command,
From yon celestial hill,
Walks downward to our worthless land,
His soul points upward still.

VII.

He glides along my mortal things,
Without a thought of love,
Fulfils his task, and spreads his wings
To reach the realms above.

Meditation in a Grove.

I.

Sweet muse, descend and bless the
shade,
And bless the evening grove;
Business, and noise, and day are fled,
And every care, but love.

II.

But hence, ye wanton young and fair,
Mine is a purer flame;
No *Phyllis* shall infect the air,
With her unhallowed name.

III.

Jesus has all my powers possess'd,
My hopes, my fears, my joys:
He, the dear Sov'reign of my breast,
Shall still command my voice.

IV.

Some of the fairest choirs above
Shall flock around my song,
With joy to hear the name they love
Sound from a mortal tongue.

V.

His charms shall make my numbers
flow,
And hold the falling floods,
While silence sits on ev'ry bough,
And bends the list'ning woods.

VI.

I'll carve our passion on the bark,
And ev'ry wounded tree
Shall drop and bear some mystic mark
That *Jesus* dy'd for me.

VII.

The swains shall wonder when they read,
Inscrib'd on all the grove,
That heav'n itself came down and bled
To win a mortal's love.

The Fairest and the Only Beloved.

I.

HONOUR to that diviner ray
That first allur'd my eyes away
From ev'ry mortal fair;
All the gay things that held my sight
Seem but the twinkling sparks of night,
And languishing in doubtful light
Die at the morning-star.

II.

Whatever speaks the godhead great,
And fit to be ador'd,
Whatever makes the creature sweet,
And worthy of my passion, meet
Harmonious in my Lord.

B b b 2

A

A thousand graces ever rise
And bloom upon his face;
A thousand arrows from his eyes
Shoot thro' my heart with dear surprise,
And guard around the place.

III.

All nature's art shall never cure
The heav'nly pains I found;
And 'tis beyond all beauty's pow'r
To make another wound:
Earthly beauties grow and fade;
Nature heals the wounds she made,
But charms so much divine
Hold a long empire of the heart;
What heav'n has join'd shall never part,
And Jesus must be mine.

IV.

In vain the envious shades of night,
Or flatteries of the day
Would veil his image from my sight,
Or tempt my soul away;
Jesus is all my waking theme,
His lovely form meets ev'ry dream
And knows not to depart:
The passion reigns
Thro' all my veins,
And floating round the crimson stream,
Still finds him at my heart.

V.

Dwell there, for ever dwell, my Love;
Here I confine my sense;
Nor dare my wildest wishes rove
Nor stir a thought from thence.
Amidst thy glories and thy grace
Let all my remnant-minutes pass;
Grant, thou everlasting Fair,
Grant my soul a mansion there:
My soul aspires to see thy face
Tho' life shou'd for the vision pay;
So rivers run to meet the sea,
And lose their nature in th' embrace.

VI.

Thou art my Ocean, thou my God;
In thee the passions of the mind
With joys and freedom unconfin'd
Exult, and spread their pow'rs abroad;
Not all the glittering things on high
Can make my heav'n, if thou remove;
I shall be tir'd and long to die;
Life is a pain without thy love;

Who could ever bear to be
Curst with immortality
Among the stars, but far from thee?

Mutual Love stronger than Death.

NOT the rich world of minds above
Can pay the mighty debt of love
I owe to Christ my God:
With pangs which none but he could feel
He brought my guilty soul from hell:
Not the first seraph's tongue can tell
The value of his blood.

II.

Kindly he seiz'd me in his arms,
From the false world's pernicious charms
With force divinely sweet,
Had I ten thousand lives my own,
At his demand,
With cheerful hands,
I'd pay the vital treasure down
In hourly tributes at his feet.

III.

But, Saviour, let me taste thy grace
With every fleeting breath?
And thro' that heav'n of pleasure pass
To the cold arms of death;
Then I could lose successive souls
Fast as the minutes fly;
So billow after billow rolls:
To kiss the shore and die.

The substance of the following copy, and many of the lines were sent me by an esteemed friend, Mr. W. Nokes; with a desire that I would form them into a pindaric ode; but I retained his measures, lest I should too much alter his sense.

A Sight of Christ.

ANGELS of light, your God and King
Surround
With noble songs; in his exalted flesh
He claims your worship; while his saints
on earth,
Bless their Redeemer-God with humble
tongues.

Angels

Angels with lofty honours crown his
head;
We bowing at his feet, by faith, may feel
His distant influence, and confess his love.

Once I beheld his face, when beams
divine
Broke from his eye-lids, and unusual light
Wrapt me at once in glory and surprise.
My joyful heart high leaping in my breast
With transport cry'd, "This is the Christ
of God;"
Then threw my arms around in sweet
embrace,
And clasp'd, and bow'd adoring low, till
I was lost in him.

While he appears, no other charms can
hold
Or draw my soul, asham'd of former
things;
Which no remembrance now deserve or
name,
Tho' with contempt, best in oblivion hid.

But the bright shine and presence soon
withdrew;
I sought him whom I love, but found him
not;
I felt his absence; and with strongest cries
Proclaim'd, "Where Jesus is not, all is
vain."
Whether I hold him with a full delight,
Or seek him panting with extreme desire,
'Tis he alone can please my wond'ring
soul;
To hold or seek him is my only choice.
If he refrain on me to cast his eye
Down from his palace, nor my longing
soul
With upward look can spy my dearest
Lord
Thro' his blue pavement, I'll behold him
still
With sweet reflexion on the peaceful cross,
All in his blood and anguish groning
deep,
Gapping and dying there
This sight I ne'er can lose, by it I live:

A quick'ning virtue from his death in-
spir'd
Is life and breath to me; his flesh my
food;
His vital blood I drink, and hence my
strength.

I live, I'm strong, and now eternal life
Beats quick within my breast; my vigo-
rous mind
Spurs the dull earth, and on her fiery
wings
Reaches the mount of purposes divine,
Counsels of peace betwixt th' almighty
Three
Conceiv'd at once, and sign'd without
debate,
In perfect union of th' eternal mind:
With vast amaze I see th' unfathom'd
thoughts,
Infinite schemes, and infinite designs.
Of God's own heart, in which he ever rests.
Eternity lies open to my view;
Here the beginning and the end of all
I can discover; Christ the end of all,
And Christ the great beginning; he my
head,
My God, my glory, and my all in all.

O that the day, the joyful day were
come,
When the first Adam from his ancient
dust
Crown'd with new honours shall revive,
and see
Jesus his Son and Lord; while shouting
faints
Surround their King, and God's eternal
son
Shines in the midst, but with superior
beams,
And like himself; then the mysterious
word
Long hid behind the letter shall appear
All spirit and life, and in the fullest light
Stand forth to public view; and there
disclose
His Father's sacred works, and wondrous
ways:

Then

Then wisdom, righteousness and grace
 divine,
 Thro' all the infinite transactions past,
 Inwrought and shining, shall with double
 blaze
 Strike our astonish'd eyes, and ever
 reign
 Admir'd and glorious in triumphant
 light.

Death and the tempter, and the man
 of sin
 Now at the bar arraign'd, in judgment
 cast,
 Shall vex the saints no more: but per-
 fect love
 And loudest praises perfect joy create,
 While ever circling years maintain the
 blissful state.

Love on a Cross, and a Throne.

I.
NOW let my faith grow strong, and
 rise,
 And view my Lord in all his love;
 Look back to hear his dying cries,
 Then mount and see his throne above.

II.
 See where he languish'd on the cross;
 Beneath my sins he gron'd and dy'd;
 See where he sits to plead my cause
 By his almighty Father's side.

III.
 If I behold his bleeding heart,
 There love in floods of sorrow reigns,
 He triumphs o'er the killing smart,
 And buys my pleasure with his pains.

IV.
 Or if I climb th' eternal hills
 Where the dear Conqueror sits enthron'd,
 Still in his heart compassion dwells,
 Near the memorials of his wound.

V.
 How shall a pardon'd rebel show
 How much I love my dying God?
 Lord, here I banish ev'ry foe,
 I hate the sins that cost thy blood.

VI.
 I hold no more commerce with hell,
 My dearest lusts shall all depart;
 But let thine image ever dwell
 Stamp'd as a seal upon my heart.

*A Preparatory Thought for the Lord's-
 Supper.*

In Imitation of *Isai.* lxi. 1, 2, 3.

I.
WHAT heav'nly Man, or lovely
 God,
 Comes marching downward from the
 skies,

Array'd in garments roll'd in blood,
 With joy and pity in his eyes?

II.
 The Lord! the Saviour! yes, 'tis he,
 I know him by the smiles he wears;
 Dear glorious Man that dy'd for me,
 Drench'd deep in agonies and tears!

III.
 Lo, he reveals his shining breast;
 I own those wounds, and I adore:
 Lo, he prepares a royal feast,
 Sweet fruit of the sharp pangs he bore!

IV.
 Whence flow these favours so divine!
 Lord! why so lavish of thy blood?
 Why for such earthly souls as mine,
 This heav'nly flesh, this sacred food?

V.
 'Twas his own love that made him
 bleed,

That nail'd him to the cursed tree;
 'Twas his own love this table spread
 For such unworthy worms as we.

VI.
 Then let us taste the Saviour's love,
 Come, faith, and feed upon the Lord:
 With glad consent our lips shall move
 And sweet *Hofannas* crown the board.

Converse with Christ.

I.
I'M tir'd with visits, modes, and forms,
 And flatteries made to fellow-worms:
 Their

Their conversation cloy;
 Their vain amours, and empty stuff:
 But I can ne'er enjoy enough
 Of thy best company, my Lord, thou
 life of all my joys.

II.

When he begins to tell his love,
 Thro' ev'ry vein my passions move,
 The captives of his tongue:
 In midnight shades, on frosty ground,
 I could attend the pleasing sound,
 Nor should I feel *December* cold, nor
 think the darkness long.

III.

There, while I hear my Saviour-God
 Count o'er the sins (a heavy load)
 He bore upon the tree,
 Inward I blush with secret shame,
 And weep; and love, and bless the
 name
 That knew not guilt nor grief his own,
 but bare it all for me.

IV.

Next he describes the thorns he
 wore,
 And talks his bloody passion o'er,
 Till I am drown'd in tears:
 Yet with the sympathetic smart
 There's a strange joy beats round my
 heart;
 The curst tree has blessings in't, my
 sweetest balm it bears.

V.

I hear the glorious Sufferer tell,
 How on his cross he vanquish'd hell,
 And all the powers beneath;
 Transported and inspir'd, my tongue
 Attempts his triumphs in a song:
 "How has the serpent lost his sting, and
 where's thy victory, death?"

VI.

But when he shews his hands and
 heart,
 With those dear prints of dying smart,
 He sets my soul on fire:
 Not the beloved *John* could rest
 With more delight upon that breast,
 Nor *Thomas* pry into those wounds with
 more intense desire.

VII.

Kindly he opens me his ear,
 And bids me pour my sorrow there,
 And tell him all my pains:
 Thus while I ease my burden'd heart,
 In ev'ry woe he bears a part,
 His arms embrace me, and his hand my
 drooping head sustains.

VIII.

Fly from my thoughts, all human things,
 And sporting swains, and fighting kings,
 And tales of wanton love:
 My soul disdains that little snare
 The tangles of *Amira's* hair:
 Thine arms, my God, are sweeter bands,
 nor can my heart remove.

Grace shining and Nature fainting.
 Sol. Song i. 3. & ii. 5. & vi. 5.

I.

TELL me fairest of thy kind,
 Tell me, Shepherd, all divine,
 Where this fainting head reclin'd
 May relieve such cares as mine:
 Shepherd, lead me to thy grove;
 If burning noon infect the sky
 The sick'ning sheep to covert fly,
 The sheep not half so faint as I,
 Thus overcome with love.

II.

Say, thou dear Sov'reign of my breast,
 Where dost thou lead thy flock to rest:
 Why should I appear like one
 Wild and wandring all alone,
 Unbeloved and unknown?
 O my great Redeemer, say,
 Shall I turn my feet astray!
 Will *Jesus* bear to see me rove,
 To see me seek another love?

III.

Ne'er had I known his dearest name,
 Ne'er had I felt this inward flame,
 Had not his heart-strings first began the
 tender sound:

Nor can I bear the thought, that he
 Shou'd leave the sky,
 Shou'd bleed and die,
 Should love a wretch so vile as me
 Without returns of passion for his dying
 wound.

IV.

IV.

His eyes are glory mix'd with grace;
In his delightful awful face
Sits majesty and gentleness.
So tender is my bleeding heart
That with a frown he kills;
His absence is perpetual smart,
Nor is my soul refin'd enough
To bear the beaming of his love,
And feel his warmer smiles.
Where shall I rest this drooping head?
I love, I love the sun, and yet I want the
shade.

V.

My sinking spirits feebly strive
T' endure the extasy;
Beneath these rays I cannot live,
And yet without them die.
None knows the pleasure and the pain
That all my inward pow'rs sustain
But such as feel a Saviour's love, and
love the God again.

VI.

O why should beauty heav'nly bright
Stoop to charm a mortal's sight,
And torture with the sweet excess of light?
Our hearts, alas! how frail their make!
With their own weight of joy they
break,
Oh why is love so strong, and nature's
self so weak?

VII.

Turn, turn away thine eyes,
Ascend the azure hills, and shine
Amongst the happy tenants of the skies,
They can sustain a vision so divine.
O turn thy lovely glories from me,
The joys are too intense, the glories over-
come me.

VIII.

Dear Lord, forgive my rash complaint,
And love me still
Against my froward will;
Unvail thy beauties, tho' I faint.
Send the great herald from the sky,
And at the trumpet's awful roar
This feeble state of things shall fly,
And pain and pleasure mix no more:

Then shall I gaze with strengthened
sight
On glories infinitely bright,
My heart shall all be love, my Jesus all
delight.

Love to Christ present or absent.

I.
OF all the joys we mortals know,
Jesus, thy love exceeds the rest;
Love, the best blessings here below,
And nearest image of the blest.

II.

Sweet are my thoughts, and soft my cares,
When the celestial flame I feel;
In all my hopes, and all my fears,
There's something kind and pleasing still.

III.

While I am held in his embrace
There's not a thought attempts to rove;
Each smile he wears upon his face
Fixes, and charms, and fires my love.

IV.

He speaks, and straight immortal joys
Run thro' my ears, and reach my heart;
My soul all melts at that dear voice,
And pleasure shoots thro' ev'ry part.

V.

If he withdraw a moment's space,
He leaves a sacred pledge behind;
Here in this breast his image stays,
The grief and comfort of my mind.

VI.

While of his absence I complain,
And long, and weep as lovers do,
There's a strange pleasure in the pain,
And tears have their own sweetness too.

VII.

When round his courts by day I rove,
Or ask the watchman of the night
For some kind tidings of my love,
His very name creates delight.

VIII.

Jesus, my God; yet rather come;
Mine eyes would dwell upon thy face;
'Tis best to see my Lord at home,
And feel the presence of his Grace.

The Absence of Christ.

I.

COME, lead me to some lofty shade
Where turtles moan their loves;
Tall shadows were for lovers made;
And grief becomes the groves.

II.

'Tis no mean beauty of the ground
That has inflav'd mine eyes;
I faint beneath a nobler wound,
Nor love below the skies.

III.

Jesus, the spring of all that's bright,
The everlasting fair,
Heaven's ornament, and heaven's de-
light,
Is my eternal care.

IV.

But, ah! how far above this grove
Does the bright Charmer dwell?
Absence, thou keenest wound to love,
That sharpest pain, I feel.

V.

Pensive I climb the sacred hills,
And near him vent my woes;
Yet his sweet face he still conceals,
Yet still my passion grows.

VI.

I murmur to the hollow vale,
I tell the rocks my flame,
And blest the echo in her cell
That best repeats her name.

VII.

My passion breathes perpetual sighs,
Till pitying winds shall hear,
And gently bear them up the skies,
And gently wound his ear.

Desiring his Descent to Earth.

I.

JESUS, I love. Come, dearest name,
Come and possess this heart of mine;
I love, tho' 'tis a fainter flame,
And infinitely less than thine.

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II.

O! if my Lord would leave the skies,
Drest in the rays of mildest grace,
My soul should hasten to my eyes
To meet the pleasures of his face.

III.

How would I feast on all his charms,
Then round his lovely feet entwine!
Worship and love, in all their forms,
Shou'd honour beauty so divine.

IV.

In vain the tempter's flatt'ring tongue,
The world in vain should bid me move,
In vain; for I should gaze so long
Till I were all transform'd to love.

V.

Then, mighty God, I'd sing and say,
"What empty names are crowns and
kings!
"Amongst 'em give these worlds away,
"These little despicable things."

VI.

I would not ask to climb the sky,
Nor envy angels their abode,
I have a heav'n as bright and high
In the blest vision of my God.

Ascending to him in Heaven.

I.

'TIS pure delight, without alloy,
Jesus, to hear thy name,
My spirit leaps with inward joy,
I feel the sacred flame.

II.

My passions hold a pleasing reign,
While love inspires my breast,
Love, the divinest of the train,
The sov'reign of the rest.

III.

This is the grace must live and sing,
When faith and fear shall cease,
Must sound from ev'ry joyful string
Thro' the sweet groves of bliss.

IV.

Let life immortal seize my clay;
Let love refine my blood;
Her flames can bear my soul away,
Can bring me near my God.

C c c

V.

V.

Swift I ascend the heav'nly place,
And hasten to my home;
I leap to meet thy kind embrace,
I come; O Lord, I come.

VI.

Sink down, ye separating hills,
Let guilt and death remove,
'Tis love that drives my chariot-wheels,
And death must yield to love.

*The Presence of God worth dying for: Or,
The Death of Moses.*

I.

LORD, 'tis an infinite delight
To see thy lovely face,
To dwell whole ages in thy sight,
And feel thy vital rays.

II.

This *Gabriel* knows; and sings thy name
With rapture on his tongue;
Moses the saint enjoys the same,
And heav'n repeats the song.

III.

While the bright nation sounds thy
praise
From each eternal hill,
Sweet odours of exhaling grace
The happy region fill.

IV.

Thy love, a sea without a shore,
Spreads life and joy abroad:
O 'tis a heav'n worth dying for
To see a smiling God!

V.

Shew me thy face, and I'll away
From all inferior things:
Speak, Lord, and here I quit my clay,
And stretch my airy wings.

VI.

Sweet was the journey to the sky
The wondrous prophet try'd;
"Climb up the mount, says God, and
die;"
The prophet climb'd and dy'd.

VII.

Softly his fainting head he lay
Upon his Maker's breast,
His Maker kiss'd his soul away,
And laid his flesh to rest.

VIII.

In God's own arms he left the breath
That God's own Spirit gave;
His was the noblest road to death,
And his the sweetest grave.

Long for his Return.

I.

O 'Twas a mournful parting day!
"Farewel, my spouse," he said;
(How tedious, Lord, is thy delay!
How long my Love hath stay'd!)

II.

Farewel; at once he left the ground,
And climb'd his Father's sky:
Lord, I would tempt thy chariot down,
Or leap to thee on high.

III.

Round the creation wild I rove,
And search the globe in vain;
There's nothing here that's worth my love
Till thou return again.

IV.

My passions fly to seek their King,
And send their groans abroad,
They beat the air with heavy wing,
And mourn an absent God:

V.

With inward pain my heart-strings sound,
My soul dissolves away;
Dear Sov'reign, whirl the seasons round,
And bring the promis'd day.

Hope in Darkneſs.

I.

YET, Gracious God,
Yet will I seek thy smiling face;
What tho' a short eclipse his beauties
throw
And bar the influence of his rays,
'Tis but a morning vapour, or a summer
cloud:

He

He is my Sun tho' he refuse to shine,
 Tho' for a moment he depart
 I dwell for ever on his heart,
 For ever he on mine.
 Early before the light arise
 I'll spring a thought away to God;
 The passion of my heart and eyes
 Shall shout a thousand groans and
 sighs,
 A thousand glances strike the skies,
 The floor of his abode.

II.

Dear Sov'reign, hear thy servant pray,
 Bend the blue heav'ns, eternal King,
 Downward thy cheerful graces bring;
 Or shall I breathe in vain and pant my
 hours away?
 Break, glorious Brightness, thro' the
 gloomy veil,
 Look how the armies of despair
 Aloft their sooty banners rear
 Round my poor captive soul, and
 dare
 Pronounce me prisoner of hell.
 But thou, my Sun, and thou, my Shield,
 Wilt save me in the bloody field;
 Break, glorious Brightness, shoot one
 glimm'ring ray,
 One glance of thine creates a day,
 And drives the troops of hell away.

III.

Happy the times, but ah! the times are
 gone
 When wondrous power and radiant
 grace
 Round the tall arches of the temple
 shone,
 And mingled their victorious rays:
 Sin, with all its ghastly train,
 Fled to the deeps of death again,
 And smiling triumph sat on every face:
 Our spirits raptur'd with the sight
 Were all devotion, all delight,
 And loud *Hosannas* sounded the Re-
 deemer's praise.
 Here could I say,
 (And point the place whereon I stood)
 Here I enjoy'd a visit half the day
 From my descending God:

I was regal'd with heav'nly fare,
 With fruit and manna from above;
 Divinely sweet the blessings were
 While mine *Emanuel* was there:
 And o'er my head
 The conqueror spread
 The banner of his love.

IV.

Then why my heart sunk down so
 low?
 Why do my eyes dissolve and flow,
 And hopeless nature mourn?
 Review, my soul, those pleasing days,
 Read his unalterable grace
 Thro' the displeasure of his face,
 And wait a kind return.
 A father's love may raise a frown
 To chide the child, or prove the son,
 But love will ne'er destroy;
 The hour of darkness is but short,
 Faith be thy life, and patience thy sup-
 port,
 The morning brings the joy.

Come, Lord Jesus.

I.

WHEN shall thy lovely face be seen?
 When shall our eyes behold our
 God?

What lengths of distance lie between,
 And hills of guilt? a heavy load!

II.

Our months are ages of delay,
 And slowly every minute wears:
 Fly, winged time; and roll away
 These tedious rounds of sluggish years.

III.

Ye heav'nly gates, loose all your chains,
 Let the eternal pillars bow;
 Blest Saviour, cleave the starry plains,
 And make the crystal mountains flow.

IV.

Hark, how thy saints unite their cries,
 And pray and wait the general doom;
 Come, Thou, the Soul of all our Joys,
 Thou, the Desire of Nations, come:

V.

Put thy bright robes of triumph on,
And bless our eyes, and bless our ears,
Thou absent Love, thou dear Unknown,
Thou Fairest of ten thousand Fairs.

VI.

Our heart-strings grone with deep complaint,
Our flesh lies panting, Lord, for thee,
And ev'ry limb, and ev'ry joint,
Stretches for immortality.

VII.

Our spirits shake their eager wings,
And burn to meet thy flying throne;
We rise away from mortal things
T' attend thy shining chariot down.

VIII.

Now let our chearful eyes survey
The blazing earth and melting hills,
And smile to see the lightnings play,
And flash along before thy wheels.

IX.

O for a shout of violent joys
To join the trumpet's thund'ring sound!
The angel herald shakes the skies,
Awakes the graves, and tears the ground.

X.

Ye slumb'ring faints, a heav'nly host
Stands waiting at your gaping tombs;
Let ev'ry sacred sleeping dust
Leap into life, for *Jesus* comes.

XI.

Jesus, the God of might and love,
New-moulds our limbs of cumb'rous clay;
Quick as seraphic-flames we move,
Active and young, and fair as they.

XII.

Our airy feet with unknown flight
Swift as the motions of desire,
Run up the hills of heav'nly light,
And leave the weltring world in fire.

Bewailing my own Inconstancy.

I.

I Love the Lord; but ah! how far
My thoughts from the dear object are!
This wanton heart, how wide it roves!
And fancy meets a thousand loves.

II.

If my soul burn to see my God,
I tread the courts of his abode,
But troops of rivals throng the place
And tempt me off before his face.

III.

Would I enjoy my Lord alone,
I bid my passions all be gone,
All but my love; and charge my will
To bar the door and guard it still.

IV.

But cares, or trifles, make, or find,
Still new avenues to the mind,
Till I with grief and wonder see,
Huge crowds betwixt the Lord and me.

V.

Oft I am told the muse will prove
A friend to piety and love;
Straight I begin some sacred song,
And take my Saviour on my tongue.

VI.

Strangely I lose his lovely face,
To hold the empty sounds in chase;
At best the chimes divide my heart,
And the muse shares the larger part.

VII.

False confident! and falser breast!
Fickle, and fond of ev'ry guest:
Each airy image as it flies
Here finds admittance thro' my eyes.

VIII.

This foolish heart can leave her God,
And shadows tempt her thoughts abroad:
How shall I fix this wandering mind?
Or throw my fetters on the wind?

IX.

Look gently down, almighty Grace,
Prison me round in thine embrace;
Pity the soul that would be thine,
And let thy pow'r my love confine.

X.

Say, when shall thy bright moment be
That I shall live alone for thee,
My heart no foreign lords adore,
And the wild muse prove false no more?

Forsaken,

Forsaken, yet Hoping.

I.

Happy the hours, the golden days,
When I could call my *Jesus* mine,
And sit and view his smiling face,
And melt in pleasures all divine.

II.

Near to my heart, within my arms
He lay, till sin defil'd my breast,
Till broken vows, and earthly charms,
Tir'd and provok'd my heav'nly Guest.

III.

And now he's gone, O mighty woe!
Gone from my soul, and hides his love!
Curse on you, sins, that griev'd him so,
Ye sins, that forc'd him to remove.

IV.

Break, break, my heart; complain, my
tongue;
Hither, my friends, your sorrows bring:
Angels, assist my doleful song,
If you have e'er a mourning string.

V.

But, ah! your joys are ever high,
Ever his lovely face you see;
While my poor spirits pant and die,
And grone, for thee, my God, for thee.

VI.

Yet let my hope look thro' my tears,
And spy afar his rolling throne;
His chariot thro' the cleaving spheres
Shall bring the bright Beloved down.

VII.

Swift as a roe flies o'er the hills,
My soul springs out to meet him high,
Then the fair Conqueror turns his wheels,
And climbs the mansions of the sky.

The End of the FIRST BOOK.

Tibi silet laus, O Deus, Psal. lxxv. r.

VIII.

There smiling joy for ever reigns,
No more the turtle leaves the dove;
Farewel to jealousies, and pains,
And all the ills of absent love.

The Conclusion.

God exalted above all praise.

I.

Eternal Pow'r! whose high abode
Becomes the grandeur of a God;
Infinite length beyond the bounds
Where stars revolve their little rounds.

II.

The lowest step above thy seat
Rises too high for *Gabriel's* feet,
In vain the tall arch-angel tries
To reach thine height with wondring eyes.

III.

Thy dazzling beauties whilst he sings
He hides his face behind his wings;
And ranks of shining thrones around
Fall worshipping, and spread the ground.

IV.

Lord, what shall earth and ashes do?
We would adore our Maker too;
From sin and dust to thee we cry,
"The Great, the Holy, and the High!"

V.

Earth from afar has heard the fame,
And worms have learnt to lisp thy name;
But O, the glories of thy mind
Leave all our soaring thoughts behind.

VI.

God is in heav'n, and men below;
Be short, our tunes; our words be few;
A sacred reverence checks our songs,
And praise sits silent on our tongues.

H O R Æ L Y R I C Æ.

B O O K II.

Sacred to VIRTUE, HONOUR, and FRIENDSHIP.

To her M A J E S T Y.

Queen of the northern world whose
gentle sway
Commands our love, and charms
our hearts to obey,

Forgive the nation's groan when *William*
dy'd:

Lo, at thy feet in all the loyal pride
Of blooming joy, three happy realms ap-
pear,

And *William's* urn almost without a tear
Stands; nor complains: while from thy
gracious tongue

Peace flows in silver streams amidst the
throng.

Amazing balm, that on those lips was
found

To sooth the torment of that mortal
wound,

And calm the wild affright! The terror
dies,

The bleeding wound cements, the dan-
ger flies,

And *Albion* shouts thine honours as her
joys arise.

The *German* eagle feels her guardian
dead,

Not her own thunder can secure her head;
Her trembling eaglets hasten from afar,

And *Belgia's* lion dreads the *Gallie* war:
All hide behind thy shield. Remoter lands

Whose lives lay trusted in *Nassovian* hands

Transfer their souls, and live; secure
they play

In thy mild rays, and love the growing
day.

Thy beamy wing at once defends and
warms

Fainting religion, whilst in various forms
Fair piety shines thro' the *British* isles:

Here at thy side, and in thy kindest
smiles*

Blazing in ornamental gold she stands,
To bless thy councils, and assist thy

hands,
And crowds wait round her to receive

commands.

There at a humble distance from the
throne†

Beauteous she lies: her lustre all her
own,

Ungarnish'd; yet not blushing, nor afraid,
Nor knows suspicion, nor affects the

shade:
Chearful and pleas'd she not presumes to
share

In thy parental gifts, but owns thy guar-
dian care.

* The established church of *England*.

† The protestant dissenters.

For thee, dear Sov'reign, endless vows
arise,
And zeal with earthly wing salutes the
skies
To gain thy safety: Here a solemn form*
Of ancient words keeps the devotion
warm,
And guides, but bounds our wishes: There
the mind †
Feels its own fire, and kindles unconfin'd
With bolder hopes: Yet still beyond our
vows
Thy lovely glories rise, thy spreading
terror grows.

Princess, the world already owns thy
name:
Go, mount the chariot of immortal fame,
Nor die to be renown'd: Fame's loudest
breath
Too dear is purchas'd by an angel's death.
The veng'ance of thy rod, with general joy,
Shall scourge rebellion and the rival-
boy ‡:
Thy sounding arms his *Gallic* patron hears.
And speeds his flight; not overtakes his
fears,
Till hard despair wring from the tyrant's
soul
The iron tears out. Let thy frown control
Our angry jars at home, till wrath submit
Her impious banners to thy sacred feet.
Mad zeal and frenzy, with their murder-
ous train,
Flee these sweet realms in thine auspici-
ous reign,
Envy expire in rage, and treason bite
the chain.

Let no black scenes affright fair *Albion's*
stage:
Thy thread of life prolong our golden
age,
Long bless the earth, and late ascend thy
throne
Ethereal; (not thy deeds are there un-
known,

* The established church of *England*.

† The protestant dissenters.

‡ The pretender.

Nor there unsung; for by thy awful hands
Heav'n rules the waves, and thunders
o'er the lands,
Creates inferior kings §, and gives 'em
their commands.)
Legions attend thee at the radiant gates;
For thee thy sister-seraph, blest *Maria*,
waits.

But oh! the parting stroke! some hea-
venly pow'r
Chear thy sad *Britons* in the gloomy
hour;
Some new propitious star appear on
high

The fairest glory of the western sky,
And *Anna* be its name; with gentle sway
To check the planets of malignant ray,
Sooth the rude north wind, and the rug-
ged bear,
Calm rising wars, heal the contagious air,
And reign with peaceful influence to
the southern sphere.

Note, This poem was written in the year 1705, in that honourable part of the reign of our late Queen, when she had broke the *French* power at *Blenheim*, asserted the right of *Charles* the present emperor to the crown of *Spain*, exerted her zeal for the protestant succession, and promised inviolably to maintain the toleration to the protestant dissenters. Thus she appeared the chief support of the reformation, and the patroness of the liberties of *Europe*.

The latter part of her reign was of a different colour, and was by no means attended with the accomplishment of those glorious hopes which we had conceived. Now the muse cannot satisfy herself to publish this new edition without acknowledging the mistake of her former presages; and while she does the world this justice, she does herself the honour of a voluntary retraction.

August 1, 1721.

PALINODIA.

BRITONS, forgive the forward muse
That dar'd prophetic seeds to look,
(Unskill'd in fate's eternal book,)
And the deep characters mistook.

§ She made *Charles* the emperor's second son king of *Spain*, who is now emperor of *Germany*.

George

George is the name, that glorious
star;

Ye saw his splendors beaming far;
Saw in the east your joys arise,
When *Anna* sunk in western skies,
Streaking the heav'ns with crimson
gloom,

Emblems of tyranny and *Rome*,
Portending blood and night to come.

'Twas *George* diffus'd a vital ray,
And gave the dying nations day:
His influence sooths the *Russian* bear,
Calms rising wars, and heals the air;
Join'd with the sun his beams are
hurl'd

To scatter blessings round the world,
Fulfil what'er the muse has spoke,
And crown the work that *Ann* for-
sook.

August 1, 1721.

To JOHN LOCKE, Esq;

Retired from Business.

I.

Angels are made of heav'nly things,
And light and love our souls com-
pose,

Their bliss within their bosom springs,
Within their bosom flows.

But narrow minds still make pretence
To search the coasts of flesh and sense,
And fetch diviner pleasures thence.

Men are akin to ethereal forms;
But they bely their nobler birth,
Debase their honour down to earth,
And claim a share with worms.

II.

He that has treasures of his own
May leave the cottage or the throne,
May quit the globe, and dwell alone

Within his spacious mind.

Locke hath a soul wide as the sea,
Calm as the night, bright as the day,
There may his vast ideas play,

Nor feel a thought confin'd.

To JOHN SHUTE, Esq;

(Now Lord BARRINGTON)

On *Mr. Locke's dangerous Sickness*, some
time after he had retired to study the
Scriptures.

June, 1704.

AND must the man of wondrous
mind

(Now his rich thoughts are just re-
fin'd)

For sake our longing eyes?

Reason at length submits to wear
The wings of *Faith*; and lo, they rear

Her chariot high, and nobly bear

Her Prophet to the skies.

II.

Go, friend, and wait the Prophet's
flight,

Watch if his mantle chance to light,

And seize it for thy own;

Shute is the darling of his years,

Young *Shute* his better likeness bears;

All but his wrinkles and his hairs

Are copy'd in his Son.

III.

Thus when our follies, or our faults,
Call for the pity of thy thoughts,

Thy pen shall make us wise:

The follies of whose youthful wit

Could pierce the *British* fogs with light,

Place our true * interest in our sight,

And open half our eyes.

To Mr. WILLIAM NOKES.

Friendship.

I.

Friendship, thou charmer of the mind,

Thou sweet deluding ill,

The brightest minute mortals find,

And sharpest hour we feel.

* The interest of *England*, written by I. S. Esq;

II.

II.
Fate has divided all our shares
Of pleasure and of pain;
In love the comforts and the cares
Are mix'd and join'd again.

III.
But whilst in floods our sorrow rolls,
And drops of joy are few,
This dear delight of mingling souls
Serves but to swell our woe.

IV.
Oh! why should bliss depart in haste,
And friendship stay to moan?
Why the fond passion cling so fast,
When ev'ry joy is gone?

V.
Yet never let our hearts divide,
Nor death dissolve the chain:
For love and joy were once ally'd,
And must be join'd again.

To NATHANAEL GOULD, Esq;

Now Sir NATHANAEL GOULD,

1704.

'TIS not by splendour, or by state,
Exalted mien, or lofty gate,
My muse takes measure of a king:
If wealth, or height, or bulk will do,
She calls each mountain of Peru
A more majestic thing.
Frown on me, friend, if e'er I boast
O'er fellow-minds enslav'd in clay,
Or swell when I shall have ingross'd
A larger heap of shining dust,
And wear a bigger load of earth than they.
Let the vain world salute me loud,
My thoughts look inward, and forget
The founding names of High and Great,
The flatteries of the crowd.

II.
When Gould commands his ships to run
And search the traffic of the sea,
His fleet o'ertakes the falling day,
And bears the western mines away,
Or richer spices from the rising sun:

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While the glad tenants of the shore
Shout, and pronounce him senator *,
Yet still the man's the same:
For well the happy merchant knows
The soul with treasure never grows,
Nor swells with airy fame.

III.
But trust me, Gould, 'tis lawful pride
To rise above the mean control
Of flesh and sense, to which we're
ty'd;

This is ambition that becomes a soul.
We steer our course up thro' the skies;
Farewel this barren land:
We ken the heav'nly shore with longing
eyes,

There the dear wealth of spirits lies,
And beck'ning angels stand.

To Dr. THOMAS GIBSON.

The Life of Souls.

1704.

I.
Swift as the sun revolves the day
We hasten to the dead,
Slaves to the wind we puff away,
And to the ground we tread.
'Tis air that lends us life, when first
The vital bellows heave:
Our flesh we borrow of the dust;
And when a mother's care has nurs'd
The babe to manly size, we must
With usury pay the grave.

II.
Rich juleps drawn from precious ore
Still tend the dying flame:
And plants, and roots, of barbarous name,
Torn from the Indian shore.
Thus we support our tott'ring flesh,
Our cheeks resume the rose afresh,
When bark and steel play well their game
To save our sinking breath,
And Gibson, with his awful power,
Rescues the poor precarious hour
From the demands of death.

* Member of parliament for a port in *Doffen*.

D d d

III.

III.

But art and nature, pow'rs and charms,
And drugs, and recipe's, and forms,
Yield us, at last, to greedy worms

A despicable prey;
I'd have a life to call my own,
That shall depend on heav'n alone;
Nor air, nor earth, nor sea
Mix their base essences with mine,
Nor claim dominion so divine
To give me leave to be.

IV.

Sure there's a mind within, that reigns
O'er the dull current of my veins;
I feel the inward pulse beat high
With vigorous immortality.
Let earth resume the flesh it gave,
And breath dissolve amongst the winds;
Gibson, the things that fear a grave,
That I can lose, or you can save,
Are not akin to minds.

V.

We claim acquaintance with the skies,
Upward our spirits hourly rise,
And there our thoughts employ:
When heav'n shall sign our grand re-
lease,
We are no strangers to the place,
The business, or the joy.

False Greatness.

MYLO, forbear to call him blest
That only boasts a large estate,
Should all the treasures of the west
Meet, and conspire to make him great.
I know thy better thoughts, I know
Thy reason can't descend so low.
Let a broad stream with golden sands
Thro' all his meadows roll,
He's but a wretch, with all his lands,
That wears a narrow soul.

II.

He swells amidst his wealthy store,
And proudly poizing what he weighs,
In his own scale he fondly lays
Huge heaps of shining ore.

He spreads the balance wide to hold
His manors and his farms,
And cheats the beam with loads of gold
He hugs between his arms,
So might the plough-boy climb a tree,
When *Crasus* mounts his throne,
And both stand up, and smile to see
How long their shadow's grown.
Alas! how vain their fancies be
To think that shape their own!

III.

Thus mingled still with wealth and state,
Crasus himself can never know;
His true dimensions and his weight
Are far inferior to their show.
Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measur'd by my soul:
The mind's the standard of the man.

To SARISSA

An Epistle.

BEAR up, *Sarissa*, thro' the ruffling
storms
Of a vain vexing world: Tread down the
Those ragged thorns that lie across the
road,
Nor spend a tear upon them. Trust the
muse,
She sings experienc'd truth: This briny
dew,
This rain of eyes will make the briers
grow.
We travel thro' a desert, and our feet
Have measur'd a fair space, have left be-
hind
A thousand dangers, and a thousand
shores
Well escap'd. Adieu, ye horrors of the
dark,
Ye finish'd labours, and ye tedious toils
Of days and hours: The twinge of real
smart,
And the false terrors of ill-boding dreams
Vanish together, be alike forgot,
For ever blended in one common grave.

Farewel,

Farewel, ye waxing and ye waning
moons,
That we have watch'd behind the flying
clouds
On night's dark hill, or setting or ascend-
ing,
Or in meridian height; Then silence
reign'd
O'er half the world; then ye beheld our
tears,
Ye witness'd our complaints, our kindred
groans,
(Sad harmony!) while with your beamy
horns
Or richer orb ye silver'd o'er the green
Where trod our feet, and lent a feeble
light
To mourners. Now ye have fulfil'd your
round,
Those hours are fled, farewell. Months
that are gone
Are gone for ever, and have borne away
Each his own load. Our woes and sor-
rows past,
Mountainous woes, still lessen as they fly
Far off. So billows in a stormy sea,
Wave after wave (a long succession) roll
Beyond the ken of sight: The sailors safe
Look far a-stern till they have lost the
storm,
And shout their boisterous joys. A gentler
muse
Sings thy dear safety, and commands thy
cares
To dark oblivion; bury'd deep in night
Lose them, *Sarissa*, and assist my song.

Awake thy voice, sing how the slender
line
Of fate's immortal *now* divides the past
From all the future, with eternal bars
Forbidding a return. The past temptations
No more shall vex us; every grief we feel
Shortens the destin'd number; every pulse
Beats a sharp moment of the pain away,
And the last stroke will come. By swift
degrees
Time sweeps us off, and we shall soon
arrive

At life's sweet period: O celestial point
That ends this mortal story!

But if a glimpse of light with flart'ring
ray
Breaks thro' the clouds of life, or wand-
ring fire
Amidst the shades invite your doubtful
feet,
Beware the dancing meteor; faithless
guide,
That leads the lonesome pilgrim wide
astray
To bogs, and fens, and pits, and certain
death!
Should vicious pleasure take an angel-form
And at a distance rise, by slow degrees,
Treacherous, to wind herself into your
heart,
Stand firm aloof; nor let the gaudy
phantom
Too long allure your gaze: The just
delight
That heav'n indulges lawful, must obey
Superior powers; nor tempt your thoughts
too far
In slavery to sense, nor swell your hope
To dang'rous size: If it approach your
feet
And court your hand, forbid th' intrud-
ing joy
To sit too near your heart: Still may our
souls
Claim kindred with the skies; nor mix
with dust
Our better-born affections; leave the
globe
A nest for worms; and hasten to our home.

O there are gardens of th' immortal
kind
That crown the heav'nly *Eden's* rising
hills
With beauty and with sweets; no lurking
mischief
Dwells in the fruit, nor serpent twines
the boughs;
The branches bend laden with life and bliss
Ripe for the taste, but 'tis a steep ascent:
D d d 2 Hold

Hold fast the * golden chain let down
 from heav'n,
 'Twill help your feet and wings; I feel
 its force
 Draw upwards; fasten'd to the pearly
 gate
 It guides the way unerring; Happy clue
 Thro' this dark wild! 'Twas wisdom's
 noblest work,
 All join'd by pow'r divine, and every
 link is love.

To Mr. T. B R A D B U R Y.

Paradise.

1708.

I.
 YOUNG as I am I quit the
 stage,
 Nor will I know th' applauses of the age;
 Farewel to growing frame. I leave below
 A life not half worn out with cares,
 Or agonies, or years;
 I leave my country all in tears,
 But heav'n demands me upward, and I
 dare to go.
 Amongst ye, friends, divide and share
 The remnant of my days,
 If ye have patience, and can bear
 A long fatigue of life, and drudge thro'
 all the race.

II.

Hark, my fair guardian chides my
 stay,
 And waves his golden rod:
 "Angel, I come; lead on the way:
 And now by swift degrees
 I sail aloft thro' azure seas,
 Now tread the milky road:
 Farewel, ye planets, in your spheres;
 And as the stars are lost, a brighter sky
 appears.
 In haste for paradise
 I stretch the pinions of a bolder thought;
 Scarce had I will'd, but I was past
 Deserts of trackless light and all th' ethe-
 real waste,
 And to the sacred borders brought;

* The gospel.

There on the wing a guard of cherubs
 lies,
 Each waves a keen flame as he flies,
 And well defends the walls from sieges
 and surprise.

III.

With pleasing rev'rence I behold
 The pearly portals wide unfold:
 Enter, my soul, and view th' amazing
 scenes;
 Sit fast upon the flying muse,
 And let thy roving wonder loose
 O'er all th' empyreal plains.
 Noon stands eternal here: here may thy
 sight

Drink in the rays of primogenial light;
 Here breathe immortal air:
 Joy must beat high in ev'ry vein,
 Pleasure thro' all thy bosom reign;
 The laws forbid the stranger, pain,
 And banish ev'ry care.

IV.

See how the bubbling springs of love
 Beneath the throne arise;
 The streams in crystal channels
 move,
 Around the golden streets they rove,
 And bless the mansions of the upper skies.
 There a fair grove of knowledge
 grows,
 Nor sin nor death infects the fruit;
 Young life hangs fresh on all the
 boughs,
 And springs from ev'ry root;
 Here may thy greedy senses feast
 While extasy and health attends on every
 taste.

With the fair prospect charm'd I
 flood;
 Fearless I feed on the delicious fare,
 And drink profuse salvation from the
 silver flood,
 Nor can excess be there.

V.

In sacred order rang'd along
 Saints new-releas'd by death
 Join the bold seraph's warbling
 breath,
 And aid th' immortal song.

Each

Each has a voice that tunes his strings
To mighty sounds, and mighty things,

Things of everlasting weight,
Sounds, like the softer viol, sweet,
And, like the trumpet, strong.
Divine attention held my soul,

I was all ear!

Thro' all my pow'rs the heav'nly accents
roll.

I long'd and wish'd my *Bradbury*
there;

"Could he but hear these notes, I
said,

"His tuneful soul wou'd never bear
"The dull unwinding of life's tedious
thread,

"But burst the vital chords to reach the
happy dead.

VI.

And now my tongue prepares to join
The harmony, and with a noble aim
Attempts th' unutterable name,
But faints, confounded by the notes di-
vine:

Again my soul th' unequal honour sought,
Again her utmost force she brought,
And bow'd beneath the burden of th' un-
wieldy thought.

Thrice I essay'd, and fainted thrice;
Th' immortal labour strain'd my feeble
frame,
Broke the bright vision, and dissolv'd the
dream;

I sunk at once and lost the skies:
In vain I sought the scenes of light
Rolling abroad my longing eyes,
For all around 'em stood my curtains and
the night.

Strict Religion very rare.

I.

I'm borne aloft, and leave the crowd,
I sail upon a morning cloud

Skirted with dawning gold:
Mine eyes beneath the opening day
Command the globe with wide survey,
Where ants in busy millions play,
And tug and heave the mould.

II.

"Are these the things, my passion cry'd,
"That we call men? Are these ally'd
"To the fair worlds of light?

"They have ras'd out their Maker's
name,

"Grav'n on their minds with pointed
flame

"In strokes divinely bright.

III.

"Wretches! they hate their native skies;
"If an ethereal thought arise,

"Or spark of virtue shine,

"With cruel force they damp its plumes,
"Choke the young fire with sensual
fumes,

"With business, lust, or wine.

IV.

"Lo! how they throng with panting
breath

"The broad descending road

"That leads unerring down to death,

"Nor miss the dark abode."

Thus while I drop a tear or two
On the wild herd, a noble few
Dare to stray upward, and pursue
Th' unbeaten way to God.

V.

I meet *Myrtillo* mounting high,

I know his candid soul afar;

Here *Dorylus* and *Thyrsis* fly,

Each like a rising star,

Cbarin I saw and *Fidea* there,

I saw them help each other's flight,

And bless them as they go;

They soar beyond my lab'ring sight,

And leave their loads of mortal care,

But not their love below.

On heav'n, their home, they fix their
eyes,

The temple of their God:

With morning incense up they rise

Sublime, and thro' the lower skies

Spread the perfumes abroad.

VI.

Across the road a seraph flew,

"Mark, said he, that happy pair,

"Marriage helps devotion there:

"When kindred minds their God pursue
They

" They break with double vigour thro'
 " The dull incumbent air."
 Charm'd with the pleasure and surprise
 My soul adores and sings,
 " Blest be the pow'r that springs their
 flight,
 " That streaks their path with heav'nly
 light,
 " That turns their love to sacrifice,
 " And joins their zeal for wings."

To Mr. C. and S. FLEETWOOD.

I.

Fleetwoods, young generous pair,
 Despise the joys that fools pursue;
 Bubbles are light and brittle too,
 Born of the water and the air.
 Try'd by a standard bold and just
 Honour and gold and paint and
 dust;
 How vile the last is and as vain the
 first?
 Things that the crowd call great and
 brave,
 With me how low their value's brought?
 Titles and names, and life and breath,
 Slaves to the wind and born for death;
 The soul's the only thing we have
 Worth an important thought.

II.

The soul! 'tis of th' immortal kind,
 Nor form'd of fire, or earth, or wind,
 Out-lives the moldring corps, and leaves
 the globe behind.
 In limbs of clay tho' she appears.
 Array'd in rosy skin, and deck'd with
 ears and eyes,
 The flesh is but the soul's disguise,
 There's nothing in her frame kin to the
 dress she wears:
 From all the laws of matter free,
 From all we feel, and all we see,
 She stands eternally distinct, and must for
 ever be.

III.

Rise then, my thoughts, on high,
 Soar beyond all that's made to die;

Lo! on an awful throne
 Sits the Creator and the Judge of souls,
 Whirling the planets round the poles,
 Winds off our threads of life, and brings
 our periods on.
 Swift the approach, and solemn is the day,
 When this immortal mind
 Stript of the body's coarse array
 To endless pain, or endless joy
 Must be at once consign'd.

IV.

Think of the sands run down to waste,
 We possess none of all the past,
 None but the present is our own;
 Grace is not plac'd within our pow'r,
 'Tis but one short, one shining hour,
 Bright and declining as a setting sun,
 See the white minutes wing'd with
 haste;
 The now that flies may be the last;
 Seize the salvation ere 'tis past,
 Nor mourn the blessing gone:
 A thought's delay is ruin here,
 A closing eye, a gasping breath
 Shuts up the golden scene in death,
 And drowns you in despair.

To WILLIAM BLACKBOURN, Esq;

Caſimir. Lib. II. Od. 2. imitated.

Quæ tegit canas modo Bruma valles, &c.

I.

MARK how it snows! how fast the
 valley fills!
 And the sweet groves the hoary garment
 wear;
 Yet the warm sun-beams bounding from
 the hills
 Shall melt the vail away, and the young
 green appear.

II.

But when old age has on your temples
 shed
 Her silver-frost, there's no returning sun;
 Swift flies our autumn, swift our sum-
 mer's fled,
 When youth, and love, and spring, and
 golden joys are gone.

III.

III.
Then cold, and winter, and your aged
snow,
Stick fast upon you; not the rich array,
Not the green garland, nor the rosy bough
Shall cancel or conceal the melancholy
gray.

IV.
The chase of pleasures is not worth the
pains,
While the bright sands of health run
wasting down;
And honour calls you from the softer
scenes,
To sell the gaudy hour for ages of re-
nown.

V.
'Tis but one youth, and short, that mor-
tals have,
And one old age dissolves our feeble
frame;
But there's a heav'nly art to elude the
grave,
And with the hero-race immortal kindred
claim.

VI.
The man that has his country's sacred
tears
Bedewing his cold hearth, has liv'd his
day:
Thus, *Blackbourn*, we should leave our
names our heirs;
Old time and waning moons sweep all the
rest away.

True Monarchy.

1701.

THE rising year beheld th' imperious
Gaul
Stretch his dominion, while a hundred
towns
Crouch'd to the victor: but a steady soul
Stands firm on its own base, and reigns
as wide,
As absolute; and sways ten thousand
slaves,
Lusts and wild fancies with a sov'reign
hand.

We are a little kingdom; but the man
That chains his rebel will to reason's
throne,
Forms it a large one, whilst his royal
mind
Makes heav'n its council, from the rolls
above
Draws his own statutes, and with joy obeys.

'Tis not a troop of well-appointed
guards
Create a monarch, not a purple robe
Dy'd in the people's blood, not all the
crowns
Or dazling tiars that bend about the
head,
Tho' gilt with sun beams and set round
with stars.
A monarch he that conquers all his fears,
And treads upon them; when he stands
alone,
Makes his own camp; four guardian vir-
tues wait
His nightly slumbers, and secure his
dreams.
Now dawns the light; he ranges all his
thoughts
In square battalions, bold to meet th'
attacks
Of time and chance, himself a num'rous
host,
All eye, all ear, all wakeful as the day,
Firm as a rock, and moveless as the
center.

In vain the harlot, pleasure, spreads her
charms,
To lull his thoughts in luxury's fair
lap,
To sensual ease, (the bane of little kings,
Monarchs whose waxen images of souls
Are molded into softness) still his mind
Wears its own shape, nor can the hea-
venly form
Stoop to be model'd by the wild decrees
Of the mad vulgar, that unthinking
herd.

He

He lives above the crowd, nor hears
the noise
Of wars and triumphs, nor regards the
shouts
Of popular applause, that empty sound;
Nor feels the flying arrows of reproach,
Or spite or envy. In himself secure,
Wisdom his tower, and conscience is his
shield,
His peace all inward, and his joys his own.

Now my ambition swells, my wishes
soar,
This be my kingdom: sit above the globe
My rising soul, and dress thyself around
And shine in virtue's armour, climb the
height
Of wisdom's lofty castle, there reside
Safe from the smiling and the frowning
world.

Yet once a day drop down a gentle
look
On the great mole-hill, and with pitying
eye
Survey the busy emmets round the heap,
Crouding and bustling in a thousand
forms
Of strife and toil, to purchase wealth and
fame,
A bubble or a dust: Then call thy
thoughts
Up to thyself to feed on joys unknown,
Rich without gold, and great without
renown.

True Courage.

Honour demands my song. Forget
the ground,
My generous muse, and sit amongst the
stars!
There sing the soul, that, conscious of her
birth,
Lives like a native of the vital world,
Amongst these dying clods, and bears her
state
Just to herself: how nobly she maintains

Her character, superior to the flesh,
She wields her passions like her limbs,
and knows

The brutal powers were only born to obey.

This is the man whom storms could
never make
Meanly complain; nor can a flatt'ring
gale
Make him talk proudly: he hath no
desire
To read his secret fate; yet unconcern'd
And calm could meet his unborn destiny,
In all its charming, or its frightful shapes.

He that unshrinking, and without a
grone,
Bears the first wound, may finish all the
war
With meek courageous silence, and come
off
Conqueror: for the man that well con-
ceals
The heavy strokes of fate, he bears 'em
well.

He, tho' th' *Atlantic* and the *Midland*
seas
With adverse furies meet, and rise on
high
Suspended 'twixt the winds, then rush
again
Mingled with flames, upon his single
head,
And clouds, and stars, and thunder, firm
he stands,

Secure of his best life; unhurt, unmov'd;
And drops his lower nature, born for
death.

Then from the lofty castle of his mind
Sublime looks down, exulting, and sur-
veys

The ruins of creation; (Souls alone
Are heirs of dying worlds;) a piercing
glance

Shoots upwards from between his closing
lids,

To reach his birth-place, and without a
sigh

He

He bids his batter'd flesh lie gently down
Amongst its native rubbish; whilst the
spirit
Breathes and flies upward, an undoubted
guest
Of the third heav'n, th' unruinable sky.

Thither, when fate has brought our
willing souls,
No matter whether 'twas a sharp disease;
Or a sharp sword, that help'd the travel-
lers on,
And push'd us to our home. Bear up,
my friend,

Serenely, and break thro' the stormy brine
With stedd'ed prow; know, we shall once
arrive

At the fair haven of eternal bliss.
To which we ever steer; whether as kings
Of wide command we've spread the spa-
cious sea
With a broad painted fleet, or row'd along
In a thin cock-boat with a little oar.

There let my native plank shift me to
land
And I'll be happy: Thus I'll leap ashore
Joyful and fearless on th' immortal coast,
Since all I leave is mortal, and it must be
lost.

To the much honoured Mr. THOMAS
ROWE, the Director of my youthful
Studies.

Free Philosophy.

I.

CUSTOM, that tyranness of fools,
That leads the learned round the
schools,
In magic chains of forms and rules!
My genius storms her throne:
No more, ye slaves, with awe profound
Bear the dull track, nor dance the round;
Loose hands, and quit th' enchanted
ground:
Knowledge invites us each alone.

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II.

I hate these shackles of the mind
Forg'd by the haughty wife;
Souls were not born to be confin'd,
And led, like *Sampson*, blind and bound;
But when his native strength he found
He well aveng'd his eyes.
I love thy gentle influence, *Rowe*,
Thy gentle influence like the sun,
Only dissolves the frozen snow,
Then bids our thoughts like rivers flow,
And choose the channels where they
run.

III.

Thoughts should be free as fire or wind;
The pinions of a single mind
Will thro' all nature fly:
But who can drag up to the poles
Long fetter'd ranks of leaden souls;
A genius which no chain controls
Roves with delight, or deep, or high:
Swift I survey the globe around,
Dive to the center thro' the solid ground,
Or travel o'er the sky.

To the reverend Mr. BENONI ROWE.

The Way of the Multitude.

I.

ROWE, if we make the crowd our guide
Thro' life's uncertain road,
Mean is the chase; and wand'ring wide
We miss th' immortal good;
Yet if my thoughts could be confin'd
To follow any leader-mind,
I'd mark thy steps, and tread the same:
Drest in thy notions I'd appear
Not like a soul of mortal frame,
Nor with a vulgar air.

II.

Men live at random and by chance,
Bright reason never leads the dance;
Whilst in the broad and beaten way
O'er dales and hills from truth we
stray,
To ruin we descend, to ruin we ad-
vance.

E e e

Wisdom

Wisdom retires; she hates the crowd.
And with a decent scorn
Aloof she climbs her steepy seat,
Where not the grave nor giddy feet,
Of the learn'd vulgar or the rude,
Have e'er a passage worn.

III.

Meer hazard first began the track,
Where custom leads her thousands blind
In willing chains and strong;
There's scarce one bold, one noble mind,
Dares tread the fatal error back;
But hand in hand ourselves we bind
And drag the age along.

IV.

Mortals, a savage herd, and loud
As billows on a noisy flood
In rapid order roll:

Example makes the mischief good:
With jocund heel we beat the road,
Unheeded of the goal.
Me let **Isburriel's* friendly wing
Snatch from the crowd, and bear sub-
lime

To wisdom's lofty tower,
Thence to survey that wretched thing,
Mankind; and in exalted rhyme
Bless the delivering power.

To the reverend Mr. JOHN HOWE.

1794.

I.

Great man, permit the muse to climb
And seat her at thy feet,
Bid her attempt a thought sublime,
And consecrate her wit.
I feel, I feel th' attractive force
Of thy superior soul:
My chariot flies her upward course,
The wheels divinely roll.
Now let me chide the mean affairs
And mighty toil of men:
How they grow gray in trifling cares,
Or waste the motions of the spheres
Upon delights as vain!

* *Isburriel* is the name of an angel in *Milton's Paradise lost*.

II.

A puff of honour fills the mind,
And yellow dust is solid good;
Thus like the ass of savage kind,
We snuff the breezes of the wind,
Or steal the serpent's food,
Could all the choirs

That charm the poles

But strike one doleful sound,
'T would be employ'd to mourn our souls,
Souls that were fram'd of sprightly fires
In floods of folly drown'd.
Souls made of glory seek a brutal joy;
How they disclaim their heav'nly birth,
Melt their bright substance down with
drossy earth,
And hate to be refin'd from that impure
alloy.

III.

Oft has thy genius rous'd us hence
With elevated song,
Bid us renounce this world of sense,
Bid us divide th' immortal prize
With the seraphic throng:
"Knowledge and love makes spirits blest,
"Knowledge their food, and love their
rest;"

But flesh, th' unmanageable beast,
Resists the pity of thine eyes,
And music of thy tongue.

Then let the worms of grov'ling mind
Round the short joys of earthly kind
In restless windings roam;
Howe hath an ample orb of soul,
Where shining worlds of knowledge roll,
Where love the center and the pole
Completes the heav'n at home.

The Disappointment and Relief.

I.

Virtue, permit my fancy to impose
Upon my better pow'rs:
She casts sweet fallacies on half our woes,
And gilds the gloomy hours.
How could we bear this tedious round
Of waning moons, and rolling years,
Of flaming hopes, and chilling fears,
If, where no sov'reign cure appears,
No opiates could be found.

II.

Love, the most cordial stream that
flows,
Is a deceitful good:
Young *Doris* who nor guilt nor danger
knows,
On the green margin stood,
Pleas'd with the golden bubbles as they
rose,
And with more golden sands her fancy
pay'd the flood:
Then fond to be entirely blest,
And tempted by a faithless youth,
As void of goodness as of truth,
She plunges in with heedless haste,
And rears the nether mud:
Darkness and nauseous dregs arise
O'er thy fair current, love, with large
supplies
Of pain to teize the heart, and sorrow for
the eyes.
The golden bliss that charm'd her sight
Is dash'd, and drown'd, and lost:
A spark, or glimmering streak at most
Shines here and there, amidst the night,
Amidst the turbid waves, and gives a
faint delight.

III.

Recover'd from the sad surprise,
Doris awakes at last,
Grown by the disappointment wise;
And manages with art th' unlucky cast;
When the lowering frown she spies
On her haughty tyrant's brow,
With humble love she meets his wrathful
eyes,
And makes her sov'reign beauty bow;
Chearful she smiles upon the grizly form;
So shines the setting sun on adverse
skies,
And pain's a rainbow on the storm.
Anon she lets the sullen humour spend,
And with a virtuous book or friend,
Beguiies th' uneasy hours:
Well-colouring ev'ry cross she meets,
With heart serene she sleeps and eats,
She spreads her board with fancy'd
sweets,
And strows her bed with flow'rs.

The Hero's School of Morality.

I.

Heron, amongst his travels, found,
A broken statue on the ground;
And searching onward, as he went
He trac'd a ruin'd monument.
Mould, moss, and shades had overgrown
The sculpture of the crumbling stone,
Yet, ere he past, with much ado,
He guess'd, and spell'd out, *Sci-pi-o*.

" Enough he cry'd; I'll drudge no
more
" In tuning the dull *Sopra* o'er:
" Let pedants waste their hours of ease
" To sweat all night at *Socrates*;
" And feed their boys with notes and
rules
" Those tedious recipe's of schools,
" To cure ambition: I can learn
" With greater ease the great concern
" Of mortals; how we may despise
" All the gay things below the skies.
" Methinks a mouldring pyramid
" Says all that the old fables said;
" For me these shatter'd tombs contain
" More morals than the *Vatican*.
" The dust of heroes cast abroad,
" And kick'd and trampled in the road,
" The relics of a lofty mind,
" That lately wars and crowns design'd,
" Tost for a jest from wind to wind,
" Bid me be humble, and forbear
" Tall monuments of fame to rear,
" They are but castles in the air
" The row'ring heights, and frightful
falls,
" The ruin'd heaps and funerals,
" Of smoking kingdoms and their kings,
" Tell me a thousand mournful things
" In melancholy silence—
" ————— He
" That living could not bear to see
" An equal, now lies torn and dead;
" Here his pale trunk, and there his
head;

" Great *Pompey*! while I meditate,
 " With solemn horror, thy sad fate,
 " Thy carcase, scatter'd on the shore }
 " Without a name, instructs me more }
 " Than my whole library before.

" Lie still, my *Plutarch*, then, and sleep,
 " And my good *Seneca* may keep
 " Your volumes clos'd for ever too,
 " I have no further use for you:
 " For when I feel my virtue fail,
 " And my ambitious thoughts prevail,
 " I'll take a turn among the tombs,
 " And see whereto all glory comes:
 " There the vile foot of every clown
 " Tramples the sons of honour down.
 " Beggars with awful ashes sport,
 " And tread the *Cæsars* in the dirt."

Freedom.

1697.

I.

TEmpt me no more. My soul can
 ne'er comport
 With the gay slaveries of a court:
 I've an aversion to those charms,
 And hug dear liberty in both mine
 arms.

Go, vassal-souls, go, cringe and wait,
 And dance attendance at *Honorio's* gate,
 Then run in troops before him to com-
 pose his state;
 Move as he moves: and when he loiters,
 stand;

You're but the shadows of a man.
 Bend when he speaks; and kiss the
 ground:
 Go, catch th' impertinence of sound:
 Adore the follies of the great;
 Wait till he smiles: But lo, the idol
 frown'd
 And drove them to their fate.

II.

Thus base-born minds: but as for
 me,
 I can and will be free:
 Like a strong mountain, or some stately
 tree,

My soul grows firm upright,
 And as I stand, and as I go,
 It keeps my body so;
 No, I can never part with my crea-
 tion right,
 Let slaves and asses stoop and bow,
 I cannot make this iron knee
 Bend to a meaner pow'r than that which
 form'd it free.

III.

Thus my bold harp profusely play'd
 Pindarical; then on a branchy shade
 I hung my harp aloft, myself beneath it
 laid.

Nature that listen'd to my strain,
 Resum'd the theme, and acted it again.
 Sudden rose a whirling wind
 Swelling like *Honorio* proud,
 Around the straws and feathers crowd,
 Types of a slavish mind;
 Upwards the stormy forces rise,
 The dust flies up and climbs the skies,
 And as the tempest fell th' obedient
 vapours sunk:
 Again it roars with bellowing sound,
 The meaner plants that grew around,
 The willow, and the asp, trembled and
 kiss'd the ground:

Hard by there stood the iron trunk
 Of an old oak, and all the storm defy'd;
 In vain the winds their forces try'd,
 In vain they roar'd; the iron oak
 Bow'd only to the heav'nly thunder's
 stroke.

On Mr. LOCKE's Annotations upon several
 Parts of the New Testament, left be-
 hind him at his Death.

I.

THUS reason learns by slow degrees,
 What faith reveals; but still com-
 plains
 Of intellectual pains,
 And darkness from the too exuberant
 light.
 The blaze of those bright mysteries
 Pour'd all at once on nature's eyes
 Offend and cloud her feeble sight.

II.

II.

Reason could scarce sustain to see
Th' almighty One, th' eternal Three,
Or bear the infant deity;
Scarce could her pride descend to own
Her Maker stooping from his throne,
And drest in glories so unknown.
A ransom'd world, a bleeding God,
And heav'n appeas'd with flowing
blood,
Were themes too painful to be under-
stood.

III.

Faith, thou bright cherub, speak, and
say
Did ever mind of mortal race
Cost thee more toil, or larger grace,
To melt and bend it to obey.
'Twas hard to make so rich a soul submit,
And lay her shining honours at thy sove-
reign feet.

IV.

Sister of faith, fair charity,
Shew me the wondrous Man on high,
Tell how he sees the godhead Three
in One;
The bright conviction fills his eye,
His noblest powers in deep prostration lie
At the mysterious throne.
"Forgive, he cries, ye saints below,
"The wav'ring and the cold assent
"I gave to themes divinely true;
"Can you admit the blessed to repent?
"Eternal darkness-vail the lines
"Of that unhappy book,
"Where glimmering reason with false
lustre shines.
"Where the meer mortal pen mis-
took
"What the celestial meant!

See Mr. Locke's annotations on Rom. iii. 25. and
paraphrase on Rom. ix. 5. which has inclined some
readers to doubt whether he believed the deity and
satisfaction of Christ. Therefore in the fourth stanza
I invoke charity, that by her help I may find him
out in heaven, since his notes on 2 Cor. v. ult. and
some other places, give me reason to believe he was
no Socinian, though he has darkened the glory of
the gospel, and debased christianity, in the book
which he calls The Reasonableness of it, and in some
of his other works.

True Riches.

I AM not concern'd to know
What to-morrow fate will do:
'Tis enough that I can say,
I've possess'd myself to-day:
Then if happily midnight-death
Seize my flesh, and stop my breath;
Yet to-morrow I shall be
Heir to the best part of me.

Glitt'ring stones, and golden things,
Wealth and honours that have wings,
Ever fluttering to be gone
I could never call my own:
Riches that the world bestows,
She can take, and I can lose;
But the treasures that are mine
Lie afar beyond her line.
When I view my spacious-soul,
And survey myself awhile,
And enjoy myself alone,
I'm a kingdom of my own.

I've a mighty part within
That the world hath never seen,
Rich as Eden's happy ground,
And with choicer plenty crown'd.
Here on all the shining boughs
Knowledge fair and useless grows;
On the same young flow'ry tree
All the seasons you may see;
Notions in the bloom of light,
Just disclosing to the sight;
Here are thoughts of larger growth,
Rip'ning into solid truth;
Fruits refin'd, of noble taste;
Seraphs feed on such repast.
Here in a green and shady grove,
Streams of pleasure mix with love:
There beneath the smiling skies
Hills of contemplation rise;
Now upon some shining top
Angels light, and call me up;
I rejoice to raise my feet,
Both rejoice when there we meet.

There

There are endless beauties more
Earth hath no resemblance for;
Nothing like them round the pole,
Nothing can describe the soul:
'Tis a region half unknown,
That has treasures of its own,
More remote from public view
Than the bowels of *Pernu*;
Broader 'tis, and brighter far,
Than the golden *Indies* are;
Ships that trace the warty stage
Cannot coast it in an age;
Harts, or horses, strong and fleet,
Had they wings to help their feet,
Could not run it half way o'er
In ten thousand days or more.

Yet the silly wandering mind,
Loth to be too much confin'd,
Roves and takes her daily tours,
Coasting round the narrow shores,
Narrow shores of flesh and sense,
Picking shells and pebbles thence:
Or she sits at fancy's door,
Calling shapes and shadows to her,
Foreign visits still receiving,
And t' herself a stranger living.
Never, never would she buy
Indian dust, or *Tyrian* dye,
Never trade abroad for more;
If she saw her native store,
If her inward worth were known
She might ever live alone.

The Adventurous Muse.

I.

Urania takes her morning flight
With an inimitable wing:
Thro' rising deluges of dawning light
She cleaves her wondrous way,
She tunes immortal anthems to the grow-
ing day;
Nor **Rapin* gives her rules to fly, nor
† *Purcell* notes to sing.

* A *French* critic.

† An *English* master of music.

II.

She nor inquires, nor knows nor fears
Where lie the pointed rocks, or where th'
ingulphing sand,
Climbing the liquid mountains of the
skies,
She meets descending angels as she flies,
Nor asks them where their country
lies,
Or where the sea-marks stand.
Touch'd with an empyreal ray
She springs, unerring, upward to eternal
day,
Spreads her white sails aloft, and steers,
With bold and safe attempt, to the cele-
stial land.

III.

Whilst little skiffs along the mortal shores
With humble toil in order creep,
Coasting in sight of one another's ores,
Nor venture thro' the boundless deep.
Such low pretending souls are they
Who dwell inclos'd in solid orbs of
scull;
Plodding along their sober way,
The snail o'ertakes them in their wildest
play,
While the poor labourers sweat to be cor-
rectly dull.

IV.

Give me the chariot whose diviner wheels
Mark their own rout, and unconfin'd
Bound o'er the everlasting hills,
And lose the clouds below, and leave the
stars behind.
Give me the muse whose generous
force,

Impatient of the reins,
Pursues an unattempted course,
Breaks all the critics iron chains,
And bears to paradise the raptur'd mind.

V.

There *Milton* dwells: The mortal sung
Themes not presum'd by mortal
tongue;
New terrors, or new glories, shine
In every page, and flying scenes divine
Surprise the wond'ring sense, and draw
our souls along.

Behold

Behold his muse sent out t' explore
The unapparent deep where waves of
Chaos roar,
And realms of night unknown before.
She trac'd a glorious path unknown,
Thro' fields of heav'nly war, and seraphs
overthrown,

Where his advent'rous genius led :
Sov'reign she fram'd a model of her
own,

Nor thank'd the living nor the dead.
The noble hater of degenerate rhyme
Shook off the chains, and built his verse
sublime,

A monument too high for coupled sound
to climb.

He mourn'd the garden lost below ;
(Earth is the scene for tuneful woe)

Now bliss beats high in all his veins,
Now the lost *Eden* he regains,
Keeps his own air, and triumphs in un-
rival'd strains.

VI.

Immortal bard ! Thus thy own *Raphael*
sings,

And knows no rule but native fire :
All heav'n sits silent, while to his sov'reign
strings

He talks unutterable things ;
With graces infinite his untaught fingers
rove

Across the golden lyre :
From ev'ry note devotion springs.
Rapture, and harmony, and love,
O'erspread the list'ning choir.

To Mr. NICHOLAS CLARK.

The Complaint.

I.

'T WAS in a vale where osiers grow
By murmur'ing streams we told
our woe,

And mingled all our cares :
Friendship far pleas'd in both our eyes,
In both the weeping dews arise,
And drop alternate tears.

II.

The vigorous monarch of the day
Now mounting half his morning way
Shone with a fainter bright :
Still sickning, and decaying still,
Dimly he wander'd up the hill,
With his expiring light.

III.

In dark eclipse his chariot roll'd,
The queen of night obscur'd his gold
Behind her sable wheels ;
Nature grew sad to lose the day,
The flow'ry vales in mourning lay,
In mourning stood the hills.

IV.

Such are our sorrows, *Clark*, I cry'd,
Clouds of the brain grow black, and
hide

Our dark'ned souls behind :
In the young morning of our years
Distempering fogs have climb'd the
spheres,

And choke the lab'ring mind.

V.

Lo, the gay planet rears his head,
And overlooks the lofty shade,

New-bright'ning all the skies :
But say, dear partner of my moan,
When will our long eclipse be gone,
Or when our suns arise ?

VI.

In vain are potent herbs apply'd,
Harmonious sounds in vain have try'd
To make the darkness fly :
But drugs would raise the dead as soon,
Or clatt'ring brass relieve the moon,
When fainting in the sky.

VII.

Some friendly Spirit from above,
Born of the light, and nurs'd with love,
Assist our feeble fires ;
Force these invading glooms away ;
Souls should be seen quite thro' their
clay,

Bright as your heav'nly choirs.

VIII.

But if the fogs must damp the flame,
Gently, kind death, dissolve our frame,
Release

Release the pris'ner-mind:
Our souls shall mount, at thy discharge,
To their bright source, and shine at
large
Nor clouded, nor confin'd.

The Afflictions of a Friend.

1702.

I.
NOW let my cares all bury'd lie,
My griefs for ever dumb:
Your sorrows swell my heart so high,
They leave my own no room.

II.
Sickness and pains are quite forgot,
The spleen itself is gone;
Plung'd in your woes I feel them not,
Or feel them all in one.

III.
Infinite grief puts sense to flight,
And all the soul invades:
So the broad gloom of spreading night
Devours the evening shades.

IV.
Thus am I born to be unblest!
This sympathy of woe
Drives my own tyrants from my breast
T' admit a foreign foe.

V.
Sorrows in long succession reign;
Their iron rod I feel:
Friendship has only chang'd the chain,
But I'm the pris'ner still.

VI.
Why was this life for misery made?
Or why drawn out so long?
Is there no room amongst the dead?
Or is a wretch too young?

VII.
Move faster on great nature's wheel,
Be kind, ye rolling pow'rs,
Hurl my days headlong down the hill
With undistinguish'd hours.

VIII.
Be dusky, all my rising suns,
Nor smile upon a slave:
Darkness, and death, make haste at once
To hide me in the grave.

The Reverse: Or, The Comforts of a Friend.

I.
THUS nature tun'd her mournful
tongue,

Till grace lift up her head,
Revers'd the sorrow and the song,
And smiling, thus she said:

II.
"Were kindred spirits born for cares?
Must ev'ry grief be mine?
Is there a sympathy in tears,
Yet joys refuse to join?"

III.
Forbid it, heav'n, and raise my love,
And make our joys the same:
So bliss and friendship join'd above
Mix an immortal flame.

IV.
Sorrows are lost in vast delight
That brightens all the soul.
As deluges of dawning light
O'erwhelm the dusky pole.

V.
Pleasures in long succession reign,
And all my pow'rs employ:
Friendship but shifts the pleasing scene,
And fresh repeats the joy.

VI.
Life has a soft and silver thread,
Nor is it drawn too long;
Yet when my vaster hopes persuade,
I'm willing to be gone.

VII.
Fast as ye please roll down the hill,
And haste away, my years;
Or I can wait my Father's will,
And dwell beneath the spheres.

VIII.
Rise glorious, every future sun,
Gild all my following days,
But make the last dear moment known
By well-distinguish'd rays.

To the Right Honourable JOHNSON
Lord CUYL.

The Hardy Soldier.

I.
“O WHY is man so thoughtless
grown?”

“Why guilty souls in haste to die?”

“Vent’ring the leap to the worlds unknown,

“Heedless to arms and blood they fly.”

II.
“Are lives but worth a soldier’s pay?”

“Why will ye join such wide extremes,

“And stake immortal souls, in play

“At desp’rate chance, and bloody games!”

III.
“Valour’s a nobler turn of thought,

“Whose pardon’d guilt forbids her fears:

“Calmly she meets the deadly shot,

“Secure of life above the stars.”

IV.
“But Frenzy dares eternal fate,
“And spurr’d with honour’s airy dreams,
“Flies to attack th’ infernal gate,
“And force a passage to the flames.”

V.
Thus hov’ring o’er *Namur*’s plains,
Sung heav’nly love in *Gabriel*’s form:
Young *Thraso* left the moving strains,
And vow’d to pray before the storm.

VI.
Anon the thund’ring trumpet calls;
“Vows are but wind,” the hero cries;
Then swears by heav’n, and scales the
walls,
Drops in the ditch, despairs and dies.

*Burning several Poems of Ovid, Martial,
Oldham, Dryden, &c.*

1708.

I.
I Judge the muse of lewd desire;
Her sons to darkness, and her works
to fire.

* At the siege of *Namur*.

VOL. IV.

In vain the flatteries of their wit
Now with a melting strain, now with an
heav’nly flight,

Would tempt my virtue to approve
Those gaudy tinders of a lawless love.

So harlots dress: They can appear
Sweet, modest, cool, divinely fair,
To charm a *Cato*’s eye; but all within,
Stench, impudence and fire, and ugly
raging sin.

II.
Die, *Flora*, die in endless shame,
Thou prostitute of blackest fame,
Stript of thy false array.
Ovid, and all ye wilder pens
Of modern lust, who gild our scenes;
Poison the *British* stage, and paint damna-
tion gay,

Attend your mistress to the dead;
When *Flora* dies, her imps should wait
upon her shade.

III.
† *Strepson*, of noble blood and mind,
(For ever shine his name!)
As death approach’d, his soul refin’d,
And gave his looser sonnets to the
flame.

“Burn, burn, he cry’d with sacred
rage,

“Hell is the due of ev’ry page,
“Hell be the fate. (But O indulgent
heaven!

“So vile the muse, and yet the man
forgiv’n!”

“Burn on my songs: For not the silver
Thames

“Nor *Tiber* with his yellow streams
“In endless currents rolling to the
main,

“Can e’er dilute the poison, or wash out
the stain.”

So *Moses* by divine command
Forbid the leprous house to stand
When deep the fatal spot was grown,
“Break down the timber, and dig up
the stone.”

† Earl of *Rochester*.

F f f

To

To Mrs. B. BENDISH.

Against Tears.

I.

M Adam, persuade me tears are good
To wash our mortal cares away;
These eyes shall weep a sudden flood,
And stream into a briny sea.

II.

Or if these orbs are hard and dry,
(These orbs that never use to rain)
Some star direct me where to buy
One sov'reign drop for all my pain.

III.

Were both the golden *Indies* mine,
I'd give both *Indies* for a tear:
I'd barter all but what's divine:
Nor shall I think the bargain dear.

IV.

But tears, alas! are trifling things,
They rather feed than heal our woe;
From trickling eyes new sorrow springs,
As weeds in rainy seasons grow.

V.

Thus weeping urges weeping on;
In vain our miseries hope relief,
For one drop calls another down,
Till we are drown'd in seas of grief.

VI.

Then let these useless streams be staid,
Wear native courage on your face:
These vulgar things were never made
For souls of a superior race.

VII.

If 'tis a rugged path you go,
And thousand foes your steps surround,
Tread the thorns down, charge thro' the
foe:
The hardest fight is highest crown'd.

Few Happy Matches.

August, 1701.

I.

SAY, mighty love, and teach my song,
To whom my sweetest joys belong,

And who the happy pairs
Whose yielding hearts, and joining hands,
Find blessings twisted with their bands,
To soften all their cares.

II.

Not the wild herd of nymphs and swains
That thoughtless fly into the chains,
As custom leads the way:
If there be bliss without design,
Ivies and oaks may grow and twine,
And be as blest as they.

III.

Not sordid souls of earthly mold
Who drawn by kindred charms of gold
To dull embraces move:
So two rich mountains of *Peru*
May rush to wealthy marriage too,
And make a world of love.

IV.

Not the mad-tribe that hell inspires
With wanton flames; those raging fires
The purer bliss destroy:
On *Aetna's* top let furies wed,
And sheets of lightning dress the bed
T' improve the burning joy.

V.

Nor the dull pairs whose marble forms
None of the melting passions warms,
Can mingle hearts and hands:
Logs of green wood that quench the coals
Are marry'd just like *Stoic* souls,
With offers for their bands.

VI.

Not minds of melancholy strain,
Still silent, or that still complain,
Can the dear bondage bless:
As well may heav'nly consorts spring
From two old lutes with ne'er a string,
Or none besides the bass.

VII.

Nor can the soft enchantments hold
Two jarring souls of angry mold,
The rugged and the keen:
Sampson's young foxes might as well
In bands of cheerful wedlock dwell,
With firebands ty'd between.

VIII.

Nor let the cruel fetters bind
A gentle to a savage mind;

For

For love abhors the sight:
Loose the fierce tiger from the deer,
For native rage and native fear
Rise and forbid delight.

IX.

Two kindest souls alone must meet;
'Tis friendship makes the bondage sweet,
And feeds their mutual loves:
Bright *Venus* on her rolling throne
Is drawn by gentlest birds alone,
And *Cupid's* yoke the doves.

To DAVID POLHILL, Esq;

December, 1702.

An Epistle.

I.

LET useless souls to woods retreat;
Polhill should leave a country-seat
When virtue bids him dare be great.

II.

Nor *Kent**, nor *Sussex**, should have
charms,
While liberty, with loud alarms,
Calls you to counsels and to arms.

III.

Lewis, by fawning slaves ador'd,
Bids you receive a † base-born lord;
Awake your cares! awake your sword!

IV.

Factions amongst the ‡ *Britons* rise,
And warring tongues, and wild surmise,
And burning zeal without her eyes.

V.

A vote decides the blind debate;
Resolv'd, " 'Tis of diviner weight,
" To save the steeple, than the state."

VI.

The § bold machine is form'd and join'd
To stretch the conscience, and to bind
The native freedom of the mind.

VII.

Your grandfire shades with jealous eye
Frown down to see their offspring lie
Careless, and let their country die.

* His country-seat and dwelling.

† The pretender, proclaim'd king in *France*.

‡ The parliament.

§ The bill against occasional conformity, 1702.

VIII.

If * *Trevia* fear to let you stand
Against the *Gaul* with spear in hand,
At least † petition for the land.

The celebrated Victory of the Poles over
Osman the Turkish Emperor in the Da-
cian Battle.

Translated from *Casimire*, B. IV. Od. 4.
with large Additions.

GADOR the old, the wealthy and the
strong,

Chearful in years (nor of the heroic muse
Unknowing, nor unknown) held fair pos-
sessions

Where flows the fruitful *Danube*: Seventy
springs

Smil'd on his seed, and seventy harvest-
moons

Fill'd his wide granaries with autumnal
joy:

Still he resum'd the toil: and fame reports,
While he broke up new ground, and tir'd
his plough

In grassy furrows, the torn earth disclos'd
Helmets, and swords (bright furniture of
war

Sleeping in rust) and heaps of mighty
bones.

The sun descending to the western deep
Bid him lie down and rest; he loos'd the
yoke,

Yet held his wearied oxen from their food
With charming numbers, and uncommon
song.

Go, fellow-labourers, you may rove
secure,

Or feed beside me; taste the greens and
boughs

That you have long forgot; crop the sweet
herb,

* Mrs. Polhill of the family of the lord Trevor.

† Mr. Polhill was one of those five zealous gentle-
men who presented the famous *Kentish* petition to the
parliament, in the reign of king *William*, to hasten
their supplies in order to support the king in his war
with *France*.

And graze in safety, while the victor-
Pole

Leans on his spear, and breathes; yet
still his eye

Jealous and fierce. How large, old sol-
dier, say,

How fair a harvest of the slaughter'd
Turks

Strew'd the *Moldavian* fields? What migh-
ty piles

Of vast destruction, and of *Thracian*
dead

Fill and amaze my eyes? Broad bucklers
lie

(A vain defence) spread o'er the pathless
hills,

And coats of scaly steel, and hard haber-
geon,

Deep-bruis'd and empty of *Mahometan*
limbs.

This the fierce *Saracen* wore, (for when a
boy,

I was their captive, and remind their
dress:)

Here the *Polonians* dreadful march'd along
In august port, and regular array,

Led on to conquest: Here the *Turkish*
chief

Presumptuous trod, and in rude order
rang'd

His long battalions, while his populous
towns

Pour'd out fresh troops perpetual, drest in
arms,

Horrent in mail, and gay in spangled
pride.

O the dire image of the bloody fight
These eyes have seen, when the capacious
plain

Was throng'd with *Dacian* spears; when
polish'd helms

And convex gold blaz'd thick against the
sun

Restoring all his beams! but frowning
war

All gloomy, like a gather'd tempest, stood
Wavering, and doubtful where to bend
its fall.

The storm of missive steel delay'd a
while

By wise command; fledg'd arrows on the
nerve;

And scimitar and sabre bore the sheath
Reluctant; till the hollow brazen clouds

Had bellow'd from each quarter of the
field

Loud thunder, and disgorg'd their ful-
ph'rous fire.

Then banners wav'd, and arms were
mix'd with arms;

Then javelins answer'd javelins as they
fled,

For both fled hissing death: With adverse
edge

The crooked fauchions met; and hideous
noise

From clashing shields, thro' the long
ranks of war,

Clang'd horrible. A thousand iron storms
Roar diverse: And in harsh confusion

drown
The trumpet's silver sound. O rude
effort

Of harmony! not all the frozen stores
Of the cold North when pour'd in rat-
tling hail

Lash with such madness the *Norwegian*
plains,

Or so torment the ear. Scarce sounds so
far

The direful fragor, when some southern
blast

Tears from the *Alps* a ridge of knotty
oaks

Deep fang'd, and ancient tenants of the
rock:

The massy fragment, many a rood in
length,

With hideous crash, rolls down the rugged
cliff

Resistless, plunging in the subject lake
Como or *Lugaine*; th' afflicted waters roar,

And various thunder all the valley fills,
Such was the noise of war: the troubled

air

Complains aloud, and propagates the din
To

To neighbouring regions ; rocks and
lofty hills
Beat the impetuous echoes round the sky.

Uproar, revenge, and rage, and hate
appear
In all their murderous forms ; and flame
and blood

And sweat and dust array the broad
campaign

In horror : hasty feet, and sparkling eyes,
And all the savage passions of the soul
Engage in the warm business of the day.
Here mingling hands ; but with no friend-
ly gripe,

Join in the flight ; and breasts in close
embrace,

But mortal, as the iron arms of death.
Here words austere, of perilous com-
mand,

And valour swift t' obey ; bold feats of
arms

Dreadful to see, and glorious to relate,
Shine thro' the field with more surprising
brightness

Than glittering helms or spears. What
loud applause

(Best meed of warlike toil) what manly
shouts,

And yells unmanly thro' the battle ring!
And sudden wrath dies into endless fame.

Long did the fate of war hang dubi-
ous. Here

Stood the more num'rous *Turk*, the vali-
ant *Pole*

Fought here ; more dreadful, tho' with
lesser wings.

But what the *Dabees* or the coward soul
Of a *Cydonian*, what the fearful crouds
Of base *Cicilians* scaping from the slaughter,
Or *Parthian* beasts, with all their racing
riders,

What could they mean against th' intre-
pid breast

Of the pursuing foe? Th' impetuous *Poles*
Rush here, and here the *Lithuanian* horse
Drive down upon them like a double bolt

Of kindled thunder raging thro' the sky
On sounding wheels ; or as some mighty
flood

Rolls his two torrents down a dreadful
steep

Precipitant, and bears along the stream
Rocks, woods and trees, with all the graz-
ing herd,

And tumbles lofty forests headlong to the
plain.

The bold *Borussian* smoking from afar
Moves like a tempest in a dusky cloud,
And imitates th' artillery of heav'n,
The lightning and the roar. Amazing
scene!

What showers of mortal hail, what flaky
fires

Burst from the darkness ! while their
cohorts firm

Met the like thunder, and an equal storm,
From hostile troops, but with a braver
mind.

Undaunted bosoms tempt the edge of
war,

And rush on the sharp point ; while bale-
ful mischiefs,

Deaths, and bright dangers flew across
the field

Thick and continual, and a thousand
souls

Fled murmuring thro' their wounds. I
stood aloof,

For 'twas unsafe to come within the wind
Of *Russian* banners, when with whizzing
sound,

Eager of glory, and profuse of life,
They bore down fearless on the charging
foes,

And drove them backward. Then the
Turkish moons

Wander'd in disarray. A dark eclipse
Hung on the silver crescent, boding night,
Long night, to all her sons : at length
disrob'd

The standards fell ; the barbarous ensigns
torn

Fled with the wind, the sport of angry
heav'n :

And

And a large cloud of infantry and horse
Scattering in wild disorder, spread the
plain.

Not noise, nor number, nor the brawny
limb,
Nor high-built size prevails: 'Tis courage
fights,
'Tis courage conquers. So whole forests
fall
(A spacious ruin) by one single ax,
And steal well-sharpened: so a generous
pair
Of young-wing'd eaglets fright a thousand
doves.

Vast was the slaughter, and the flow'ry
green
Drank deep of flowing crimson. Veteran
bands
Here made their last campaign. Here
haughty chiefs
Stretch'd on the bed of purple honour lie
Supine, nor dream of battle's hard event,
Oppress'd with iron slumbers, and long
night.
Their ghosts indignant to the nether
world
Fled, but attended well: for at their side
Some faithful *Janizaries* strew'd the field,
Fall'n in just ranks or wedges, lunes or
squares,
Firm as they stood; to the *Warsavian*
troops
A nobler toil, and triumph worth their
fight.
But the broad sabre and keen poll-ax flew
With speedy terror thro' the feeble herd,
And made rude havock and irregular
spoil
Amongst the vulgar bands that own'd the
name
Of *Mabomet*. The wild *Arabians* fled
In swift affright a thousand different ways
Thro' brakes and thorns, and climb'd the
craggy mountains
Bellowing; yet hasty fate o'ertook the
cry,
And polish hunters clave the timorous
deer.

Thus the dire prospect distant fill'd my
soul
With awe; till the last relics of the war
The thin *Edonians*, flying had disclos'd
The ghastly plain: I took a nearer view,
Unseemly to the sight, nor to the smell
Grateful. What loads of mangled flesh
and limbs
(A dismal carnage!) bath'd in reeking
gore
Lay weltring on the ground; while flit-
ting life
Convuls'd the nerves still shivering, nor
had lost
All taste of pain! Here an old *Thracian*
lies
Deform'd with years, and scars, and grones
aloud
Torn with fresh wounds; but inward
vitals firm
Forbid the soul's remove, and chain it
down
By the hard laws of nature, to sustain
Long torment: his wild eye-balls roll:
his teeth
Gnashing with anguish, chide his lingring
fate,
Emblazon'd armour spoke his high com-
mand
Amongst the neighbouring dead; they
round their Lord
Lay prostrate; some in flight ignobly
slain,
Some to the skies their faces upwards
turn'd
Still brave, and proud to die so near their
prince.

I mov'd not far, and lo, at manly
length
Two beauteous youths of richest *Ottoman*
blood
Extended on the field: in friendship
join'd
Nor fate divides them: hardy warriors
both;
Both faithful; drown'd in show'rs of darts
they fell,
Each

Each with his shield spread o'er his lover's heart,
 In vain: for on those orbs of friendly brass
 Stood groves of javelins; some, alas, too deep
 Were planted there, and thro' their lovely bosoms
 Made painful avenues for cruel death.
 O my dear native land, forgive the tear
 I dropt on their van cheeks, when strong compassion
 Forc'd from my melting eyes the briny dew,
 And paid a sacrifice to hostile virtue.
Dacia, forgive the sigh that wish'd the souls
 Of those fair infidels some humble place
 Among the blest. "Sleep, sleep, ye hapless pair,
 "Gently, I cry'd, worthy of better fate,
 "And better faith." Hard by the general lay
 Of *Saracen* descent, a grizly form
 Breathless, yet pride sat pale upon his front
 In disappointment, with a surly brow
 Louring in death, and vex; his rigid jaws
 Foaming with blood bite hard the polish'd spear.
 In that dead visage my remembrance reads
Rash Caracas: In vain the boasting slave
 Promis'd and sooth'd the sultan threatening fierce
 With royal suppers and triumphant fare
 Spread wide beneath *Warsavian* silk and gold;
 See on the naked ground all cold he lies
 Beneath the damp wide cov'ring of the air
 Forgetful of his word. How heaven confounds
 Insulting hopes! with what an awful smile
 Laughs at the proud, that loosen all the reins
 To their unbounded wishes, and leads on
 Their blind ambition to a shameful end!

But whither am I borne? This thought
 of arms
 Fires me in vain to sing to senseless bulls
 What generous horse should hear. Break
 off, my song,
 My barbarous muse be still: Immortal
 deeds
 Must not be thus profan'd in rustic
 verse:
 The martial trumpet, and the following
 age,
 And growing fame, shall loud rehearse
 the fight
 In sounds of glory. Lo, the evening-star
 Shines o'er the western hill; my oxen,
 come,
 The well-known star invites the labourer
 home.

To Mr. HENRY BENDISH.

August 24, 1705.

Dear Sir,

THE following song was yours
 when first composed: The muse
 then described the general fate of man-
 kind, that is, to be ill-match'd; and
 now she rejoices that you have escaped
 the common mischief, and that your
 soul has found its own mate. Let this
 Ode then congratulate you both. Grow
 mutually in more complete likeness and
 love: Persevere and be happy.
 I persuade myself you will accept
 from the press what the pen more pri-
 vately inscribed to you long ago; and
 I'm in no pain lest you should take
 offence at the fabulous dress of this
 Poem: Nor would weaker minds be
 scandalised at it, if they would give
 themselves leave to reflect how many
 divine truths are spoken by the holy
 writers in visions and images, parables
 and dreams: Nor are my wiser friends
 ashamed to defend it, since the narra-
 tive is grave and the moral so just and
 obvious."

The

The Indian Philosopher.

September 3, 1701.

I.

WHY should our joys transform to pain?

Why gentle *Hymen's* filken chain

A plague of iron prove?

Bendish, 'tis strange the charm that binds
Millions of hands, should leave their minds

At such a loose from love.

II.

In vain I sought the wondrous cause,
Rang'd the wide fields of nature's laws,

And urg'd the schools in vain;

Then deep in thought, within my breast
My soul retir'd, and slumber dress'd

A bright instructive scene.

III.

O'er the broad lands, and cross the tide,
On fancy's airy horse I ride,

(Sweet rapture of the mind!)

Till on the banks of *Ganges* flood,

In a tall ancient grove I stood

For sacred use design'd.

IV.

Hard by, a venerable priest,

Ris'n with his God, the sun, from rest,

Awoke his morning song;

Thrice he conjur'd the murmur'ing stream:

The birth of souls was all his theme,

And half-divine his tongue.

V.

"He sang th' eternal rolling flame,

"That vital mass, that still the same

"Does all our minds compose:

"But shap'd in twice ten thousand frames;

"Thence diff'ring souls of diff'ring
names,

"And jarring tempests rose.

VI.

"The mighty power that form'd the mind

"One mold for every two design'd,

"And bless'd the new-born pair:

"This be a Match for this: he said,

"Then down he sent the souls he made,

"To seek them bodies here:

VII.

"But parting from their warm abode

"They lost their fellows on the road,

"And never join'd their hands:

"Ah cruel chance, and crossing fates!

"Our eastern souls have dropt their
mates

"On *Europe's* barbarous lands.

VIII.

"Happy the youth that finds the bride

"Whose birth is to his own ally'd,

"The sweetest joy of life:

"But oh the crowds of wretched souls,

"Fetter'd to minds of different molds,

"And chain'd t' eternal strife!"

IX.

Thus sang the wondrous *Indian* bard;

My soul with vast attention heard,

While *Ganges* ceas'd to flow:

"Sure then, I cry'd, might I but see

"That gentle nymph that twinn'd with
me,

"I may be happy too.

X.

"Some courteous angel, tell me where,

"What distant lands this unknown fair,

"Or distant seas detain?

"Swift as the wheel of nature rolls

"I'd fly, to meet, and mingle souls,

"And wear the joyful chain."

The Happy Man.

I.

Serene as light, is *Myron's* soul,

And active as the sun, yet steady as
the pole:

In manly beauty shines his face;

Every muse, and every grace,

Makes his heart and tongue their
seat,

His heart profusely good, his tongue di-
vinely sweet.

Myron, the wonder of our eyes,

Behold his manhood scarce begun!

Behold his race of virtue run!

Behold the goal of glory won!

Nor *Fame* denies the merit, nor withholds
the prize;

Her

Her silver trumpets his renown proclaim:
The lands where learning never flew,
Which neither *Rome* nor *Athens* knew,
Surly *Japan* and rich *Peru*,
In barbarous songs, pronounce the *British*
hero's name.

"Airy bliss, the hero cry'd,
"May feed the tympany of pride;
"But healthy souls were never
found
"To live on emptiness and sound."

II.

Lo, at his honourable feet
Fame's bright attendant, *Wealth*, ap-
pears;
She comes to pay obedience meet,
Providing joys for future years;
Blessings with lavish hand she pours
Gather'd from the *Indian* coast;
Not *Danae's* lap could equal treasures
boast,
When *Jove* came down in golden
show'rs.

He look'd and turn'd his eyes away,
With high disdain I heard him say,
"Bliss is not made of glitt'ring
clay."

III.

Now pomp and grandeur court his
head
With scutcheons, arms, and ensigns
spread:
Gay magnificence and state,
Guards, and chariots, at his gate,
And slaves in endless order round his
table wait:
They learn the dictates of his eyes,
And now they fall, and now they
rise,
Watch every motion of their lord,
Hang on his lips with most impatient zeal,
With swift ambition seize th' unfinish'd
word,

And the command fulfil.

Tir'd with the train that grandeur
brings,

He dropt a tear, and pity'd kings:

Vol. IV.

Then flying from the noisy throng,
Seeks the diversion of a song.

IV.

Music descending on a silent cloud,
Tun'd all her strings with endless
art;
By slow degrees from soft to loud
Changing the rose: The harp and
flute
Harmonious join, the hero to salute,
And make a captive of his heart.
Fruits, and rich wine, and scenes of law-
less love
Each with utmost luxury strove
To treat their favourite best;
But sounding strings, and fruits, and
wine,
And lawless love, in vain combine
To make his virtue sleep, or lull his soul
to rest.

V.

He saw the tedious round, and, with a
sigh,
Pronounc'd the world but vanity.
"In crowds of pleasure still I find
"A painful solitude of mind.
"A vacancy within which sense can ne'er
supply.
"Hence, and be gone, ye flatt'ring
snares,
"Ye vulgar charms of eyes and
ears,
"Ye unperforming promisers!
"Be all my baser passions dead,
"And base desires, by nature made
"For animals and boys:
"Man has a relish more refin'd,
"Souls are for social bliss de-
sign'd,
"Give me a blessing fit to match my
mind,
"A kindred-soul to double and to share
my joys."

VI.

Myrrha appear'd: Serene her soul
And active as the sun, yet steady as the
pole:
In softer beauties shone her face;
Every muse, and every grace,

G g g

Made

Made her heart and tongue their seat,
Her heart profusely good; her tongue
divinely sweet:

Myrrha the wonder of his eyes;
His heart recoil'd with sweet sur-
prise,
With joys unknown before:
His soul dissolv'd in pleasing pain,
Flow'd to his eyes, and look'd again,
And could endure no more.

"Enough! th' impatient hero cries,
" And seiz'd her to his breast,
" I seek no more below the skies,
" I give my slaves the rest."

To DAVID POLHILL, Esq;

*An Answer to an infamous Satire, called,
Advice to a Painter; written by a name-
less Author, against king William III. of
glorious memory, 1698.*

S I R,

"WHEN you put this satire into
" my hand, you gave me the
" occasion of employing my pen to an-
" swer so detestable a writing; which
" might be done much more effectually
" by your known zeal for the interest of
" his majesty, your counsels and your
" courage employed in the defence of
" your king and country. And since
" you provoked me to write, you will
" accept of these efforts of my loyalty to
" the best of kings, addressed to one of
" the most zealous of his subjects, by,"

Sir,

Your most obedient servant,

I. W.

P A R T I.

AND must the hero, that redeem'd
our land,
Here in the front of vice and scandal stand?
The man of wondrous soul, that scorn'd
his ease,
Tempting the winters, and the faithless
seas,

And paid an annual tribute of his life
To guard his *England* from the *Irish* knife,
And crush the *French* dragoon? Must

William's name,
That brightest star that gilds the wings of
fame,
William the brave, the pious, and the
just
Adorn these gloomy scenes of tyranny and
lust?

Polhill, my blood boils high, my spi-
rits flame;
Can your zeal sleep! Or are your passi-
ons tame?

Nor call revenge and darkness on the
poet's name?

Why smoke the skies not? Why no
thunders roll?

Nor kindling lightnings blast his guilty
soul?

Audacious wretch! to stab a monarch's
fame,

And fire his subjects with a rebel-flame;
To call the painter to his black designs,
To draw our guardian's face in hellish
lines:

Painter, beware! the monarch can be
shown

Under no shape but angels, or his own,
Gabriel, or *William*, on the *British*
throne.

O! could my thought but grasp the
vast design.

And words with infinite ideas join,
I'd rouse *Apelles*, from his iron sleep,
And bid him trace the warrior o'er the
deep:

Trace him, *Apelles*, o'er the *Belgian* plain,
Fierce, how he climbs the mountains of
the slain,

Scatt'ring just vengeance thro' the red
campaign.

Then dash the canvas with a flying
stroke,

Till it be lost in clouds of fire and smoke,
And say, 'Twas thus the conqueror thro'
the squadrons broke.

Mark

Mark him again emerging from the
cloud,
Far from his troops ; there like a rock
he stood
His country's single barrier in a sea of
blood.
Calmly he leaves the pleasure of a
throne,
And his *Maria* weeping ; whilst alone
He wards the fate of nations, and pro-
vokes his own :
But heav'n secures its champion ; o'er
the field
Paint hov'ring angels ; tho' they fly con-
ceal'd,
Each intercepts a death, and wears it on
his shield.

Now, noble pencil, lead him to our
isle,
Mark how the skies with joyful lustre
smile,
Then imitate the glory ; on the strand
Spread half the nation, longing till he
land.
Wash off the blood, and take a peace-
ful tint,
All red the warrior, white the ruler
paint ;
Abroad a hero, and at home a saint.
Throne him on high upon a shining
seat,
Lust and prophaneness dying at his feet,
While round his head the laurel and
the olive meet,
The crowns of war and peace ; and may
they blow
With flow'ry blessings ever on his brow.
At his right-hand pile up the *English*
laws

In sacred volumes ; thence the monarch
draws
His wise and just commands—
Rise, ye old sages of the *British* isle,
On the fair tablet cast a reverend smile,
And bless the piece ; these statutes are
your own,
That sway the cottage, and direct the
throne ;

People and prince are one in *William's*
name.
Their joys, their dangers, and their laws
the same.

Let liberty, and right, with plumes
display'd,
Clap their glad wings around their guar-
dian's head,
Religion o'er the rest her starry pinions
spread.
Religion guards him ; round th' imperial
queen
Place waiting virtues, each of heav'nly
mien ;
Learn their bright air, and paint it from
his eyes ;
The just, the bold, the temperate, and
the wise
Dwell in his looks ; majestic, but serene ;
Sweet, with no fondness ; chearful, but
not vain :
Bright, without terror ; Great, without
disdain.
His soul inspires us what his lips com-
mand,
And spreads his brave example thro' the
land :
Not so the former reigns ;—
Bend down his ear to each afflicted
cry,
Let beams of grace dart gently from his
eye ;
But the bright treasures of his sacred breast
Are too divine, too vast to be express :
Colours must fail where words and num-
bers faint,
And leave the hero's heart for thought
alone to paint.

P A R T II.

NOW, muse, pursue the satirist again,
Wipe off the blots of his in venom'd
pen ;
Hark, how he bids the servile painter
draw,
In monstrous shapes, the patrons of our
law ;

At one slight dash he cancels every
name

From the white rolls of honesty and fame:
This scribbling wretch marks all he meets
for knave,

Shoots sudden bolts promiscuous at the
base and brave,

And with unpardonable malice sheds
Poison and spite on undistinguish'd heads.
Painter, forbear; or if thy bolder hand
Dares to attempt the villains of the land,
Draw first this poet, like some baleful
star,

With silent influence shedding civil war;
Or factious trumpeter, whose magic
sound
Calls off the subjects to the hostile ground,
And scatters hellish feuds the nation
round.

These are the imps of hell, that curled
tribe

That first create the plague, and then the
pain describe.

Draw next above, the great ones of our
isle,

Still from the good distinguishing the vile;
Seat 'em in pomp, in grandeur, and com-
mand,

Peeling the subjects with a greedy hand:
Paint forth the knaves that have the nation
sold,

And tinge their greedy looks with sordid
gold.

Mark what a selfish faction undermines
The pious monarch's generous designs,
Spoil their own native land as vipers do,
Vipers that tear their mothers bowels
through.

Let great *Nassau*, beneath a careful
crown,

Mournful in majesty, look gently down,
Mingling soft pity with an awful frown:
He grieves to see how long in vain he
strove

To make us blest, how vain his labours
prove

To save the stubborn land he conde-
scends to love.

To the Discontented and Unquiet.

Imitated partly from *Casimire*, B. IV.

Od. 15.

VARIA, there's nothing here that's free
From wearisome anxiety:

And the whole round of mortal joys
With short possession tires and cloy:

'Tis a dull circle that we tread,
Just from the window to the bed,

We rise to see and to be seen,
Gaze on the world a while, and then

We yawn, and stretch to sleep again.
But Fancy, that uneasy guest,

Still holds a lodging in our breast;
She finds or frames vexations still.

Herself the greatest plague we feel,
We take strange pleasure in our pain,

And make a mountain of a grain,
Assume the load, and pant and sweat

Beneath th' imaginary weight.
With our dear selves we live at strife,

While the most constant scenes of life
From peevish humours are not free;

Still we affect variety:
Rather than pass an easy day,

We fret and chide the hours away,
Grow weary of this circling sun,

And vex that he should ever run
The same old track; and still, and still

Rise red behind yon eastern hill,
And chides the moon that darts her light

Thro' the same casement every night.

We shift our chambers, and our homes,
To dwell where trouble never comes:

Silvia has left the city crowd,
Against the court exclaims aloud,

Flies to the woods; a hermit-saint!
She loaths her patches, pins, and paint;

Dear diamonds from her neck are torn:
But Humour, that eternal thorn,

Sticks in her heart: she's hurry'd still,
'Twixt her wild passions and her will:

Haunted and hagg'd where-e'er she
roves,

By purling streams, and silent groves,
Or with her furies, or her loves.

Then

Then our own native land we hate,
Too cold, too windy, or too wet;
Change the thick climate, and repair
To *France* or *Italy* for air;
In vain we change, in vain we fly;
Go, *Silvia*, mount the whirling sky,
Or ride upon the feather'd wind
In vain; if this diseased mind
Clings fast, and still sits close behind.
Faithful disease, that never fails
Attendance at her lady's side,
Over the desert or the tide,
On rolling wheels, or flying sails.

Happy the soul that virtue shows
To fix the place of her repose,
Needless to move; for she can dwell
In her old grandfire's hall as well.
Virtue that never loves to roam,
But sweetly hides herself at home:
And easy on a native throne
Of humble turf sits gently down.

Yet should tumultuous storms arise,
And mingle earth and seas, and skies,
Should the waves swell, and make her roll
Across the line, or near the pole,
Still she's at peace; for well she knows
To lanch the stream that duty shows,
And makes her home where'er she goes.
Bear her, ye seas, upon your breast,
Or waft her, winds, from east to west
On the soft air; she cannot find
A couch so easy as her mind;
Nor breathe a climate half so kind.

To JOHN HARTOPP, Esq;
Now Sir JOHN HARTOPP, Bart.

Casimire, Book I. Ode 4. imitated.

Vive jucundæ metuens juventa, &c.

July, 1700.

I.
LIVE, my dear *Hartopp*, live to-day,
Nor let the sun look down and say,

"Inglorious here he lies,"
Shake off your ease, and send your name
To immortality and fame,
By ev'ry hour that flies.

II.

Youth's a soft scene, but trust her not:
Her airy minutes, swift as thought,
Slide off the slipp'ry sphere;
Moons with their months make hasty
rounds,
The sun has pass'd his vernal bounds,
And whirls about the year.

III.

Let folly dress in green and red,
And gird her waste with flowing gold,
Knit blushing roses round her head,
Alas! the gaudy colours fade,
The garment waxes old.
Hartopp, mark the withering rose,
And the pale gold how dim it shows!

IV.

Bright and lasting bliss below
Is all romance and dream;
Only the joys celestial flow
In an eternal stream,
The pleasures that the smiling day
With large right-hand bestows,
Falsly her left conveys away,
And shuffles in our woes.
So have I seen a mother play,
And cheat her silly child,
She gave and took a toy away,
The infant cry'd and smil'd.

V.

Airy chance, and iron fate
Hurry and vex our mortal state,
And all the race of ills create;
Now fiery joy, now sullen grief,
Commands the reins of human life,
The wheels impetuous roll;
The harnest hours and minutes strive,
And days with stretching pinions drive—
—down fiercely on the goal.

VI.

Not half so fast the galley flies
O'er the *Venetian* sea,
When sails, and oars, and lab'ring skies
Contend to make her way.

Swift

Swift wings for all the flying hours

The God of time prepares,
The rest lie still yet in their nest
And grow for future years.

To THOMAS GUNSTON, Esq;

1700.

Happy Solitude.

Casimire, Book IV. Ode 12. imitated.

Quid me latentem, &c.

I.

THE noisy world complains of
me
That I should shun their sight, and
see
Visits, and crowds, and company.
Gunston, the lark dwells in her nest
Till she ascend the skies;
And in my closet I could rest
Till to the heavens I rise.

II.

Yet they will urge, "This private life
"Can never make you blest,
"And twenty doors are still at strife
"T'engage you for a guest."
Friend, should the towers of *Windsor* or
Whitehall
Spread open their inviting gates
To make my entertainment gay;
I would obey the royal call,
But short should be my stay,
Since a diviner service waits
T'employ my hours at home, and better
fill the day.

III.

When I within myself retreat,
I shut my doors against the great;
My busy eye-balls inward roll,
And there with large survey I see
All the wide theatre of me,
And view the various scenes of my retir-
ing soul;
There I walk o'er the mazes I have trod,
While hope and fear are in a doubtful
strife,
Whether this opera of life
Be acted well to gain the plaudit of my
God.

IV.

There's a day hastning, 'tis an awful
day!
When the great Sov'reign shall at large
review
All that we speak, and all we do,
The several parts we act on this wide
stage of clay:
These he approves, and those he
blames,
And crowns perhaps a porter, and a
prince he damns.
O if the Judge from his tremendous
seat
Shall not condemn what I have
done,
I shall be happy tho' unknown,
Nor need the gazing rabble, nor the
shouting street.

V.

I hate the glory, friend, that springs
From vulgar breath, and empty
sound;
Fame mounts her upward with a flat-
t'ring gale
Upon her airy wings,
Till Envy shoots, and Fame receives
the wound;
Then her flagging pinions fail,
Down Glory falls and strikes the
ground,
And breaks her batter'd limbs.
Rather let me be quite conceal'd from
Fame;
How happy I should lie
In sweet obscurity,
Nor the loud world pronounce my lit-
tle name!
Here I could live and die alone;
Or if society be due
To keep our taste of pleasure new,
Gunston, I'd live and die with you,
For both our souls are one.

VI.

Here we could sit and pass the hour,
And pity kingdoms and their kings,
And smile at all their shining things,
Their toys of state, and images of
power;

Virtue

Virtue should dwell within our seat,
Virtue alone could make it sweet,
Nor is herself secure, but in a close re-
treat,

While she withdraws from public
praise

Envy perhaps would cease to rail,
Envy itself may innocently gaze

At beauty in a vail:

But if she once advance to light,
Her charms are lost in Envy's fight,
And Virtue stands the mark of universal
spite.

To JOHN HARTOPP, Esq;

Now Sir JOHN HARTOPP, Bart.

The Disdain.

1700.

I.

Hartopp, I love the soul that dares
Tread the temptations of his years

Beneath his youthful feet:

Fleetwood and all thy heav'nly line
Look thro' the stars, and smile divine
Upon an heir so great.

Young *Hartopp* knows this noble theme,
That the wild scenes of busy life,
The noise, th' amusements, and the
strife

Are but the visions of the night,
Gay phantoms of delusive light,
Or a vexatious dream.

II.

Flesh is the vilest and the least

Ingredient of our frame:

We're born to live above the beast,

Or quit the manly name.

Pleasures of sense we leave for boys;

Be shining dust the miser's food;

Let fancy feed on fame and noise,

Souls must pursue diviner joys,

And seize th' immortal good.

To MITIO, my Friend.

An Epistle.

"**F**orgive me, *Mitio*, that there should be any mortifying lines in the following poems inscribed to you, so soon after your entrance into that state which was designed for the completest happiness on earth: But you will quickly discover, that the muse in the first poem only represents the shades and dark colours that melancholy throws upon love, and the social life. In the second, perhaps she indulges her own bright ideas a little. Yet if the accounts are but well balanced at last, and things set in a due light, I hope there is no ground for censure. Here you will find an attempt made to talk of one of the most important concerns of human nature in verse, and that with a solemnity becoming the argument. I have banished grimace and ridicule, that persons of the most serious character may read without offence. What was written several years ago to yourself is now permitted to entertain the world; but you may assume it to yourself as a private entertainment still, while you lie concealed behind a feigned name."

The Mourning-Piece.

LIFE's a long tragedy: This globe the stage,
Well fix'd and well adorn'd with strong machines,
Gay fields, and skies, and seas: The actors many:
The plot immense: A flight of daemons sit
On every sailing cloud with fatal purpose;
And shoot across the scenes ten thousand arrows.

Perpetual

Perpetual and unseen, headed with pain,
 With sorrow, infamy, disease and death.
 The pointed plagues fly silent thro' the air,
 Nor twangs the bow, yet sure and deep the wound.

Diantbe acts her little part alone,
 Nor wishes an associate. Lo she glides
 Single thro' all the storm, and more secure;
 Less are her dangers, and her breast receives
 The fewest darts. "But, O my lov'd *Marilla*,
 "My sister, once my friend, *Diantbe* cries,
 "How much art thou expos'd! Thy growing soul
 "Doubled in wedlock, multiply'd in children,
 "Stands but the broader mark for all the mischiefs
 "That rove promiscuous o'er the mortal stage:
 "Children, those dear young limbs, those tenderest pieces
 "Of your own flesh, those little other selves,
 "How they dilate the heart to wide dimensions,
 "And soften every fibre to improve
 "The mother's sad capacity of pain!
 "I mourn *Fidelio* too; Tho' heaven has chose
 "A favourite mate for him, of all her sex
 "The pride and flower: How blest the lovely pair,
 "Beyond expression, if well-mingled loves
 "And woes well-mingled could improve our blifs!
 "Amidst the rugged cares of life behold
 "The father and the husband; flatt'ring names,
 "That spread his title, and enlarge his share
 "Of common wretchedness. He fondly hopes
 "To multiply his joys, but every hour
 "Renews the disappointment and the smart.
 "There not a wound afflicts the meanest joint
 "Of his fair partner, or her infant-train,
 "(Sweet babes!) but pierces to his inmost soul.
 "Strange is thy pow'r, O love; what num'rous veins,
 "And arteries, and arms, and hands, and eyes,
 "Are link'd and fasten'd to a lover's heart,
 "By strong but secret strings! with vain attempt
 "We put the Stoic on, in vain we try
 "To break the ties of nature and of blood;
 "Those hidden threads maintain the dear communion
 "Inviolably firm: their thrilling motions
 "Reciprocal give endless sympathy
 "In all the bitters and the sweets of life.
 "Thrice happy man, if pleasure only knew
 "These avenues of love to reach our souls,
 "And pain had never found 'em!"

Thus

Thus sang the tuneful maid, fearful to try
 The bold experiment. Oft *Daphnis* came,
 And oft *Narcissus*, rivals of her heart,
 Luring her eyes with trifles dipt in gold,
 And the gay silken bondage. Firm she stood,
 And bold repuls'd the bright temptation still,
 Nor put the chains on; dangerous to try,
 And hard to be dissolv'd. Yet rising tears
 Sat on her eye-lids, while her numbers flow'd
 Harmonious sorrow; and the pitying drops
 Stole down her cheeks, to mourn the hapless state
 Of mortal love. Love, thou best blessing sent
 To soften life, and make our iron cares
 Easy: But thy own cares of softer kind
 Give sharper wounds: They lodge too near the heart,
 Beat, like the pulse, perpetual, and create
 A strange uneasy sense, a tempting pain.

Say, my companion *Mitio*, speak sincere,
 (For thou art learned now) what anxious thoughts,
 What kind perplexities tumultuous rise,
 If but the absence of a day divide
 Thee from thy fair beloved! Vainly smiles
 The chearful sun, and night with radiant eyes
 Twinkles in vain: The region of thy soul
 Is darkness, till thy better star appear.
 Tell me, what toil, what torment to sustain
 The rolling burden of the tedious hours?
 The tedious hours are ages. Fancy roves
 Restless in fond enquiry, nor believes
Charissa safe: *Charissa*, in whose life
 Thy life consists, and in her comfort thine.
 Fear and surmise put on a thousand forms
 Of dear disquietude, and round thine ears
 Whisper ten thousand dangers, endless woes,
 Till thy frame shudders at her fancy'd death;
 Then dies my *Mitio*, and his blood creeps cold
 Thro' every vein. Speak, does the stranger-muse
 Cast happy guesses at the unknown passion,
 Or has she fabled all? Inform me, friend,
 Are half thy joys sincere? Thy hopes fulfill'd,
 Or frustrate? Here commit thy secret griefs
 To faithful ears, and be they bury'd here
 In friendship and oblivion; lest they spoil
 Thy new-born pleasures with distasteful gall.
 Nor let thine eye too greedily drink in
 The frightful prospect, when untimely death
 Shall make wild inroads on a parent's heart,

And his dear offspring to the cruel grave
Are dragg'd in sad succession, while his soul
Is torn away piece-meal : Thus dies the wretch
A various death, and frequent, ere he quit
The theatre, and make his exit final.

But if his dearest half, his faithful mate
Survive, and in the sweetest saddest airs
Of love and grief, approach with trembling hand
To close his swimming eyes, what double pangs,
What racks, what twinges rend his heart-strings off
From the fair bosom of that fellow-dove
He leaves behind to mourn ? What jealous cares
Hang on his parting soul, to think his love
Expos'd to wild oppression, and the herd
Of savage men ? So parts the dying turtle
With sobbing accents, with such sad regret
Leaves his kind feather'd mate : The widow-bird
Wanders in lonesom shades, forgets her food,
Forgets her life ; or falls a speedier prey
To talon'd falcons, and the crooked beak
Of hawks athirst for blood.

The Second P A R T : Or,

The bright Vision.

THUS far the muse, in unaccustom'd mood,
And strains displeasing to a lover's ear,
Indulg'd a gloom of thought ; and thus the sang
Partial ; for melancholy's hateful form
Stood by in sable robe : The pensive muse
Survey'd the darksom scenes of life, and sought
Some bright relieving glimpse, some cordial ray
In the fair world of love : But while she gaz'd
Delightful on the state of twin-born souls
United, bless'd, the cruel shade apply'd
A dark long tube, and a false tinctur'd glass
Deceitful ; blending love and life at once
In darkness, chaos, and the common mass
Of misery : Now *Urania* feels the cheat,
And breaks the hated optic in disdain.
Swift vanishes the sullen form, and lo
The scene shines bright with bliss : Behold the place
Where mischiefs never fly, cares never come
With wrinkled brow, nor anguish, nor disease,
Nor malice forky-tongu'd. On this dear spot,
Mitio, my love would fix and plant thy station
To act thy part of life, serene and blest
With the fair consort fitted to thy heart.

Sure

Sure 'tis a vision of that happy grove
 Where the first authors of our mournful race
 Liv'd in sweet partnership! one hour they liv'd,
 But chang'd the tasted bliss (imprudent pair!)
 For sin, and shame, and this waste wilderness
 Of briers, and nine hundred years of pain.
 The wishing muse new-dresses the fair garden
 Amid this desert-world, with budding bliss,
 And ever-greens, and balms, and flow'ry beauties
 Without one dang'rous tree; there heav'nly dews
 Nightly descending shall impearl the grass
 And verdant herbage; drops of fragrancy
 Sit trembling on the spires: The spicy vapours
 Rise with the dawn, and thro' the air diffus'd
 Salute your waking senses with perfume:
 While vital fruits with their ambrosial juice
 Renew life's purple flood and fountain, pure
 From vicious taint; and with your innocence
 Immortalise the structure of your clay.
 On this new paradise the cloudless skies
 Shall smile perpetual, while the lamp of day
 With flames unsully'd, (as the fabled torch
 Of *Hymen*) measures out your golden hours
 Along his azure road. The nuptial moon
 In milder rays serene, should nightly rise
 Full-orb'd (if heaven and nature will indulge
 So fair an emblem) big with silver joys,
 And still forget her wane. The feather'd choir
 Warbling their Maker's praise on early wing,
 Or perch'd on evening-bough, shall join your worship,
 Join your sweet vespers, and the morning song.

O sacred symphony! Hark, thro' the grove
 I hear the sound divine! I'm all attention,
 All ear, all extasy; unknown delight!
 And the fair muse proclaims the heav'n below.

Not the seraphic minds of high degree
 Disdain converse with men: Again returning
 I see th' ethereal host on downward wing.
 Lo, at the eastern gate young cherubs stand
 Guardians, commission'd to convey their joys
 To earthly lovers. Go, ye happy pair,
 Go taste their banquet, learn the nobler pleasures
 Supernal, and from brutal dregs refin'd.
Raphael shall teach thee, friend, exalted thoughts
 And intellectual bliss. 'Twas *Raphael* taught
 The patriarch of our progeny th' affairs

Of heaven! (So *Milton* sings, enlightned bard!
 Nor miss'd his eyes, when in sublimest strain
 The angel's great narration he repeats
 To *Albion's* sons high-favour'd) Thou shalt learn
 Celestial lessons from his awful tongue;
 And with soft grace and interwoven loves
 (Grateful digression) all his words rehearse
 To thy *Charissa's* ear, and charm her soul:
 Thus with divine discourse, in shady bowers
 Of *Eden*, our first father entertain'd
Eve his sole auditors; and deep dispute
 With conjugal caresses on her lip
 Solv'd easy, and abstrusest thoughts reveal'd.

Now the day wears apace, now *Mitio* comes
 From his bright tutor, and finds out his mate.
 Behold the dear associates seated low
 On humble turf, with rose and myrtle strow'd:
 But high their conference! how self-suffic'd
 Lives their eternal Maker, girt around
 With glories; arm'd with thunders; and his throne
 Mortal access forbids, projecting far
 Splendors unsufferable and radiant death.
 With reverence and abasement deep they fall
 Before his sovereign majesty, to pay
 Due worship: Then his mercy on their souls
 Smiles with a gentler ray, but sov'reign still;
 And leads their meditation and discourse
 Long ages backward, and across the seas
 To *Bethlehem* of *Judah*: There the son,
 The filial godhead, character express
 Of brightness inexpressible, laid by
 His beamy robes, and made descent to earth
 Sprung from the sons of *Adam* he became
 A second father, studious to regain
 Lost paradise for men, and purchase heav'n.

The Lovers with inearment mutual thus
 Promiscuous talk'd, and questions intricate
 His manly judgment still resolv'd, and still
 Held her attention fix'd: she musing sat
 On the sweet mention of incarnate love,
 Till rapture wak'd her voice to softest strains.
 "She sang the Infant God; (mysterious theme)
 "How vile his birth-place, and his cradle vile!
 "The ox and ass his mean companions; there
 "In habit vile the shepherds flock around,
 "Saluting the great mother, and adore
 "Israel's anointed King, the appointed Heir

" Of

" Of the creation. How debas'd he lies
 " Beneath his regal state ; for thee, my *Mitio*,
 " Debas'd in servile form ; but angels stood
 " Ministring round their charge with folded wings
 " Obsequious, tho' unseen ; while lightfom hours
 " Fulfill'd the day, and the gray evening rose.
 " Then the fair guardians hov'ring o'er his head
 " Wakeful all night, drive the foul spirits far,
 " And with their fanning pinions purge the air
 " From busy phantoms, from infectious damps,
 " And impure taint ; while their ambrosial plumes
 " A dewy slumber on his senses shed.
 " Alternate hymns the heav'nly watchers sung
 " Melodious, soothing the surrounding shades,
 " And kept the darkness chaste and holy. Then
 " Midnight was charm'd, and all her gazing eyes
 " Wonder'd to see their mighty Maker sleep.
 " Behold the glooms disperse, the rosy morn
 " Smiles in the east with eye-lids opening fair,
 " But not so fair as thine ; O I could fold thee,
 " My young Almighty, my Creator-Babe,
 " For ever in these arms ! For ever dwell
 " Upon thy lovely form with gazing joy,
 " And every pulse should beat seraphic love !
 " Around my seat should crouding cherubs come
 " With swift ambition, zealous to attend
 " Their Prince, and form a heav'n below the sky.

" Forbear, *Charissa*, O forbear the thought
 " Of female-fondness, and forgive the man
 " That interrupts such melting harmony !"
 Thus *Mitio* ; and awakes her nobler powers
 To pay just worship to the sacred King,
Jesus, the God ; nor with devotion pure
 Mix the caresses of her softer sex ;
 (Vain blandishment) " Come, turn thine eyes aside
 " From *Betble'em*, and climb up the doleful steep
 " Of bloody Calvary, where naked skulls
 " Pave the sad road, and fright the traveller.
 " Can my beloved bear to trace the feet
 " Of her Redeemer panting up the hill
 " Hard-burden'd ? Can thy heart attend his cross ?
 " Nail'd to the cruel wood he groans ; he dies,
 " For thee he dies. Beneath thy sins and mine
 " (Horrible load !) the sinful Saviour groans,
 " And in fierce anguish of his soul expires.
 " Adoring angels pry with bending head
 " Searching the deep contrivance, and admire
 " This infinite design. Here peace is made

" 'Twixt

" 'Twixt God the Sov'reign, and the rebel man :
 " Here *Satan* overthrown with all his hosts
 " In second ruin rages and despairs ;
 " Malice itself despairs. The captive prey
 " Long held in slavery hopes a sweet release,
 " And *Adam's* ruin'd offspring shall revive
 " Thus ransom'd from the greedy jaws of death."

The fair disciple heard ; her passions move
 Harmonious to the great discourse, and breathe
 Refin'd devotion : while new smiles of love
 Repay her teacher. Both with bended knees
 Read o'er the covenant of eternal life
 Brought down to men ; seal'd by the sacred Three
 In heav'n ; and seal'd on earth with God's own blood,
 Here they unite their names again, and sign
 Those peaceful articles. (Hail, blest co-heirs
 Celestial ! Ye shall grow to manly age,
 And spite of earth and hell, in season due
 Possess the fair inheritance above.)
 With joyous admiration they survey
 The gospel treasures infinite, unseen
 By mortal eye, by mortal ear unheard,
 And unconceiv'd by thought : Riches divine
 And honours which the Almighty Father-God
 Pour'd with immense profusion on his Son,
 High-Treasurer of heaven. The Son bestows
 The life, the love, the blessing, and the joy
 On bankrupt mortals who believe and love
 His name. " Then, my *Charissa*, all is thine.
 " And thine, my *Mitio*, the fair saint replies.
 " Life, death, the world below, and worlds on high,
 " And place, and time, are ours ; and things to come,
 " And past, and present ; for our interest stands
 " Firm in our mystic head, the title sure.
 " 'Tis for our health and sweet refreshment (while
 " We sojourn strangers here) the fruitful earth
 " Bears plenteous ; and revolving seasons still
 " Drefs her vast globe in various ornament.
 " For us this chearful sun and chearful light
 " Diurnal shine. This blue expanse of sky
 " Hangs, a rich canopy above our heads
 " Covering our slumbers, all with starry gold
 " Inwrought, when night alternates her return.
 " For us time wears his wings out : Nature keeps
 " Her wheels in motion : and her fabric stands.
 " Glories beyond our ken of mortal sight
 " Are now preparing, and a mansion fair
 " Awaits us, where the saints unbody'd live.

" Spirits

“ Spirits releas’d from clay, and purg’d from sin :
 “ Thither our hearts with most incessant wish
 “ Panting aspire ; when shall that dearest hour
 “ Shine and release us hence, and bear us high,
 “ Bear us at once unsever’d to our better home ?”

O blest connubial state ! O happy pair,
 Envy’d by yet unfociated souls
 Who seek their faithful twins ! Your pleasures rise
 Sweet as the morn, advancing as the day,
 Fervent as glorious noon, serenely calm
 As summer evenings. The vile sons of earth
 Grov’ling in dust with all their noisy jars
 Reliefs, shall interrupt your joys no more
 Than barking animals affright the moon
 Sublime, and riding in her midnight way.
 Friendship and love shall undistinguish’d reign
 O’er all your passions with unrival’d sway
 Mutual and everlasting : Friendship knows
 No property in good, but all things common
 That each possesses, as the light or air
 In which we breathe and live : There’s not one thought
 Can lurk in close reserve, no barriers fix’d,
 But every passage open as the day
 To one another’s breast, and inmost mind.
 Thus by communion your delight shall grow,
 Thus streams of mingled bliss swell higher as they flow,
 Thus angels mix their flames, and more divinely grow. }

The Third P A R T: Or,

The Account balanced.

I.

SHould sov’reign love before me stand,
 With all his train of pomp and state,
 And bid the daring muse relate

His comforts and his cares ;

Mitio, I would not ask the sand

For metaphors t’ express their weight,

Nor borrow numbers from the stars.

Thy cares and comforts, sov’reign love,

Vastly out-weigh the sand below,

And to a larger audit grow

Than all the stars above.

Thy mighty losses and thy gains

Are their own mutual measures ;

Only the man that knows thy pains

Can reckon up thy pleasures.

II. Say,

II.

Say, *Damon*, say, how bright the scene,
Damon is half-divinely blest,
 Leaning his head on his *Florella's* breast
 Without a jealous thought, or busy care between :
 Then the sweet passions mix and share ;
Florella tells thee all her heart,
 Nor can thy soul's remotest part
 Conceal a thought or wish from the beloved fair.
 Say, what a pitch thy pleasures fly,
 When friendship all-sincere grows up to ecstasy
 Nor self contracts the bliss, nor vice pollutes the joy,
 While thy dear offspring round thee sit,
 Or sporting innocently at thy feet
 Thy kindest thoughts engage :
 Those little images of thee,
 What pretty toys of youth they be,
 And growing props of age !

III.

But short is earthly bliss ! The changing wind
 Blows from the sickly south, and brings
 Malignant fevers on its sultry wings,
 Relentless death sits close behind :
 Now gasping infants, and a wife in tears,
 With piercing groans salutes his ears,
 Thro' every vein the thrilling torments roll :
 While sweet and bitter are at strife
 In those dear miseries of life,
 Those tenderest pieces of his bleeding soul.
 The pleasing sense of love awhile
 Mixt with the heart-ake may the pain beguile,
 And make a feeble fight :
 Till sorrows like a gloomy deluge rise,
 Then every smiling passion dies,
 And hope alone with wakeful eyes
 Darkling and solitary waits the slow-returning light.

IV.

Here then let my ambition rest,
 May I be moderately blest
 When I the laws of love obey :
 Let but my pleasure and my pain
 In equal balance ever reign,
 Or mount by turns and sink again,
 And share just measures of alternate sway.
 So *Damon* lives, and ne'er complains ;
 Scarce can we hope diviner scenes
 On this dull stage of clay :
 The tribes beneath the northern bear
 Submit to darkness half the year,
 Since half the year is day.

On the Death of the Duke of Gloucester,
just after Mr. Dryden. 1700.

AN EPIGRAM.

Dryden is dead, Dryden alone could sing
The full-grown glories of a future king.

Now *Gloster* dies: Thus lesser heroes live
By that immortal breath that poets give;
And scarce survive the muse: But *William*
stands,

Nor asks his honours from the poet's hands.

William shall shine without a *Dryden's*
praise,

His laurels are not grafted on the bays.

An Epigram of *Martial* to *Cirinus*.

*Sic tua, Cirini, promas Epigrammata vulgo
Ut tecum possis, &c.*

Inscribed to Mr *JOSIAH HORT*. 1694.

Now Lord Bishop of *Kilmore* in *Ireland*.

SO smooth your numbers, friend, your
verse so sweet,
So sharp the jest, and yet the turn so
neat,

That with her *Martial* *Rome* would place
Cirine,
Rome would prefer your sense and thought
to mine.

Yet modest you decline the public stage,
To fix your friend alone amidst th' ap-
plauding age,

So *Maro* did; the mighty *Maro* sings
In vast heroic notes of vast heroic
things,

And leaves the ode to dance upon his
Flaccus strings.

He scorn'd to daunt the dear *Horatian*
lyre,

Tho' his brave genius flash'd pindaric
fire,

And at his will could silence all the
lyric quire.

So to his *Varius* he resign'd the praise
Of the proud buskin and the tragic bays,

When he could thunder with a loftier
vein,

And sing of Gods and heroes in a bolder
strain.

A handsom treat, a piece of gold, or so,
And compliments will every friend be-
stow;

Rarely a *Virgil*, a *Cirine* we meet,
Who lays his laurels at inferior feet,
And yields the tenderest point of ho-
nour, Wit.

EPISTOLA

Fratri suo dilecto R. W. I. W. S. P. D.

"Rursum tuas, amande frater, accepi literas, eodem fortasse momento, quo
"meæ ad te pervenerunt; idemque qui te scribentem vidit dies, meum ad epi-
"stolare munus excitavit calamum; non inane est inter nos fraternum nomen,
"unicus enim spiritus nos intus animat, agitque, & concordēs in ambobus efficit
"motus: O utinam crescat indies, & vigescat mutua charitas; faxit Deus, ut amor
"sui nostra incendat & defæcet pectora, tunc etenim & alternis puræ amicitiae
"flammis erga nos invicem divinum in modum ardebimus; contemplemur Jesum
"nostrum, cœleste illud & adorandum exemplar charitatis. Ille est.

QUI quondam æterno delapsus ab
æthere vultus
Induit humanos, ut posset corpore nostras
(Heu miseras) sufferre vices; sponsores
obivit

Munia, & in sese Tabulæ maledicta
Minacis
Transtulit, & sceleris poenas hominisque
reatum.

Ecce jacet desertus humi, diffusus in
herbam
Integer, innocuas versus sua sidera palmas
Et placidum attollens vultum, nec ad
oscula patris
Amplexus soli osve; artus nudatus amictu
Sidereos, & sponte sinum patefactus ad
iras
Numinis armati. Pater, hic inflige * fa-
gittas,
“ Hæc, ait, iratum sorbebunt pectora
ferrum,
“ Abluat æthereus mortalia crimina san-
guis.”
Dixit, & horrendum fremuere toni-
trua cœli
Inensusque Deus; (quem jam possuisse
paternum
Musa queri vellet nomen, sed & ipsa fra-
gores
Ad tantos pavescere file,) jam dissiluit
æther,
Pandunturque fores, ubi duro carcere
regnat,
Ira, & pœnarum thesauros mille coerces,
Inde ruunt gravidi vesano sulphure nimbi,
Centuplicisque volant contorta volumina
flammæ
In caput immeritum; diro hic sub pon-
dere pressus
Restat, compressos dumque ardens explicat
artus
† Purpureo vestes tinctæ sudore made-
scunt,
Nec tamen infando Vindex Regina labori
Segnius incumbit, sed lassos increpat
ignes
Acriter, & somno languentem suscitatur
† ense:
“ Surge, age, divinum pete pectus, &
imbue sacro
“ Flumine mucronem; vos hinc, mea
spicula, latè
“ Ferrea per totum dispergite tormina
Christum,

“ Immensum tolerare valet; ad pondera
pœnæ
“ Sustainenda hominem suffulciat incola
Numen.
“ Et tu sacra Decas Legum, violata
tabella,
“ Ebibe vindictam; vastâ satiabere cæde,
“ Mortalis culpæ pensabit dedecus ingens
“ Permissus Deitate cruor.”

Sic fata, immiti contorquet vulnera
dextrâ
Dilaniatque sinus; sancti penetralia cordis
Panduntur, sævis avidus dolor involat
alis,
Atque audax mentem scrutator, & illa
mordet;
Interea servator * ovatur, victorque doloris
Eminet, illustri perfusus membra cruore,
Exultatque miser fieri; nam fortius illum
Urget patris honos, & non vincenda
voluptas
Servandi miseros fontes; O nobilis ardor
Pœnarum! O quid non mortalia pectora
cogis
Durus amor? Quid non cœlestia?

“ At subsidat phantasia, vaneſcant ima-
gines; nescio quo me proripuit amens.
“ musa: Volui quatuor linias pedibus
“ astringere, & ecce! numeri crescant in
“ immensum; dumque concitato genio
“ laxavi fræna, vereor ne juvenilis im-
“ petus thelogiam læserit, & audax
“ nimis imaginatio. Heri adlata est ad
“ me epistola indicans matrem melius-
“ culè se habere, licet ignis febrilis non
“ prorsus deseruit mortale ejus domici-
“ lium. Plura volui, sed turgidi & cre-
“ scentes versus noluerè plura, & coar-
“ taverunt scriptionis limites. Vale amice
“ frater, & in studio pietatis & artis me-
“ dicæ strenuus decurre.”

Datum à musæo meo Londini xvto.
Calend. Febr.
Anno salutis c1815 excviii.

* Job iv. 6. † Luke xxii. 44. † Zech. xiii. 7.

* Col. ii. 15.

† Luc. xxii. 24.

Fratris E. W. olim navigaturo.

September 30, 1691.

I Felix, pede prospero
 I frater, trabe pineâ
 Sulces æquora cœrula
 Pandas carbasa flatibus
 Quæ tutò reditura sint.
 Non te monstra natantia
 Ponti carnivoræ incolæ
 Prædentur rate naufragâ.
 Navis, tu tibi creditum
 Fratrem dimidium mei
 Salvum fer per inhospita
 Ponti regna, per avios
 Tractus, & liquidum chaos.
 Nec te forbeat horrida
 Syrtis, nec scopulus minax
 Rumpat roborem latus.
 Capient mitia flamina
 Antennæ; & zephyri leves
 Dent portum placidum tibi.
 Tu, qui flumina, qui vagos
 Fluctus oceani regis,
 Et sævum boream domas,
 Da fratri faciles vias,
 Et fratrem reducem suis.

Ad Reverendum Virum

D^m JOHANNEM PINHORNE,

Fidum Adolescentiæ meæ Præceptorem.

Pindarici Carminis Specimen. 1694.

I.

ET te, Pinorni, musa Trisantica
 Salutat, ardens discipulam tuam
 Grate fateri: nunc Athenas,
 Nunc Latias per amœnitates
 Tutò pererrans te recolit ducem,
 Te quondam teneros & Ebraia per aspera
 gressus
 Non durâ duxisse manu.
 Tuo patescunt lumine Thespîi
 Campi atque ad arcem Pieridœn iter:

En altus assurgens Homerus
 Arma deosque virosque miscens
 Occupat æthereum Parnassi culmen: Ho-
 meri
 Immenso stupeo manes—
 Te, Maro, dulcè canens sylvas, te bella
 sonantem
 Ardua, da veniam tenui venerare ca-
 mœnâ:
 Tuæque accipias, Thebane vates,
 Debita thura lyræ.
 Vobis, magna Trias! clarissima nomina,
 semper
 Scrinia nostra patent, & pectora nostra
 patebunt,
 Quum mihi cunque levem concesserit otia
 & horam
 Divina Mosis pagina.

II.

Flaccus ad hanc Triadem ponatur, at ipse
 pudendas
 Deponat veneres: venias, sed * “purus
 & insons
 “Ut te collaudem, dum sordes & mala
 lustra”
 Ablutus, Venusine, canis ridesce. Re-
 cise
 Hâc lege accedant satyræ Juvénalis,
 amari
 Terrores vitiorum. At longè cæcus
 abesset
 Persius, obscurus vates, nisi lumina circum-
 -fusa forent, Sphingisque ænigmata, Bonde,
 scidisses.
 Grande sonans Senecæ fulmen, grandisque
 cothurni
 Pompa Sophoclei celso ponantur eodem
 Ordine, & ambabus simul hos amplectar
 in ulnis.
 Tutò, poetæ, tutò habitabitis
 Pictos abacos: improba tinea
 Obit, nec audet sæva castas
 Attingere blatta camœnas.
 At tu repidens fœda epigrammatum
 Farrago inertum, stercoris impii
 Sentina scetens, Martialis,

* Horat. Lib. I. Sat. 6.

In barathrum relegendus imum.
 Ausuge, & hinc tecum rapias Catul-
 lum
 Insulse mollem, naribus, auribus
 Ingrata castis carmina, & improbi
 Spurcos Nasonis amores.

III.

Nobilis extremâ gradiens Caledonis ab
 arâ
 En Buchananus adest. Divini psaltis
 imago
 Jessiadæ salvet; potens seu Numinis
 iras
 Fulminibus miscere, sacro vel lumine
 mentis

Fugare noctes, vel citharæ sono
 Sedare fluctus pectoris.
 Tu mihi hærebis comes ambulanti,
 Tu domi astabis socius perennis,
 Seu levî mensæ simul assidere
 Dignabere, seu lecticæ
 Mox recumbentis vigilans ad aurem
 Aureos suadebis inire somnos
 Sacra sopitis superinferens ob-

livia curis,
 Stet juxta * Casimirus, huic nec parcius
 ignem

Natura indulgit nec musa armavit alum-
 num

* Sarbivium rudiore lyrâ.

Quanta Polonium levat aura cygnum!

† Humana linquens (en sibi devii

Montes recedunt) luxuriantibus

Spatiat in aëre pennis.

Seu tu fortè virum tollis ad æthera,

Cognatosve thronos & patrium Po-
 lum

Visurus confurgis ovans,

Visum fatigas, aciemque fallis,

Dum tuum à longè stupeo volatura

O non imitabilis ales.

IV.

Sarbivii ad nomen gelida incalet

Musa, simul totus fervere

Sentio, stellatas levis induor

Alas & tollor in altum.

* M. Casimirus, Sarbiewski poeta insignis Polonis.

† Ode V. Lib. 2.

Jam juga zionis radens pede
 Elato inter sidera radens vertice
 Longè despecto mortalia.

Quam juvat altisonis volitare per æthera
 pennis,

Et ridere procul fallacia gaudia sæcli

Terrellæ grandia inania,

Quæ mortale genus (heu male) de-
 perit.

O curas hominum miseras! Cano,

Et miseras nugæ diademata!

Ventosæ fortis ludibrium.

En mihi subsidunt terrenæ à pectore
 fæces,

Gessit & effrænis divinum effundere car-
 men

Mens afflata Deo

at vos heroes & arma

Et procul este dii, ludicra numina.

Quid mihi cum vestræ pondere lan-
 cæ,

Pallas! aut vestris, Dionyse, Thyrsis?

Et clava, & anguis, & leo, & Her-
 cules,

Et brutum tonitru fictitii patris,

Abstete à carmine nostro.

V.

Te, Deus omnipotens! te nostra sona-
 bit Jesu

Musa, nec assueto cœlestes barbiton
 ausu

Tentabit numeros. Vasti sine limite

Numen &

Immensum sine lege Deum numeri sine
 lege sonabunt.

“ Sed musam magna pollicentem desti-
 tuit vigor; divino jubare perstringitur

“ oculorum acies. En labascit pennis,

“ tremit artubus, ruit deorsum per inane

“ ætheris, jacet victa, obstupefcit, silet.

“ Ignoscas, reverende vir, vano cona-
 mini; fragmen hoc rude licet & impo-

“ litum æqui boni consulas, & gratitu-

“ dinis jam diu debitæ in partem re-

“ ponas.”

Notum.

Votum, seu Vita in terris beata.

Ad virum dignissimum.

JOHANNEM HARTOPPIUM, Bar^{ton}.

1702.

I.

Hartoppi eximio stemmate nobilis
Venaque ingenii divite, si roges.
Quem mea musa beat,
Ille mihi felix ter & amplius,
Et similes superis annos agit
“Qui sibi sufficiens semper adest
sibi.”

Hunc longè à curis mortalibus
Inter agros, sylvasque silentes
Se musisque suis tranquillâ in pace
fruentem
Sol oriens videt & recumbens.

II.

Non suæ vulgi favor insolentis
(Plausus insani tumidus popelli)
Mentis ad sacram penetrabit arcem,
Feriât licet æthera clamor.
Nec gaza flammans divitis Indiæ,
Nec, Tage, vestra fulgor arenulæ
Ducent ab obscurâ quiete
Ad laquear radiantis aulæ.

III.

O si daretur stamina proprii
Tractare fusi pollice proprio,
Atque meum mihi fingere fatum;
Candidus vitæ color innocentis
Fila nativo decoraret albo
Non Tyriâ vitiata conchâ.
Non aurum, non gemma nitens, nec pur-
pura telæ

Intertexta forent invidiosa meæ.
Longè à triumphis, & sonitu tubæ
Longè remotos transigerem dies:
Abstate fasces (splendida vanitas).
Et vos abstate, coronæ.

IV.

Pro meo tecto casa sit, salubres
Captet auroras, procul urbis atro
Distet à fumo, fugiatque longè
Dura phthisis mala, dura tussis.

Displicet Byrsa & fremitu molesto
Turba mercantum; gratius alvear
Demulcet aures murmure, gratius
Fons salientis aquæ.

V.

Litigiosa fori me terrent jurgia, lenes
Ad sylvas properans rixosas execror artes
Epinus in tuto à linguis —
Blandimenta artis simul æquus odi,
Valete, cives, & amœna fraudis
Verba; proh mores! & inane sacri
Nomen amici!

VI.

Tuque quæ nostris inimica musis
Felle sacratum vitias amorem,
Absis æternum, diva libidinis
Et pharetrate puer!
Hinc, hinc, Cupido, longiùs avola?
Nil mihi cum foedis, puer, ignibus;
Æthereâ fervent face pectora,
Sacra mihi Venus est Urania,
Et juvenis Jessæus amor mihi.

VII.

Cœleste carmen (nec taceat lyra
Jessæa) lætis auribus insonet,
Nec Watfianis è medullis
Ulla dies rapiet vel hora.
Sacri libelli, deliciæ meæ,
Et vos, sodales, semper amabiles,
Nunc simul adsitis, nunc vicissim,
Et fallite tædia vitæ.

To Mrs. SINGER.

(Now Mrs. ROWE.)

On the Sight of some of her divine Poems,
never Printed.

July 19, 1706.

I.

ON the fair banks of gentle
Thames
I tun'd my harp; nor did celestial themes
Refuse to dance upon my strings:
There beneath the evening sky
I sung my cares asleep, and rais'd my
wishes high
To everlasting things.

Sudden

Sudden from *Albion's* western coast
Harmonious notes come gliding by,
The neighbouring shepherds knew the
silver sound;

" 'Tis *Philomela's* voice, the neighb'ring
shepherds cry,"

At once my strings all silent lie,
At once my fainting muse was lost,
In the superior sweetness drown'd.

In vain I bid my tuneful powers unite;
My soul retir'd, and left my tongue,
I was all ear, and *Philomela's* song
Was all divine delight.

II.

Now be my harp for ever dumb,
My muse attempt no more. 'Twas long
ago

I bid adieu to mortal things,
To *Grecian* tales, and wars of *Rome*,
'Twas long ago I broke all but th' im-
mortal strings;

Now those immortal strings have no em-
ploy,

Since a fair angel dwells below,
To tune the notes of heav'n, and propa-
gate the joy.

Let all my powers with awe pro-
found

While *Philomela* sings,

Attend the rapture of the sound,
And my devotion rise on her seraphic
wings.

The End of the SECOND BOOK.

H O R Æ

H O R Æ L Y R I C Æ.

B O O K III.

Sacred to the Memory of the DEAD.

An EPITAPH on
King *W I L L I A M III.*
Of glorious Memory.

Who died March the 8th, 1701-2.

I.

Beneath these honours of a tomb,
Greatness in humble ruin lies:
(How earth confines in narrow
room
What heroes leave beneath the skies!)

II.

Preserve, O venerable *Pile*,
Inviolatè thy sacred trust;
To thy cold arms the *British* isle,
Weeping commits her richest dust.

III.

Ye gentlest ministers of Fate,
Attend the monarch as he lies,
And bid the softest Slumbers wait
With silken cords to bind his eyes.

IV.

Rest his dear Sword beneath his head;
Round him his faithful Arms shall stand:
Fix his bright Ensigns on his bed,
The guards and honours of our land.

V.

Ye Sister-arts of Paint and Verse,
Place *Albion* fainting by his side,
Her groines arising o'er the hearse,
And *Belgia* sinking when he dy'd.

VI.

High o'er the grave Religion set
In solemn gold; pronounce the ground
Sacred, to bar unhallow'd feet,
And plant her guardian Virtues round.

VII.

Fair Liberty in fables drest,
Write his lov'd name upon his urn,
" *William*, the scourge of tyrants past,
" And awe of princes yet unborn."

VIII.

Sweet Peace his sacred relics keep,
With olives blooming round her head,
And stretch her wings across the deep
To bless the nations with the shade.

IX.

Stand on the pile, immortal Fame,
Broad stars adorn thy brightest robe,
Thy thousand voices sound his name
In silver accents round the globe.

X.

Flattery shall faint beneath the sound,
While hoary truth inspires the song;
Envy grow pale and bite the ground,
And Slander gnaw her forked tongue.

XI.

XI.

Night and the Grave remove your
gloom;
Darkness becomes the vulgar dead;
But Glory bids the royal tomb
Disdain the horrors of a shade.

XII.

Glory with all her lamps shall burn,
And watch the warrior's sleeping clay,
Till the last trumpet rouse his urn
To aid the triumphs of the day.

VII.

Sweet soul, we leave thee to thy rest,
Enjoy thy Jesus and thy God,
Till we, from bands of clay releast,
Spring out and climb the shining road.

VIII.

While the dear dust she leaves behind
Sleeps in thy bosom, sacred tomb!
Soft be her bed, her slumbers kind,
And all her dreams of joy to come.

On the sudden Death of Mrs. *MARY* EPITAPHIUM Viri Venerabilis
PEACOCK. Dom. *N. MATHER,*

*An Elegiac Song sent in a Letter of Condo-
lence to Mr. N. P. Merchant at Am-
sterdam.*

Carminè Lapidario conscriptum.

M. S.

I.

HARK! She bids all her friends
adieu;
Some angel calls her to the spheres;
Our eyes the radiant saint pursue
Thro' liquid telescopes of tears.

II.

Farewel, bright soul, a short farewel,
Till we shall meet again above
In the sweet groves where pleasures dwell,
And trees of life bear fruits of love:

III.

There glory sits on every face,
There friendship smiles in every eye,
There shall our tongues relate the grace
That led us homeward to the sky.

IV.

O'er all the names of Christ our King
Shall our harmonious voices rove,
Our harps shall sound from ev'ry string
The wonders of his bleeding love.

V.

Come, sov'reign Lord, dear Saviour,
come,
Remove these separating days,
Send thy bright wheels to fetch us home;
That golden hour, how long it stays!

VI.

How long must we lie lingring here,
While saints around us take their flight?
Smiling, they quit this dusky sphere,
And mount the hills of heav'nly light.

Reverendi admodum Viri

NATHANAELIS MATHERI.

QUOD mori potuit hic subtus depo-
situm est,

Si quæris, hospes, quantus & qualis fuit,
Fidus enarrabit lapis.

Nomen à familiâ duxit
Sanctioribus studiis & evangelio devotâ,
Et per utramque Angliam celebri,
Americanam ic. atque Europæam.
Et hinc quoque in sancti ministerii spem
educus

Non-fallacem:

Et hunc utraque novit Anglia
Doctum & docentem.
Corpore fuit procero, formâ placidè ve-
rendâ;

At supra corpus & formam sublimè emi-
nuerunt

Indoles, ingenium, atq; eruditio:

Supra hæc pietas, & (si fas dicere)

Supra pietatem modestia,

Cæteras enim dotes obumbravit.

Quoties in rebus divinis peragendis

Divinitus afflatæ mentis specimina

Præstantiora edidit,

Toties hominem sedulus occuluit

Ut solus conspiceretur Deus:

Voluit

Voluit totus latere, nec potuit;
 Heu quantum tamen sui nos latet!
 Et majorem laudis partem sepulchrale
 marmor
 Invito obruit silentio.
 Gratiâ Jesu Christi salutiferam
 Quam abundè hausit ipse, aliis propi-
 navit,
 Puram ab humanâ sæce.
 Veritatis evangelicæ decus ingens,
 Et ingens propugnaculum.
 Concionator gravis aspectu, gestu, voce;
 Cui nec aderat pompa oratoria,
 Nec deerat;
 Flosculos rhetorices supervacaneos
 fecit
 Rerum dicendarum majestas, & Deus
 præsens.
 Hinc arma militiæ suæ non infe-
 licia;
 Hinc toties fugatus Satanas.
 Et hinc victoriæ
 Ab inferorum portis toties reportatæ.
 Solers ille ferreis impiorum animis infi-
 gere
 Alcum & salutare vulnus:
 Vulneratas idem tractare leniter solers,
 Et medelam adhibere magis salu-
 tarem.
 Ex defæcato cordis fonte
 Divinis eloquiis affatim scatebant labia,
 Etiam in familiari contubernio:
 Spirabat ipse undique cœlestes suavitates,
 Quasi oleo lætitiæ semper recens deli-
 butus,

Et semper supra socios;
 Gratumque dilectissimi sui Jesu odo-
 rem
 Quaquaversus & latè diffudit.
 Dolores tolerans supra fidem,
 Ærumnæque heu quam assiduæ!
 Invicto animo, victrice patientiâ
 Varias curarum moles pertulit
 Et in stadio & in metâ vitæ:
 Quam ubi propinquam vidit,
 Plerophoriâ fidei quasi curru alato vec-
 tus
 Properè & exultim attigit.
 Natus est in agro Lancastrienfi 20^o
 Martii, 1630.
 Inter Nov-Anglos theologiæ tyrocinia
 fecit.
 Pastoralis munere diu Dublinii in Hibernia
 functus,
 Tandem (ut semper) providentiam secu-
 tus ducem,
 Coetui fidelium apud Londinenses præ-
 positus est,
 Quos doctrinâ, precibus, & vitâ bea-
 vit:
 Ah brevi!
 Corpore solutus 26^o Julii, 1697. Ætat. 67.
 Ecclesiis mœrorem, theologis exemplar
 reliquit.
 Probis piisque omnibus
 Infandum sui desiderium:
 Dum pulvis Christo charus hic dulcè
 dormit
 Expectans stellam matutinam.

To the reverend Mr. JOHN SHOWER,

On the Death of his Daughter Mrs. ANNE WARNER.

Reverend and dear Sir,

“ **H**OW great soever was my sense of your loss, yet I did not think myself fit
 “ to offer any lines of comfort: your own meditations can furnish you with
 “ many a delightful truth in the midst of so heavy a sorrow; for the covenant of
 “ grace has brightness enough in it to gild the most gloomy providence; and to
 “ that sweet covenant your soul is no stranger. My own thoughts were much
 “ impressed with the tidings of your daughter's death; and though I made many a
 “ reflexion on the vanity of mankind in its best estate, yet I must acknowledge
 “ that my temper leads me most to the pleasant scenes of heaven, and that future
 “ world

" world of blessedness. When I recollect the memory of my friends that are dead,
 " I frequently rove into the world of spirits, and search them out there: Thus
 " I endeavored to trace Mrs. Warner; and these thoughts crowding fast upon
 " me, I set them down for my own entertainment. The verse breaks off abruptly,
 " because I had no design to write a finished elegy; and besides, when I was fallen
 " upon the dark side of death, I had no mind to tarry there. If the lines I have
 " written be so happy as to entertain you a little, and divert your grief, the time
 " spent in composing them shall not be reckoned among my lost hours, and the
 " review will be more pleasing to,

Sir,

December 22, 1707.

Your affectionate humble servant,

J. W.

*An Elegiac Thought on Mrs. Anne Warner,
 who died of the Small-pox, December
 18, 1707. at one of the Clock in the
 Morning; a few days after the Birth and
 Death of her first Child.*

A Wake, my muse, range the wide
 world of souls,
 And seek *Venera* fled; with upward aim
 Direct thy wing; for she was born from
 heaven,
 Fulfill'd her visit, and return'd on high.

The midnight watch of angels that
 patrol
 The *British* sky, have notic'd her ascent
 Near the meridian star; pursue the
 track
 To the bright confines of immortal day
 And paradise, her home. Say, my *Urania*,
 (For nothing escapes thy search, nor can'st
 thou miss
 So fair a spirit) say, beneath what shade
 Of amaranth, or chearful ever-green
 She sits, recounting to her kindred-minds
 Angelic or humane, her mortal toil
 And travels thro' this howling wilder-
 ness;
 By what divine protections she escap'd
 Those deadly snares when youth and
Satan leagu'd
 In combination to assail her virtue;
 (Snares set to murder souls) but heav'n
 secur'd
 The favourite nymph, and taught her
 victory.

Or does she seek, or has she found
 her babe
 Amongst the infant-nation of the blest,
 And clasp'd it to her soul, to satiate there
 The young maternal passion, and ab-
 solve
 The unfulfill'd embrace? Thrice happy
 child!
 That saw the light, and turn'd its eyes
 aside
 From our dim regions to th' eternal sun,
 And led the parent's way to glory! There
 Thou art for ever hers, with powers en-
 larg'd
 For love reciprocal and sweet converse.

Behold her ancestors (a pious race)
 Rang'd in fair order, at her sight rejoice
 And sing her welcome. She along their
 seats
 Gliding salutes them all with honours
 due
 Such as are paid in heav'n: And last she
 finds
 A mansion fashion'd of distinguish'd light,
 But vacant: " This (with sure preface
 she cries)
 " Awaits my father; when will he ar-
 rive?
 " How long, alas, how long! (Then
 calls her mate)
 " Die, thou dear partner of my mortal
 cares,
 " Die, and partake my bliss; we are for
 ever one.

Ah

Ah me! where roves my fancy! What
kind dreams

Croud with sweet violence on my waking
mind!

Perhaps illusions all! Inform me, muse,
Chooses she rather to retire apart

To recollect her dissipated pow'rs,
And call her thoughts her own: so lately

freed
From earth's vain scenes, gay visits, gra-
tulations,

From *Hymen's* hurrying and tumultuous
joys,

And fears and pangs, fierce pangs that
wrought her death.

Tell me on what sublimer theme she dwells
In contemplation, with unerring clue

Infinite truth pursuing. (When, my soul,
O when shall thy release from cumb'rous

flesh
Pass the great seal of heav'n? What
happy hour

Shall give thy thoughts a loose to soar
and trace

The intellectual world? Divine delight!
Venera's lov'd employ!) Perhaps she sings

To some new golden harp th' almighty
deeds,

The names, the honours of her Saviour-
God,

His cross, his grave, his victory, and his
crown:

Oh could I imitate th' exalted notes,
And mortal ears could bear them!—

Or lies she now before th' eternal throne
Prostrate in humble form, with deep

devotion
O'erwhelm'd, and self-abasement at the
sight

Of the uncover'd godhead face to face?
Seraphic crowns pay homage at his feet,

And hers amongst them, not of dimmer
ore,

Nor set with meaner gems: But vain am-
bition,

And emulation vain, and fond conceit,
And pride for ever banish'd flies the place,

Curst pride, the dress of hell. Tell me,
Urania,

How her joys heighten, and her golden
hours

Circle in love. O stamp upon my soul
Some blissful image of the fair deceas'd

To call my passions and my eyes aside
From the dear breathless clay, distressing

sight!
I look and mourn and gaze with greedy
view

Of melancholy fondness: Tears bedewing
That form so late desir'd, so late belov'd,

Now lothsome and unlovely. Base disease,
That leagu'd with nature's sharpest pains,

and spoil'd
So sweet a structure! The impoisoning
taint

O'er spreads the building wrought with
skill divine,

And ruins the rich temple to the dust!

Was this the countenance, where the
world admir'd

Features of wit and virtue? This the face
Where love triumph'd? and beauty on

these cheeks,
As on a throne, beneath her radiant eyes

Was seated to advantage; mild, serene,
Reflecting rosy light? So sits the sun

(Fair eye of heaven!) upon a crimson
cloud

Near the horizon, and with gentle ray
Smiles lovely round the sky, till rising

fogs,
Portending night, with foul and heavy

wing
Involve the golden star, and sink him
down

Opprest with darkness.—

*On the Death of an aged and honoured Rela-
tive, Mrs. M. W. July 13, 1693.*

I. Know the kindred-mind. 'Tis she,
'tis she;

Among the heav'nly forms I see
The kindred-mind from fleshly bondage

free;
K k k 2

O how unlike the thing was lately seen
Groning and panting on the bed,
With ghastly air, and languish'd head,
Life on this side, there the dead,
While the delaying flesh lay shivering be-
tween!

II.

Long did the earthy house restrain
In toilsom slavery that ethereal guest;
Prison'd her round in walls of pain,
And twisted cramps and aches with her
chain;
Till by the weight of num'rous days op-
prest
The earthy house began to reel,
The pillars trembled, and the building
fell;
The captive soul became her own again:
Tir'd with the sorrows and the cares,
A tedious train of fourscore years,
The pris'ner smil'd to be releas'd,
She felt her fetters loose, and mounted to
her rest.

III.

Gaze on, my soul, and let a perfect view
Paint her idea all anew;
Rase out those melancholy shapes of woe
That hang around thy memory, and be-
cloud it so.
Come, Fancy, come, with essences re-
fin'd,
With youthful green, and spotless
white;
Deep be the tincture, and the colours
bright
T' express the beauties of a naked mind.
Provide no glooms to form a shade;
All things above of vary'd light are
made,
Nor can the heav'nly piece require a mor-
tal aid.
But if the features too divine
Beyond the power of fancy shine,
Conceal th' inimitable strokes behind a
graceful shrine.

IV.

Describe the saint from head to feet,
Make all the lines in just proportion
meet;
But let her posture be
Filling a chair of high degree;
Observe how near it stands to the almighty
seat.
Paint the new graces of her eyes,
Fresh in her looks let sprightly youth
arise,
And joys unknown below the skies.
Virtue that lives conceal'd below,
And to the breast confin'd,
Sits here triumphant on the brow,
And breaks with radiant glories through
The features of the mind.
Express her passion still the same,
But more divinely sweet;
Love has an everlasting flame,
And makes the work complete.

V.

The painter muse with glancing eye
Observ'd a manly spirit nigh*,
That death had long disjoin'd:
"In the fair tablet they shall stand
"United by a happier band:"
She said, and fix'd her sight, and drew the
manly mind,
Recount the years, my song, (a mournful
round!)
Since he was seen on earth no more:
He fought in lower seas and drown'd;
But victory and peace he found
— On the superior shore.
There now his tuneful breath in sacred
songs
Employs the *European* and the eastern
tongues.
Let th' awful truncheon and the flute,
The pencil and the well-known lute,
Powerful numbers, charming wit,
And every art and science meet,
And bring their laurels to his hand, or
lay them at his feet.

* My grandfather Mr. Thomas Watts had such acquaintance with the mathematics, painting, music, and poetry, &c. as gave him considerable esteem among his contemporaries. He was commander of a ship of war 1656, and by blowing up of the ship in the Dutch war he was drowned in his youth.

VI.

VI. Bring down the piece, *Urania*, from
 'Tis done. What beams of glory fall above,
 (Rich varnish of immortal art) And let my Honour and my Love
 To gild the bright Original! Dress it with chains of gold to hang upon
 'Tis done. The muse has now perform'd my heart.
 her part.

A FUNERAL POEM on the Death of *THOMAS GUNSTON*, Esq;

Presented to the Right Honourable the Lady *ABNET*, Lady-Mayorefs of
London. July 1701.

Madam,

"HAD I been a common mourner at the funeral of the dear gentleman de-
 ceased, I should have laboured after more of art in the following composi-
 tion, to supply the defect of nature, and to feign a sorrow; but the uncommon
 condescension of his friendship to me, the inward esteem I pay his memory, and
 the vast and tender sense I have of the loss, make all the methods of art needless,
 whilst natural grief supplies more than all.

"I had resolv'd indeed to lament in sighs and silence, and frequently checked
 the too forward muse: but the importunity was not to be resisted; long lines of
 sorrow flow'd in upon me ere I was aware, whilst I took many a solitary walk in
 the garden adjoining to his seat at *Newington*; nor could I free myself from the
 crowd of melancholy ideas. Your ladyship will find throughout the poem, that
 the fair and unfinished building which he had just rais'd for himself, gave almost
 all the turns of mourning to my thoughts; for I pursue no other topics of elegy
 than what my passion and my senses led me to.

"The poem roves, as my eyes and grief did, from one part of the fabric to
 the other: It rises from the foundation, salutes the walls, the doors, and the
 windows, drops a tear upon the roof, and climbs the turret; that pleasant re-
 treat, where I promised myself many sweet hours of his conversation; there my
 song wanders amongst the delightful subjects divine and moral, which used to
 entertain our happy leisure; and thence descends to the fields and the shady
 walks, where I so often enjoyed his pleasing discourse; my sorrows diffuse them-
 selves there without a limit: I had quite forgotten all scheme and method of
 writing, till I correct myself, and rise to the turret again to lament that desolate
 seat. Now if the critics laugh at the folly of the muse for taking too much
 notice of the golden ball, let them consider that the meanest thing that belonged
 to so valuable a person still gave some fresh and doleful reflections: And I tran-
 scribe nature without rule, and represent friendship in a mourning dress, aban-
 doned to deepest sorrow, and with a negligence becoming woe unfeigned.

"Had I designed a complete elegy, madam, on your dearest brother, and
 intended it for public view, I should have followed the usual forms of poetry, so
 far at least, as to spend some pages in the character and praises of the deceased,
 and thence have taken occasion to call mankind to complain aloud of the universal
 and unspeakable loss: But I wrote meerly for myself as a friend of the dead, and
 to ease my full soul by breathing out my own complaints; I knew his character
 and virtues so well, that there was no need to mention them while I talk'd only
 with myself; for the image of them was ever present with me, which kept the
 pain at the heart intense and lively, and my tears flowing with my verse.

"Perhaps

" Perhaps your ladyship will expect some divine thoughts and sacred meditations,
 " mingled with a subject so solemn as this is: Had I formed a design of offering
 " it to your hands, I had composed a more christian poem; but it was grief purely
 " natural for a death so surprizing that drew all the strokes of it, and therefore my
 " reflections are chiefly of a moral strain. Such as it is, your ladyship requires a
 " copy of it; but let it not touch your soul too tenderly, nor renew your own
 " mournings. Receive it, madam, as an offering of love and tears at the tomb of
 " a departed friend, and let it abide with you as a witness of that affectionate re-
 " spect and honour that I bore him; all which, as your ladyship's most rightful
 " due, both by merit and by succession, is now humbly offered, by,

Madam,

Your ladyship's most hearty

and obedient servant,

I. WATTS.

To the dear Memory of my honoured Friend, THOMAS GUNSTON, Esq.

Who died November 11, 1700, when he had just finished his Seat at Newington.

OF blasted hopes, and of short withering joys,
 Sing, heav'nly muse. Try thine ethereal voice
 In funeral numbers and a doleful song;
 Gunston the just, the generous and the young,
 Gunston the friend is dead. O empty name
 Of earthly bliss! 'tis all an airy dream,
 All a vain thought! Our soaring fancies rise
 On treacherous wings! and hopes that touch the skies
 Drag but a longer ruin thro' the downward air,
 And plunge the falling joy still deeper in despair.

How did our souls stand flatter'd and prepar'd
 To shout him welcome to the seat he rear'd!
 There the dear man should see his hopes complete,
 Smiling, and tasting ev'ry lawful sweet
 That peace and plenty brings, while num'rous years
 Circling delightful play'd around the spheres:
 Revolving suns should still renew his strength,
 And draw th' uncommon thread to an unusual length,
 But hasty fate thrusts her dread shears between,
 Cuts the young life off, and shuts up the scene.
 Thus airy Pleasure dances in our eyes,
 And spreads false images in fair disguise,
 T' allure our souls, till just within our arms
 The vision dies, and all the painted charms
 Flee quick away from the pursuing sight,
 Till they are lost in shades, and mingle with the night.

Muse,

Muse, stretch thy wings, and thy sad journey bend
To the fair Fabric that thy dying friend
Built nameless ! 'twill suggest a thousand things
Mournful and soft as my *Urania* sings.

How did he lay the deep foundations strong,
Marking the bounds, and rear the walls along
Solid and lasting ; there a numerous train
Of happy *Gunstons* might in pleasure reign,
While nations perish, and long ages run,
Nations unborn, and ages unbegun :
Not time itself should waste the blest estate,
Nor the tenth race rebuild the ancient seat.
How fond our fancies are ! the founder dies
Childless ; his sisters weep and close his eyes,
And wait upon his heart with never-ceasing cries,
Lofty and slow it moves to meet the tomb,
While weighty sorrow nods on ev'ry plume ;
A thousand groans his dear remains convey,
To his cold lodging in a bed of clay,
His country's sacred tears well-watering all the way.
See the dull wheels roll on the sable road,
But no dear son to tread the mournful load,
And fondly kind drop his young sorrows there,
The father's urn bedewing with a filial tear.
O had he left us one behind, to play
Wanton about the painted hall, and say,
" This was my father's," with impatient joy
In my fond arms I'd clasp the smiling boy,
And call him my young friend : but awful fate,
Design'd the mighty stroke as lasting as 'twas great.

And must this building then, this costly frame
Stand here for strangers ? must some unknown name,
Possess these rooms, the labours of my friend ?
Why were these walls rais'd for this hapless end ?
Why these apartments all adorn'd for gay ?
Why his rich fancy lavish'd thus away ?
Muse, view the paintings, how the hov'ring light
Plays o'er the colours in a wanton flight,
And mingled shades wrought in by soft degrees,
Give a sweet foil to all the charming piece ;
But night, eternal night, hangs black around
The dismal chambers of the hollow ground,
And solid shades unmingled round his bed,
Stand hideous : Earthy fogs embrace his head,
And noisom vapours glide along his face,
Rising perpetual, Muse, forbear the place.

Flee the raw damps of the unwholsom clay,
 Look to his airy spacious hall, and say,
 "How has he chang'd it for a lonfom cave,
 "Confin'd and crowded in a narrow grave!"

Th' unhappy house looks desolate and mourns,
 And every door groines doleful as it turns,
 The pillars languish; and each lofty wall
 Stately in grief, laments the master's fall,
 In drops of briny dew; the fabric bears
 His faint resemblance, and renews my tears.
 Solid and square it rises from below;
 A noble air without a gaudy show
 Reigns thro' the model, and adorns the whole,
 Manly and plain. Such was the builder's soul;

O how I love to view the stately frame,
 That dear memorial of the best-lov'd name!
 Then could I wish for some prodigious cave
 Vast as his seat, and silent as his grave,
 Where the tall shades stretch to the hideous roof,
 Forbid the day, and guard the sun-beams off;
 Thither, my willing feet, should ye be drawn
 At the gray twilight, and the early dawn.
 There sweetly sad should my soft minutes roll,
 Numbring the sorrows of my drooping soul.
 But these are airy thoughts! substantial grief
 Grows by those objects that should yield relief;
 Fond of my woes I heave my eyes around,
 My grief from ev'ry prospect courts a wound;
 Views the green gardens, views the smiling skies,
 Still my heart sinks, and still my cares arise;
 My wand'ring feet round the fair mansion rove,
 And there to sooth my sorrows I indulge my love.

Oft have I laid the awful *Calvin* by,
 And the sweet *Cowley*, with impatient eye
 To see those walls, pay the sad visit there,
 And drop the tribute of an hourly tear:
 Still I behold some melancholy scene,
 With many a pensive thought, and many a sigh between.
 Two days ago we took the evening air,
 I, and my grief, and my *Urania* there;
 Say, my *Urania*, how the western sun
 Broke from black clouds, and in full glory shone
 Gilding the roof, then dropt into the sea,
 And sudden night devour'd the sweet remains of day;
 Thus the bright youth just rear'd his shining head
 From obscure shades of life, and sunk among the dead,

The rising sun adorn'd with all his light
 Smiles on these walls again : but endless night
 Reigns uncontrol'd where the dear *Gunston* lies,
 He's set for ever, and must never rise.
 Then why these beams, unseasonable star,
 These lightfom smiles descending from afar,
 To greet a mourning house ? In vain the day
 Breaks thro' the windows with a joyful ray,
 And marks a shining path along the floors
 Bounding the evening and the morning hours ;
 In vain it bounds 'em : while vast emptiness
 And hollow silence reigns thro' all the place,
 Nor heeds the chearful change of nature's face.
 Yet nature's wheels will on without control,
 The sun will rise, the tuneful spheres will roll,
 And the two nightly bears walk round and watch the pole. }

See while I speak, high on her sable wheel
 Old night advancing climbs the eastern hill :
 Troops of dark clouds prepare her way ; behold,
 How their brown pinions edg'd with evening gold
 Spread shadowing o'er the house, and glide away
 Slowly pursuing the declining day ;
 O'er the broad roof they fly their circuit still,
 Thus days before they did, and days to come they will ;
 But the black cloud that shadows o'er his eyes,
 Hangs there unmoveable, and never flies :
 Fain would I bid the envious gloom be gone ;
 Ah fruitless wish ! how are his curtains drawn
 For a long evening that despairs the dawn ! }

Muse, view the turret : just beneath the skies
 Lonesom it stands, and fixes my sad eyes,
 As it would ask a tear. O sacred seat
 Sacred to friendship ! O divine retreat !
 Here did I hope my happy hours t' employ,
 And fed before-hand on the promis'd joy,
 When weary of the noisy town, my friend
 From mortal cares retiring, should ascend
 And lead me thither. We alone wou'd sit
 Free and secure of all intruding feet :
 Our thoughts should stretch their longest wings, and rise,
 Nor bound their soarings by the lower skies :
 Our tongues should aim at everlasting themes,
 And speak what mortals dare, of all the names
 Of boundless joys and glories, thrones and seats
 Built high in heav'n for souls : We'd trace the streets
 Of golden pavement, walk each blissful field,
 And climb and taste the fruits the spicy mountains yield :

Then would we swear to keep the sacred road,
 And walk right upwards to that blest abode ;
 We'd charge our parting spirits there to meet,
 There hand in hand approach th' almighty seat,
 And bend our heads adoring at our Maker's feet.
 Thus should we mount on bold advent'rous wings
 In high discourse, and dwell on heav'nly things,
 While the pleas'd hours in sweet succession move,
 And minutes measur'd, as they are above,
 By ever-circling joys, and ever-shining love.

Anon our thoughts shou'd lower their lofty flight,
 Sink by degrees, and take a pleasing sight,
 A large round prospect of the spreading plain,
 The wealthy river, and his winding train,
 The smoky city, and the busy men.
 How we should smile to see degenerate worms
 Lavish their lives, and fight for airy forms
 Of painted honour, dreams of empty sound
 Till envy rise, and shoot a secret wound
 At swelling glory, straight the bubble breaks,
 And the scenes vanish, as the man awakes ;
 Then the tall titles insolent and proud
 Sink to the dust, and mingle with the crowd.

Man is a restless thing : Still vain and wild,
 Lives beyond sixty, nor outgrows the child :
 His hurrying lusts still break the sacred bound
 To seek new pleasures on forbidden ground,
 And buy them all too dear. Unthinking fool,
 For a short dying joy to sell a deathless soul !
 'Tis but a grain of sweetness they can sow,
 And reap the long sad harvest of immortal woe.

Another tribe toil in a different strife,
 And banish all the lawful sweets of life,
 To sweat and dig for gold, to hoard the ore,
 Hide the dear dust yet darker than before,
 And never dare to use a grain of all the store.

Happy the man that knows the value just
 Of earthly things, nor is enslav'd to dust.
 'Tis a rich gift the skies but rarely send
 To fav'rite souls. Then happy thou, my friend,
 For thou hadst learnt to manage and command
 The wealth that heav'n bestow'd with liberal hand :
 Hence this fair structure rose, and hence this seat
 Made to invite my not unwilling feet :
 In vain 'twas made ! for we shall never meet,

And

And smile, and love, and bless each other here,
The envious tomb forbids thy face t' appear,
Detains thee, *Gunston*, from my longing eyes,
And all my hopes lie bury'd, where my *Gunston* lies.

Come hither, all ye tenderest souls, that know
The heights of fondness, and the depths of woe,
Young mothers, who your darling babes have found
Untimely murder'd with a ghastly wound;
Ye frightened nymphs, who on the bridal bed
Clasp'd in your arms your lovers cold and dead,
Come; in the pomp of all your wild despair,
With flowing eye-lids, and disorder'd hair,
Death in your looks; come, mingle grief with me,
And drown your little streams in my unbounded sea.

You sacred mourners of a nobler mold,
Born for a friend, whose dear embraces hold
Beyond all nature's ties; you that have known
Two happy souls made intimately one,
And felt a parting stroke: 'Tis you must tell
The smart, the twinges, and the racks I feel:
This soul of mine that dreadful wound has borne,
Off from its side its dearest half is torn,
The rest lies bleeding, and but lives to mourn.
O infinite distress! such raging grief
Should command pity, and despair relief.
Passion, methinks, should rise from all my groans,
Give sense to rocks, and sympathy to stones.

Ye dusky woods and echoing hills around,
Repeat my cries with a perpetual sound:
Be all ye flow'ry vales with thorns o'ergrown,
Assist my sorrows, and declare your own;
Alas! your lord is dead. The humble plain
Must ne'er receive his courteous feet again,
Mourn ye gay smiling meadows, and be seen
In wintry robes, instead of youthful green;
And bid the brook, that still runs warbling by,
Move silent on, and weep his useless channel dry.
Hither methinks the lowing herd should come,
And moaning turtles murmur o'er his tomb:
The oak shall wither, and the curling vine
Weep his young life out, while his arms untwine
Their amorous folds, and mix his bleeding soul with mine.
Ye stately elms, in your long order mourn*,
Strip off your pride to dress your master's urn:

* There was a long row of tall elms then standing where some years after the lower garden was made.

Here gently drop your leaves, instead of tears:
 Ye elms, the reverend growth of ancient years,
 Stand tall and naked to the blustering rage
 Of the mad winds: thus it becomes your age
 To shew your sorrows. Often ye have seen
 Our heads reclin'd upon the rising green;
 Beneath your sacred shade diffus'd we lay,
 Here Friendship reign'd with an unbounded sway:
 Hither our souls their constant off'rings brought,
 The burdens of the breast, and labours of the thought;
 Our opening bosoms on the conscious ground
 Spread all the sorrows and the joys we found,
 And mingled ev'ry care; nor was it known
 Which of the pains and pleasures were our own;
 Then with an equal hand and honest soul
 We share the heap, yet both possess the whole,
 And all the passions there thro' both our bosoms roll.
 By turns we comfort, and by turns complain,
 And bear and ease by turns the sympathy of pain.

Friendship! mysterious thing, what magic pow'rs
 Support thy sway, and charm these minds of ours?
 Bound to thy foot we boast our birth-right still,
 And dream of freedom, when we've lost our will,
 And chang'd away our souls: At thy command
 We snatch new miseries from a foreign hand,
 To call them ours; and, thoughtless of our ease,
 Plague the dear self that we were born to please.
 Thou tyranness of minds, whose cruel throne
 Heaps on poor mortals sorrows not their own;
 As though our mother nature could no more
 Find woes sufficient for each son she bore,
 Friendship divides the shares, and lengthens out the store.
 Yet are we fond of thine imperious reign,
 Proud of thy slavery, wanton in our pain,
 And chide the courteous hand when death dissolves the chain.

Virtue, forgive the thought! the raving muse
 Wild and despairing knows not what she does,
 Grows mad in grief, and in her savage hours
 Affronts the name she loves and she adores.
 She is thy vot'refs too; and at thy shrine,
 O sacred Friendship, offer'd songs divine,
 While *Gunston* liv'd, and both our souls were thine.
 Here to these shades at solemn hours we came,
 To pay devotion with a mutual flame,
 Partners in blifs. Sweet luxury of the mind!
 And sweet the aids of sense! Each ruder wind

Slept in its caverns, while an evening-breeze
 Fann'd the leaves gently, sporting thro' the trees;
 The linnet and the lark their vespers sung
 And clouds of crimson o'er th' horizon hung;
 The slow-declining sun with sloping wheels
 Sunk down the golden day behind the western hills.

Mourn, ye young gardens, ye unfinish'd gates,
 Ye green inclosures, and ye growing sweets
 Lament, for ye our midnight hours have known,
 And watch'd us walking by the silent moon
 In conference divine, while heav'nly fire
 Kindling our breasts did all our thoughts inspire
 With joys almost immortal; then our zeal
 Blaz'd and burnt high to reach th' ethereal hill,
 And love refin'd, like that above the poles,
 Threw both our arms round one another's souls
 In rapture and embraces. Oh forbear,
 Forbear, my song! this is too much to hear,
 Too dreadful to repeat; such joys as these
 Fled from the earth for ever!—

Oh for a general grief! let all things share
 Our woes, that knew our loves: The neighbouring air
 Let it be laden with immortal sighs,
 And tell the gales, that ev'ry breath that flies
 Over these fields should murmur and complain,
 And kiss the fading grass, and propagate the pain.
 Weep all ye buildings, and the groves around
 For ever weep: this is an endless wound,
 Vast and incurable. Ye buildings knew
 His silver tongue, ye groves have heard it too:
 At that dear sound no more shall ye rejoice,
 And I no more must hear the charming voice:
 Woe to my drooping soul! that heav'nly breath
 That could speak life lies now congeal'd in death;
 While on his folded lips all cold and pale
 Eternal chains and heavy silence dwell.

Yet my fond hope would hear him speak again,
 Once more at least, one gentle word, and then
 Gunston aloud I call: In vain I cry
 Gunston aloud; for he must ne'er reply.
 In vain I mourn, and drop these funeral tears,
 Death and the grave have neither eyes nor ears:
 Wandring I tune my sorrows to the groves,
 And vent my swelling griefs, and tell the winds our loves;
 While the dear youth sleeps fast, and hears them not:
 He hath forgot me: In the lonesom vault.

Mindless

Mindless of *Watts* and friendship, cold he lies,
Deaf and unthinking clay.—

But whither am I led? this artless grief
Hurries the muse on, obstinate and deaf
To all the nicer rules, and bears her down
From the tall fabric to the neighbouring ground:
The pleasing hours, the happy moments past
In these sweet fields reviving on my taste
Snatch me away resistless with impetuous haste.
Spread thy strong pinions once again, my song,
And reach the turret thou hast left so long:
O'er the wide roofs its lofty head it rears,
Long waiting our converse; but only hears
The noisy tumults of the realms on high;
The winds salute it, whistling as they fly,
Or jarring round the windows: rattling showers
Lash the fair sides; above loud thunder roars;
But still the master sleeps; nor hears the voice
Of sacred friendship, nor the tempest's noise:
An iron slumber sits on every sense,
In vain the heav'nly thunders strive to rouse it thence.

One labour more, my muse, the golden sphere
Seems to demand: See thro' the dusky air
Downward it shines upon the rising moon;
And, as she labours up to reach her noon,
Pursues her orb with repercussive light,
And streaming gold repays the paler beams of night:
But not one ray can reach the darksome grave,
Or pierce the solid gloom that fills the cave
Where *Gunston* dwells in death. Behold it flames
Like some new meteor with diffusive beams
Thro' the mid-heaven, and overcomes the stars;
"So shines thy *Gunston's* soul above the spheres,"
Raphael replies, and wipes away my tears.
"We saw the flesh sink down with closing eyes,
"We heard thy grief shriek out, He dies, He dies,
"Mistaken grief! to call the flesh the friend!
"On our fair wings did the bright youth ascend,
"All heav'n embrac'd him with immortal love,
"And sung his welcome to the courts above.
"Gentle *Ithuriel* led him round the skies,
"The buildings struck him with immense surprise;
"The spires all radiant, and the mansions bright,
"The roof high-vaulted with ethereal light:
"Beauty and strength on the tall bulwarks sat
"In heav'nly diamond; and for every gate

" On

" On golden hinges a broad ruby turns,
 " Guards of the foe, and as it moves it burns;
 " Millions of glories reign thro' every part;
 " Infinite power, and uncreated art
 " Stand here display'd, and to the stranger show
 " How it out-shines the noblest seats below.
 " The stranger fed his gazing pow'rs awhile
 " Transported: Then, with a regardless smile,
 " Glanc'd his eyes downward thro' the crystal floor,
 " And took eternal leave of what he built before."

Now, fair *Urania*, leave the doleful strain;

Raphael commands: Assume thy joys again.

In everlasting numbers sing, and say,

" *Gunston* has mov'd his dwelling to the realms of day;

" *Gunston* the friend lives still: And give thy grones away." }

An ELEGY on Mr. THOMAS GOUGE.

To Mr. ARTHUR SHALLET, Merchant.

Worthy Sir,

" THE subject of the following Elegy was high in your esteem, and enjoyed
 " a large share of your affections. Scarce doth his memory need the assistance
 " of the muse to make it perpetual; but when she can at once pay her honours to
 " the venerable dead, and by this address acknowledge the favours she has received
 " from the living, it is a double pleasure to,

Sir,

Your obliged humble servant;

I. WATTS.

To the Memory of the Reverend Mr. THOMAS GOUGE,

Who died January 8th, 1699-700.

I.
 YE virgin-souls, whose sweet com-
 plaint
 Could teach *Esperates* not to flow*,
 Could *Sion's* ruin so divinely paint,
 Array'd in beauty and in woe:
 Awake, ye virgin-souls, to mourn,
 And with your tuneful sorrows dress a
 prophet's urn.

* Psa'm cxxxvii. Lament. i. 2, 3.

O could my lips or flowing eyes
 But imitate such charming grief,
 I'd teach the seas, and teach the skies
 Wailings, and sobs, and sympathies,
 Nor should the stones or rocks be
 deaf;
 Rocks shall have eyes, and stones have
 ears
 While *Gouge's* death is mourn'd in melody
 and tears.

II.

II.

Heav'n was impatient of our crimes
And sent his minister of death
To scourge the bold rebellion of the
times,
And to demand our prophet's breath;
He came commission'd for the fates
Of awful *Mead*, and charming *Bates*;
There he essay'd the vengeance first,
Then took a dismal aim, and brought
great *Gouge* to dust.

III.

Great *Gouge* to dust! how doleful is the
sound!
How vast the stroke is! and how wide
the wound!

Oh painful stroke! distressing death!
A wound unmeasurably wide
No vulgar mortal dy'd
When he resign'd his breath.
The muse that mourns a nation's fall,
Should wait at *Gouge*'s funeral,
Should mingle majesty and groans,
Such as she sings to sinking thrones,
And in deep sounding numbers tell,
How *Sion* trembled, when this pillar
fell.
Sion grows weak, and *England* poor,
Nature herself, with all her store,
Can furnish such a pomp for death no
more.

IV.

The reverend man let all things mourn;
Sure he was some æthereal mind,
Fated in flesh to be confin'd,
And order'd to be born.
His soul was of th' angelic frame,
The same ingredients, and the mold the
same,
When the Creator makes a minister of
flame,
He was all form'd of heav'nly things,
Mortals, believe what my *Urania* sings,
For she has seen him rise upon his flaming
wings.

V.

How would he mount, how would he
fly
Up thro' the ocean of the sky,

Tow'rd the celestial coast!

With what amazing swiftness soar
Till earth's dark ball was seen no
more,

And all its mountains lost!

Scarce could the muse pursue him with
her sight;

But, angels, you can tell,

For oft you meet his wondrous flight,

And knew the stranger well;

Say, how he past the radiant spheres

And visited your happy seats,

And trac'd the well-known turnings of the
golden streets,

And walk'd among the stars.

VI.

Tell how he climb'd the everlasting hills
Surveying all the realms above,

Borne on a strong-wing'd faith, and on
the fiery wheels

Of an immortal love.

'Twas there he took a glorious sight

Of the inheritance of saints in light,

And read their title in their Saviour's
right.

How oft the humble scholar came,

And to your songs he rais'd his ears

To learn th' unutterable name,

To view th' eternal base that bears,

The new creation's frame.

The countenance of God he saw,

Full of mercy; full of awe,

The glories of his power, and glories of
his grace:

There he beheld the wondrous springs

Of those celestial sacred things,

The peaceful gospel, and the fiery law

In that majestic face.

That face did all his gazing powers
employ,

With most profound abasement and exalt-
ed joy.

The rolls of fate were half-unseal'd,

He stood adoring by;

The volumes open'd to his eye,

And sweet intelligence he held

With all his shining kindred of the
sky.

VII.

VII.

Ye seraphs that surround the throne,
 Tell how his name was thro' the palace
 known,
 How warm his zeal was, and how like
 your own;
 Speak it aloud, let half the nation hear,
 And bold blasphemers shrink and fear*:
 Impudent tongues! to blast a prophet's
 name!
 The poison sure was fetch'd from hell,
 Where the old blasphemers dwell,
 To taint the purest dust, and blot the
 whitest fame!
 Impudent tongues! You should be dart-
 ed thro',
 Nail'd to your own black mouths, and lie
 Useless and dead till slander die,
 Till slander die with you.

VIII.

" We saw him, say th' ethereal throng,
 " We saw his warm devotions rise,
 " We heard the fervour of his cries,
 " And mix'd his praises with our song:
 " We knew the secret flights of his retir-
 ing hours,
 " Nightly he wak'd his inward
 powers,
 " Young *Israel* rose to wrestle with his
 God,
 " And with unconquer'd force scal'd the
 celestial towers,
 " To reach the blessing down for those
 that sought his blood,
 " Oft we beheld the thunderer's hand
 " Rais'd high to crush the factious
 foe;
 " As oft we saw the rolling vengeance
 stand
 " Doubtful to obey the dread com-
 mand,
 " While his ascending pray'r upheld the
 falling blow."

IX.

Draw the past scenes of thy delight,
 My muse, and bring the wond'rous man
 to fight.
 Place him surrounded as he stood

VOL. IV.

With pious crowds, while from his
 tongue

A stream of harmony ran soft along,
 And every ear drank in the flowing good:
 Softly it ran its silver way,
 Till warm devotion rais'd the current
 strong:

Then fervid zeal on the sweet deluge
 rode,

Life, love and glory, grace and joy,
 Divinely roll'd promiscuous on the tor-
 rent-flood,

And bore our raptur'd sense away, and
 thoughts and souls to God.

O might we dwell for ever there!
 No more return to breathe this grosser
 air,

This atmosphere of sin, calamity and
 care.

X.

But heav'nly scenes soon leave the sight
 While we belong to clay,

Passions of terror and delight,

Demand alternate sway.

Behold the man, whose awful voice

Could well proclaim the fiery law,

Kindle the flames that *Moses* saw,

And swell the trumpet's warlike noise.

He stands the herald of the threatening
 skies,

Lo, on his reverend brow the frowns
 divinely rise,

All *Sinai*'s thunder on his tongue, and
 lightning in his eyes.

Round the high roof the curses flew

Distinguishing each guilty head,

Far from th' unequal war the atheist fled,

His kindled arrows still pursue,

His arrows strike the atheist thro',

And o'er his inmost powers a shudd'ring
 horror spread.

The marble heart groines with an inward
 wound:

Blaspheming souls of harden'd steel

Shriek out amaz'd at the new pangs they
 feel,

And dread the echoes of the sound.

The lofty wretch arm'd and array'd

M m m

In

* Though he was so great and good a man he did not escape censure.

In gaudy pride sinks down his impious
head,
Plunges in dark despair, and mingles
with the dead.

XI.

Now, muse, assume a softer strain,
Now sooth the sinner's raging smart,
Borrow of *Gouge* the wond'rous art
To calm the surging conscience, and
affuage the pain;

He from a bleeding God derives
Life for the souls that guilt had slain,
And straight the dying rebel lives,
The dead arise again;

The opening skies almost obey
His powerful song; a heav'nly ray
Awakes despair to light, and sheds a
cheerful day.

His wond'rous voice rolls back the
spheres,

Recals the scenes of ancient years,

To make the Saviour known;

Sweetly the flying charmer roves

Thro' all his labours and his loves,

The anguish of his crosses, and triumphs of
his throne.

XII.

Come, he invites our feet to try

The steep ascent of Calvary,

And sets the fatal Tree before our
eye:

See here celestial sorrow reigns;

Rude nails and ragged thorns lay by,

Ting'd with the crimson of redeeming
veins.

In wond'rous words he sung the vital
flood

Where all our sins were drown'd,

Words fit to heal and fit to wound,

Sharp as the spear, and balmy as the
blood.

In his discourse divine

Afresh the purple fountain flow'd;

Our falling tears kept sympathetic time,

And trickled to the ground,

While ev'ry accent gave a doleful
sound,

Sad as the breaking heart-strings of th'
expiring God.

XIII.

Down to the mansions of the dead,

With trembling joy our souls are led,

The captives of his tongue;

There the dear Prince of light reclines
his head

Darkness and shades among.

With pleasing horror we survey

The caverns of the tomb,

Where the belov'd Redeemer lay,

And shed a sweet perfume.

Hark, the old earthquake roars again

In *Gouge*'s voice, and breaks the chain

Of heavy death, and rends the tombs:

The rising God! he comes, he comes,

With throngs of waking saints, a long
triumphing train.

XIV.

See the bright squadrons of the sky.

Downward on wings of joy and haste
they fly,

Meet their returning Sovereign, and at-
tend him high.

A shining car the Conqueror fills,

Form'd of a golden cloud;

Slowly the pomp moves up the azure
hills,

Old *Satan* foams and yells aloud,

And gnaws th' eternal brass that binds
him to the wheels.

The opening gates of bliss receive their
King,

The Father-God smiles on his Son,

Pays him the honours he has won,

The lofty thrones adore, and little cherubs
sing.

Behold him on his native throne,

Glory sits fast upon his head;

Dress'd in new light, and beamy robes,

His hand rolls on the seasons, and the
shining globes,

And sways the living worlds, and regions
of the dead.

XV.

Gouge was his envoy to the realm be-
low,

Vast was his trust, and great his skill,

Bright the credentials he could show,

And thousands own'd the seal.

His

His hallowed lips could well impart
 The grace, the promise, and command:
 He knew the pity of *Immanuel's* heart,
 And terrors of *Jehovah's* hand.
 How did our souls start out to hear
 The embassies of love he bare,
 While every ear in rapture hung
 Upon the charming wonders of his
 tongue.
 Life's busy cares a sacred silence bound,
 Attention stood with all her powers,
 With fixed eyes and awe profound,
 Chain'd to the pleasure of the sound,
 Nor knew the flying hours.

XVI.

But O my everlasting grief!
 Heav'n has recall'd his envoy from our
 eyes,
 Hence deluges of sorrow rise,
 Nor hope th' impossible relief.
 Ye remnants of the sacred tribe
 Who feel the loss, come share the
 smart,
 And mix your groans with mine:
 Where is the tongue that can describe
 Infinite things with equal art,

Or language so divine?
 Our passions want the heav'nly flame,
 Almighty love breathes faintly in our
 songs,
 And awful threatnings languish on our
 tongues;
Howe is a great but single name:
 Amidst the crowd he stands alone;
 Stands yet, but with his starry pini-
 ons on,
 Drest for the flight, and ready to be
 gone,
 Eternal God, command his stay,
 Stretch the dear months of his de-
 lay;
 O we could wish his age were one immor-
 tal day!
 But when the flaming chariots come,
 And shining guards, t' attend thy Pro-
 phet home,
 Amidst a thousand weeping eyes,
 Send an *Elisha* down, a soul of equal
 size,
 Or burn this worthless globe, and take
 us to the skies.

[illegible]

RELIQUIÆ JUVENILES:
MISCELLANEOUS
T H O U G H T S
I N
P R O S E and V E R S E,
O N
NATURAL, MORAL, and DIVINE SUBJECTS;

Written chiefly in YOUNGER YEARS.

Et jucunda simul & idonea dicere Vitæ.

HOR.

"M. Young, in the collection of his poems on the young."

RELIGIOUS JUVENILES:

MISCELLANEOUS

THOUGHTS

IN

PROSE and VERSE.

ON

NATURAL, MORAL, and DIVINE SUBJECTS.

Written chiefly in Younger Years.

By James Ford & Isaac Davis. New York.

[435]
TO THE

Right HONOURABLE the

COUNTESS of *HERTFORD*.

I Beg leave, Madam, to flatter myself, that the same condescension and goodness which has admitted several of these pieces into your closet in manuscript, will permit them all to make this public appearance before you. Your ladyship's known character and taste for every thing that is pious and polite, give an honourable sanction to these writings which stand recommended by your name and approbation : It is no wonder then that these *Essays* should seek the favour of such a patronage.

Though the author professes himself much a stranger to the great and splendid part of mankind, yet since your ladyship was pleased to indulge him a share in the honours of your friendship, he cannot but take pleasure to have been a witness of those virtues, whereby you bear up the dignity of our holy religion and the blessed gospel, amidst all the tempting grandeurs of this world, and in an age of growing infidelity. He acknowledges it a part of his felicity, that he has had opportunity to learn how happily the leisure which you borrow from the magnificence and ceremonies of a court, is employed in devout contemplations, in the study of virtue, and among the writings of the best poets in our own, or in foreign languages, so far as they are chaste and innocent.

But it is no easy task, as a late ingenious pen * has expressed it, " to speak the many nameless graces and native riches of a mind, capable so much at once to relish solitude, and adorn society."

May such a valuable life be drawn out to an uncommon length, as the richest of blessings to your noble family ! May you shine long in your exalted station an illustrious pattern of such goodness as may command a reverence and imitation among those who stand round you in higher or lower life !

* Mr. *Thompson*, in the dedication of his poem on the spring.

And

And when your spirit shall take its flight to superior regions, and that blissful world whither your meditation and your hope have often raised you, may the court of *Great Britain* never want successors in your honourable house to adorn and support it. In the sincerity of these wishes, I take leave to subscribe myself,

TO THE
Madam,

Right Honourable the

COUNTESS OF HERTFORD. *Your Ladyship's most obedient*

Humble servant,
I beg leave, Madam, to enter myself, that the same condescension and
which has adorned several of these pieces and your closet
will permit them all to make this public appearance
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* Mr. Twiss, in his dedication of his poem on the Spring.

And

THE

THE P R E F A C E.

AS every man has some amusements for an hour of leisure, I have chosen Mathematical Science, Philosophy and Poësy, for mine; and the fruits of some of those hours have been communicated to the world. I acknowledge my obligation to the present age, which has given a favourable acceptance to the Lyric Poems printed in my youth, the plain Rudiments of Geography and Astronomy, and the Treatise of Logic, published some years ago, and to those scattered Essays of Philosophy which I put together last year. These gleanings of Verse, and occasional Thoughts on Miscellaneous Subjects, which have been growing under my hands for thirty years, are now collected for a present to the public, under the encouragement it has given me to expect the same candor.

That the composition of verse is not beneath the dignity even of sublime and sacred characters, appears in the example of *David* the prophet and the king; to which, if I should add *Moses* and *Solomon*, it would still strengthen the argument, and support the honour of this art. And how far poësy has been made serviceable to the temple and the interest of religion, has been set in a sufficient light by several pens; nor need I repeat here what is written, in the preface to my book of poems, on that subject. But I must confess it needs some apology, that when I had told the world twenty-five years ago that I expected the future part of my life would be free from the service of the muse, I should now discover my weakness, and let the world know that I have not been able to maintain my purpose.

It is true indeed, some of these copies were written before that time, yet a good part of them must date their existence since; for where nature has any strong propensity, even from our infant-life, it will awake and shew itself on many occasions, though it has been often and sincerely resisted, and subdued, and laid to sleep. And as I have found my thoughts many a time carried away into four or five lines of verse ere I was aware, and sometimes in opposition to my will, so I confess I have now and then indulged it for an hour or two, as an innocent and grateful diversion from more severe studies. In this view I offer it to my friends; and amongst the many pieces herein contained, I hope there are some which will give them an agreeable amusement, and perhaps some elevation of thought towards the things of heaven. But in order to taste any degree of pleasure, or reap any profit by the reading, I must intreat them sincerely to seek the entertainment of their hearts, as in the conversation of a friend; and not to hunt after the painful and awkward joys of sour criticism, which is ever busy in seeking out something to disgust itself.

I make no pretences to the name of a poet, or a polite writer, in an age wherein so many superior souls shine in their works through this nation. Could I display the excellencies of virtue and christian piety in the various forms and appearances of it, with all the beauty and glory in which Mr. *Pope* has set the kingdom of the *Messiah* by his well-mingled imitations of *Isaiab* and *Virgil*; could I paint nature and the animated wonders of it in such strong and lively colours as Dr. *Young* has done; could I describe its lovely and dreadful scenes in lines of such sweetness and terror, as he has described them in his paraphrase on part of the book of *Job*; I should have a better ground for a pretence to appear among the writers of verse, and do more service to the world. Could I imitate those admirable representations of human nature and passion which that ingenious pen has given us, who wrote the late volumes of "Epistles from the dead to the living, and, Letters moral and entertaining," I should then hope for happier success in my endeavours to provide innocent and improving diversions for polite youth. But since I can boast of little more than an inclination and a wish that way, I must commit the provision of these amusements to such celebrated authors as I have now mentioned, and to the rising genius's of the age: And may the honour of poesy be retrieved by them, from the scandal which has been cast upon it by the abuse of verse to loose and profane purposes.

If there are many of these pieces which may seem to carry in them something too youthful and trivial, I intreat my friends to remember, it is a collection of such compositions of this kind from my early years as I have found among my papers; and if I had never published them myself, I fear it would have been done some time or other by persons into whose hands they might have been dispersed; and then the many mingled blunders, which always arise from frequent transcriptions, would have utterly disgusted the reader, as well as brought a double disgrace upon the writer.

It is impossible for the nicest and most correct pen to avoid the offence of those readers who carry an excess of delicacy always about them, much less do I expect it here: Nor is it within the power of any man who writes, to escape the censure of those whose minds are so full of vile and uncleanly images, that they will impose their own dishonest and impure ideas upon words of the most distant and innocent sound. Every low and malicious wit may turn even sacred language to wicked and abominable purposes, and clap a set of perverse ideas on the purest diction. Where neither a *David* nor a *Paul*, neither prophets nor evangelists are safe, no human writer should expect an exemption; but the crime is still in him that construes, and not in him that writes. If *Oleo* finds an ill savour in every place where he comes, I suspect that he has some foul ulcer about him; and when I hear *Flavinus* tell me, on a snowy day, that the ground looks yellow, I may venture to pronounce that *Flavinus* has the jaundice.

As for the characters which are found here in some of the Essays, I profess solemnly there is not one of the vicious or foolish kind that is designed to represent any particular person. I never thought it proper to have mankind treated in that manner, unless upon some very peculiar and extraordinary occasions, and then I would leave the unpleasing work to other hands. It has been the aim and design of my life, in my hours of leisure, as well as my seasons of business, to do what service I could to my fellow-creatures, without giving offence. I would not willingly create needless pain or uneasiness to the most despicable figure amongst mankind.

There

There are vexations enough distributed among the beings of my species, without my adding to the heap: And yet I confess I have often attempted to hit the sore part in general; but it is with this sincere intent, that the wise and thoughtful, whosoever they are, may feel their disease and be healed.—My readers may be assured therefore, that though the vices and the follies which are here displayed may appear to be as just and sincere a representation as if they were all borrowed from life, yet there are not features enough to describe any person living. When a reflecting glass shews the deformities of a face so plain as to point to the person, he will sooner be tempted to break the glass, than to reform his blemishes: But if I can find any error of my own happily described in some general character, I am then awakened to reform it in silence, without the public notice of the world; and the moral writer attains his noblest end.

My particular friends, to whom I have sent any of these pieces, will generally be pleased to read them in print, and addressed to a feigned name, rather than their own: This I found the safest way to avoid offence on all hands, and therefore I have not mentioned one proper name here, but what was in print before.

In the disposition of these pieces, I pretend to no order, but only aimed to diversify every sheet of the collection with verse and prose. In a nosegay, or a flower-piece, no man expects an exact regularity of situation among the parts that compose it: It is sufficient if the colours and fragrance entertain the senses with a grateful confusion.

I presume no body will expect in such a book an entrance into deep arguments upon difficult subjects of any kind whatsoever. The design is to please and profit every gentle reader, without giving pain and fatigue to the mind. If any thing here written may induce strangers to take up so good an opinion of the writer as to peruse any of his other works, it is his hearty desire and prayer, that they may find abundant compensation in their own improvements in knowledge, virtue or piety, and may thereby grow fitter for the heavenly world; to which important and happy end all our labours here on earth should conspire, and even our amusements, whether we read or write. *Amen.*

Newington, March 25, 1734.

There are vexations enough distributed among the things of my species, without my adding to the heap: And yet I could not but have often attempted to do the best I could in general; but it is with this honest intent, that the wife and thoughtful reader may find in my text, that I have not been content to be as just and sincere a representation as if they were all borrowed from life, yet there was not reason enough to deter me from any person living. When a reflecting mind views the deformities of a face so plain as to point to the person, he will look for attempts to break the glass, than to reform his person: But if I can find any error of my own, happily detected in some general character, I am then weakly to reform it in silence, without the public notice of the world; and therefore I have not been content to reform his nobility and

My particular friends, to whom I have sent many of these pieces, will generally be pleased to read them in print, and ascribed to a friend's name, rather than their own: I shall therefore find a way to avoid offence to all parties, and therefore I have not introduced one proper name; but what was in print before. In the disposition of these pieces, I have tried to be as judicious as I could, in every piece of the collection with words and pictures. In a narrative or a story, I have not made an exact regularity of situation among the parts, but I have not been so fastidious as to insist on the colours and language, which the reader with a general conclusion.

I presume nobody will expect in such a book an exactness into deep arguments upon difficult subjects of any kind whatsoever. The design is to be clear and agreeable, every gentle reader, without giving pain and fatigue to the mind. It is my design here to make my friends strangers to the world, to take up to good an opinion of the writer as to the rest of his other works, in his hearty desire and hope, that they may find something new in their own improvement in knowledge, virtue or piety, and may thereby grow fitter for the heavenly world, to which important and happy end all our labours here on earth should consist, and even our amusements, when that we read or write.

London, March 15, 1754.

MISCELLANEOUS THOUGHTS IN PROSE and VERSE.

I. *Searching after God.*

SINCE we find in ourselves that we think and reason, we fear and hope, and by an act of our will we can put this body of ours into various forms of motion, we may boldly pronounce that We are, and that We live; for we are conscious of active power, and life, and being. But where is the hand that made us, and that gave us this life and power? We know that we did not make ourselves in time past, because we cannot promise ourselves a minute of time to come: We feel no power within to preserve ourselves a moment, nor to rescue or withhold this being or this life of ours from the sudden demands of death.

It is evident yet farther, that we did not give ourselves these wondrous properties and powers which we possess; for though we are sensible of many deficiencies and imperfections, yet neither the most perfect nor most defective amongst us can add to our present self the least new power or property. While we are all surrounded with wants which we cannot supply, and exposed to death, which we cannot avoid, it is a ridiculous pretence to be our own makers.

We conclude then with assurance, that we are the work of some more powerful and superior hand; but how we came first into being, we know not: The manner of our original existence is hid from us in darkness: We are neither conscious of our creation, nor of the power which created us. He made us, but he hid himself from our eyes and our ears, and all the searches of sense. He has sent us to dwell in this visible world, amidst an endless variety of images, figures and colours, which force themselves upon our senses; but he for ever disclaims all image, colour and figure himself. He hath set us, who are inferior spirits, this task in these regions of mortal flesh, to search and feel after him, if haply we may find the supreme, the infinite and eternal Spirit. We are near akin to him, even his own offspring, but we see not our Father's face; nor can all the powers of our nature come at the knowledge of him that made us, but by the labours and inferences of our reason. We toil and work backward to find our Creator: from our present existence we

trace

trace out his eternity; and through the chain of a thousand visible effects, we search out the first, the invisible and almighty cause.

For the most part indeed, we are so amused and ingrossed by the things of sense, that we forget our Maker, and are thoughtless of him that gave us being: or if we seek and follow after him, it is on a cold scent, and with lazy enquiries; and when we fancy we perceive something of him, it is at a distance, and in a dusky twilight. We espy some faint beams, some glimmerings of his glory breaking through the works of his hands; but he himself stands behind the veil, and does not shew himself in open light to the sons and daughters of mortality. Happy creatures, if we could make our way so near him as to behold the lovely and adorable beauties of his nature; if we could place our souls so directly under his kindest influences, as to feel ourselves adore him in the most profound humility, and love him with most sublime affection!

My God, I love and I adore:
But souls that love would know thee more.
Wilt thou for ever hide, and stand
Behind the labours of thy hand?
Thy hand unseen sustains the poles
On which this huge creation rolls:
The starry arch proclaims thy pow'r,
Thy pencil glows in every flow'r;
In thousand shapes and colours rise
Thy painted wonders to our eyes;
While beasts and birds with lab'ring
throats,
Teach us a God in thousand notes.
The meanest pin in nature's frame,
Marks out some letter of thy name.
Where sense can reach or fancy rove,
From hill to hill, from field to grove,
Across the waves, around the sky,
There's not a spot, or deep, or high,
Where the Creator has not trod;
And left the footstep of a God.

But are his footsteps all that we,
Poor grov'ling worms, must know or
see?
Thou Maker of my vital frame,
Unvail thy face, pronounce thy name,
Shine to my sight, and let the ear
Which thou hast form'd, thy language
hear.
Where is thy residence? Oh, why
Dost thou avoid my searching eye,
My longing sense? Thou great Un-
known,
Say, do the clouds conceal thy throne?

Divide, ye clouds, and let me see
The pow'r that gives me leave to be.

Or art thou all diffus'd abroad
Thro' boundless space, a present God,
Unseen, unheard, yet ever near!
What shall I do to find thee here!
Is there not some mysterious art
To feel thy presence at my heart?
To hear thy whispers soft and kind,
In holy silence of the mind?
Then rest my thoughts; no longer roam
In quest of joy, for heav'n's at home.

But, oh, thy beams of warmest love!
Sure they were made for worlds above.
How shall my soul her pow'rs extend,
Beyond where time and nature end,
To reach those heights, thy best abode,
And meet thy kindest smiles, my God?
What shall I do? I wait thy call;
Pronounce the word, my life, my all.
Oh for a wing to bear me far
Beyond the golden morning-star!
Fain would I trace th' immortal way,
That leads to courts of endless day,
Where the Creator stands confess'd,
In his own fairest glories dress'd.
Some shining spirit help me rise,
Come waft a stranger thro' the skies;
Bless'd Jesus, meet me on the road,
First Offspring of th' eternal God,
Thy hand shall lead a younger son,
Clothe me with vestures yet unknown,
And place me near my Father's throne.

II. *Roman*

II. Roman Idolatry.

IT has been an old temptation to mankind, almost ever since human nature was made, that we desire to find out something just like God. Hence arose a great part of the idolatry of ancient ages, and of almost all the *Heathen* world: Hence the skilful and impious labours of the statuary and the painter: Hence all the gaudy glittering images, and all the monstrous shapes that possess and inhabit the temples of the *Gentiles*. They were all designed to represent the shining glories, or the active powers of divinity. The fruitful brain of the poet and the priest have yet farther multiplied the images of godhead, to make it appear like something which we can feel, hear, or see. But "to whom shall we liken God; with what likeness will ye compare me? saith the holy One of *Israel*;" *Isa.* xl. 18, 25. He is, and will be for ever, the Great Inimitable, and the Infinite Unknown.

And yet this folly has not spent itself all in the *Heathen* world. The *Jewish* nation was often fond of idols, and they would more than once have the figure of divinity among them; though the wilderness of *Sinai*, in the days of *Moses*, and the tents of *Dan* and *Bethel* in *Jeroboam's* reign, can bear witness that it looked much more like a calf than a God. *Israel* too often fell in with the rest of the nations, and "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things."

The christian world indeed has much clearer light, and nobler discoveries of the invisible nature of God; and yet how has the *Romish* church fallen into gross idolatry in this respect, and with profane attempt they have painted all the blessed Trinity! Whatsoever pretence they may derive from the human nature of the Son of God, or from the dove-like appearance of the Holy Spirit, to draw the figures of a dove or a man, as a memorial of those sacred condescensions; yet I know no sufficient warrant they can have to fly in the very face of divine prohibition, and to paint and carve the figure of God the Father like an old man, when he never appeared among men in any bodily forms; and our Lord *Jesus* himself says of him, "Ye have neither heard his voice at any time, nor seen his shape;" *John* v. 37.

But this *Popish* church descends yet to meaner idolatry; and because Christ, who is God manifest in the flesh, represents himself in a metaphor, as the bread of life, to support and nourish our souls, therefore they turn their Saviour into a real piece of bread: They make a God of dough, and they devour and they worship the work of the baker. O sottish religion, and stupid professors! Could we ever have imagined, that such an absurd superstition, that gives the lye grossly to sense and reason at once, should ever find room in the belief of man, in spite of all his sensible and his rational powers? Could one have imagined, I say, that such a glaring falshood, that shocks at once our intellectual and our animal faculties, should be lodged and fostered in the bosom and heart of the sons of *Adam*? But experience here exceeds imagination. What a shameful reproach and scandal is it to human nature, that a faith with so much nonsense in it, should overspread whole nations, and triumph over the largest part of the knowing and refined world! But every dawning day-light is a witness of these national idolatries, these scandals to mankind and all their intellectual glory. Every sun that sets or rises in some part or other of the earth, beholds multitudes of fools and philosophers, ploughmen and princes, acknowledging the breaden God, bending the knee to the wafer-cake, and bowing towards the sacred repository of the kneaded idol.

It was the first ambition and iniquity of man to affect a forbidden likeness to God; there is insolence added to the ambition, when we bring down God to our level, and make him a man, like ourselves: But when we sink the deity beneath our own nature, when we make a mere animal or vegetable of him, and turn him into a bit of senseless paste, the madness of this impiety must for ever want a name.

III. To DORIO.

The first Lyric Hour.

There's a line or two that seem to carry in them I know not what softness and beauty, in the beginning of that ode of *Casimire*, where he describes his first attempts on the harp, and his commencing a lyric poem.

- " Albis dormiit in rosis,
- " Liliisque jacens & violis dies,
- " Primæ cui potui vigil
- " Somnum Pieriâ rumpere barbito,
- " Curæ dum vacuus puer
- " Formosi legerem littora Narviæ,
- " Ex illo mihi posteri
- " Florent sole dies, &c."

I have tried to imitate these lines, but I cannot form them into *English Lyrics*: I have released myself from the fetters of rhyme, yet I cannot gain my own approbation. I have given my thoughts a further loose, and spread the sense abroad, but I fear there is something of the spirit evaporates; and though the elegant idea perhaps does not entirely escape, yet I could wish for a happier expression of it. Such as it is, receive it, *Dorio*, with your usual candor, correct the deficiencies, and restore the elegance of the Polish poet, to those six or seven lines wherein I have attempted an imitation.

'Twas an unclouded sky: The day-star sat
On highest noon: No breezes fann'd the grove,
Nor the musicians of the air pursu'd
Their artless warblings; while the sultry day
Lay all diffus'd and slumbering on the bosom
Of the white lily, the perfum'd jonquil,
And lovely blushing rose. Then first my harp,
Labouring with childish innocence and joy,
Broke silence, and awoke the smiling hour
With infant notes, saluting the fair skies,
(Heaven's highest work) the fair enamell'd meads,
And tall green shades along the winding banks
Of *Avon* gently-flowing. Thence my days
Commenc'd harmonious; there began my skill
To vanquish care by the sweet-sounding string.

Hail happy hour, O blest remembrance, hail!
And banish woes for ever. Harps were made
For heaven's beatitudes: There *Jesse's* son
Tunes his bold lyre with majesty of sound,
To the creating and all-ruling power,
Not unattentive: While ten thousand tongues
Of hymning seraphs and disembodied saints,
Echo the joys and graces round the hills
Of paradise, and spread *Messiah's* name:
Transporting bliss! Make haste, ye rolling spheres,
Ye circling suns, ye winged minutes, haste,
Fulfil my destin'd period here, and raise
The meanest son of harmony to join
In that celestial consort.

IV. The Hebrew Poet.

This Ode represents the Difficulty of a just Translation of the Psalms of David, in all their Hebrew Glory; with an Apology for the Imitation of them in Christian Language.

[The first Hint borrowed from Casimire, *Jessæ quisquis*, &c. Book IV. Ode 7.]

I.
SHEW me the man that dares and
sings
Great *David's* verse to *British* strings:
Sublime attempt! but bold and vain
As building *Babel's* tower again.

II.
The bard * that climb'd to *Cooper's-Hill*,
Reaching at *Zion*, sham'd his skill,
And bids the sons of *Albion* own,
That *Judah's* psalmist reigns alone.

III.
Blest poet! now, like gentle *Thames*,
He sooths our ears with silver streams:
Like his own *Jordan*, now he rolls,
And sweeps away our captive souls.

IV.
Softly the tuneful shepherd leads
The *Hebrew* flocks to flow'ry meads:
He marks their path with notes divine,
While fountains spring with oil and
wine.

V.
Rivers of peace attend his song,
And draw their milky train along:
He jars; and lo, the flints are broke,
But honey issues from the rock.

VI.
When kindling with victorious fire,
He shakes his lance across the lyre;
The lyre reounds unknown alarms,
And sets th' Thunderer in arms.

VII.
Behold the God! th' almighty King
Rides on a tempest's glorious wing:
His ensigns lighten round the sky,
And moving legions sound on high.

VIII.
Ten thousand cherubs wait his course,
Chariots of fire and flaming horse;
Earth trembles; and her mountains
flow,
At his approach, like melting snow.

* Sir *John Denham*, who gained great reputation by his poem called *Cooper's-hill*, failed in his translation of the psalms of *David*.

IX.

But who those frowns of wrath can draw,
That strike heav'n, earth, and hell, with awe?
Red lightning from his eye-lids broke;
His voice was thunder, hail and smoke.

X.

He spake; the cleaving waters fled,
And stars beheld the ocean's bed:
While the great master strikes his lyre,
You see the frightened floods retire:

XI.

In heaps the frightened billows stand,
Waiting the changes of his hand:
He leads his *Israel* thro' the sea,
And watry mountains guard their way.

XII.

Turning his hand with sov'reign sweep,
He drowns all *Egypt* in the deep:
Then guides the tribes, a glorious band,
Thro' deserts to the promis'd land.

XIII.

Here camps with wide imbattel'd force,
Here gates and bulwarks stop their course:

He storms the mounds, the bulwark falls,
The harp lies strow'd with ruin'd walls.

XIV.

See his broad sword flies o'er the strings,
And moves down nations with their kings:
From every chord his bolts are hurl'd,
And vengeance smites the rebel world.

XV.

Lo, the great poet shifts the scene,
And shews the face of God serene:
Truth, meekness, peace, salvation ride,
With guards of justice, at his side.

XVI.

No meaner muse cou'd weave the light,
To form his robes divinely bright;
Or frame a crown of stars to shine
With beams for majesty divine.

XVII.

Now in prophetic light he sees
Ages to come, and dark degrees:
He brings the Prince of glory down,
Strip'd of his robe and starry crown.

XVIII.

See *Jews* and heathens fill'd with rage;
See, their combining pow'rs engage
Against th' Anointed of the Lord,
The man whom angels late ador'd,

XIX.

God's only Son: Behold, he dies:
Surprising grief! The groans arise,
The lyre complains on ev'ry string,
And mourns the murder of her King.

XX.

But heav'n's Anointed must not dwell
In death: The vanquish'd pow'rs of hell
Yield to the harp's diviner lay;
The grave resigns th' illustrious prey.

XXI.

Messiah lives! *Messiah* reigns!
The song surmounts the airy plains,
T' attend her Lord with joys unknown,
And bear the Victor to his throne.

XXII.

Rejoice, ye shining worlds on high,
Behold the Lord of glory high:
Eternal doors, your leaves display,
To make the Lord of glory way.

XXIII.

What mortal bard has skill or force
To paint these scenes, to tread this course,
Or furnish thro' th' ethereal road
A triumph for a rising God?

XXIV.

Astonish'd at so vast a sight
Thro' flaming worlds and floods of light,
My muse her awful distance keeps,
Still following, but with trembling steps.

XXV.

She bids her humble verse explain
The *Hebrew* harp's sublimer strain;
Points to her Saviour still, and shows
What course the sun of glory goes.

XXVI.

Here he ascends behind a cloud
Of incense*, there he sets in blood†;
She reads his labours and his names
In spicy smoke†, and bleeding lambs†.

XXVII.

Rich are the Graces which she draws
From types, and shades, and *Jewish* laws;

* Christ's intercession.

† His sacrifice.

With

With thousand glories long foretold
To turn the future age to gold.

XXVIII.

Grace is her theme, and joy, and love:
Descend, ye blessings, from above,

And crown my song. Eternal God,
Forgive the muse that dreads thy rod.

XXIX.

Silent, she hears thy vengeance roll,
That crushes mortals to the soul,

Nor dares assume the bold, nor
Th' immortal curses on their heads.

XXX.

Yet since her God is still the same,
And David's son is all her theme,
She begs some humble place to sing
In concert with Judea's king.

V. The thankful Philosopher.

AMong all the useful and entertaining studies of philosophy, there is none so worthy of man as the science of human nature. There is none that furnishes us with more wonders of divine wisdom, or gives higher occasion to adore divine goodness. *Charissus*, a gentleman of great piety and worth, has spent many an hour upon this delightful theme. In the midst of his meditations one day, he was debating thus with himself, and inquiring what sort of being he was.

Now I stand, said he, now I lie down; I rise again and walk, I eat, drink and sleep; my pulse beats, and I draw the breath of life: Surely I have the parts and powers of an animal; I am a living body of flesh and blood, a wonderful engine, with many varieties of motion. But let me consider also what other actions I perform.

I think, I meditate and contrive, I compare things and judge of them; now I doubt, and then I believe; I will what I act, and sometimes with what I cannot act: I desire and hope for what I have not, as well as am conscious of what I have, and rejoice in it: I look backward, and survey ages past, and I look forward into what is to come: Surely I must be a spirit, a thinking power, a soul, something very distinct from this machine of matter with all its shapes and motions.

Mere matter put into all possible motion, can never think, reason, and contrive, can never hope and wish, as I do, and survey distant times, the past and future: Yet it is as impossible also that a mind, a soul, should walk or lie down, should eat or drink; but I feel, I know, I am assured I do all these. I perform some actions that cannot belong to a spirit, and some that flesh and blood can never pretend to.

What am I then? What strange kind of being is this, which is conscious of all these different agencies, both of matter and spirit? What sort of thing can I be, who seem to think and reason in my head, who feel and am conscious of pain or ease, not at my heart only, but at my toes and fingers too? I conclude then, I can be nothing else but a compound creature, made up of these two distinct beings, spirit and matter; or, as we usually express it, soul and body.

It is very plain also to me, upon a small enquiry, that this body and this soul did not make themselves, nor one another. But did not I myself join these two different natures together when they were made? Did not my soul take this body into union with itself? By no means: for the first moment that I knew any thing of myself, I found the powers of thought working in an animal nature; that is, I found myself such a compounded being as I now am: I had no more hand in the

union

union of these two principles, or in the composition of myself, than I had in the making of those two distinct beings of which I am compounded: It was God only, that great God who created both parts of me, the animal and the mind, who also joined them together in so strange an union; and if I were to enter into the mysteries of this union, it would open a wide and various scene of amazement at his unsearchable wisdom.

But let me examine a little: Was there no ancient and early kindred between this particular spirit and this flesh of mine, this mind and this animal? Is there no original relation, no essential harmony and special congruity between my body and my soul, that should make their union necessary? None at all that I can find, either by my sense or reflexion, my reason or experience. These two beings have dwelt above thirty years together, strangely united into one, and yet I have never been able to trace any one instance of previous kindred between them. This mind might have been paired with any other human body; or this body with any other mind. I can find nothing but the sovereign will of God that joined this mind and this animal body together, and made the wondrous compound: It was he ordained me to be what I am, in all the circumstances of my nativity.

Seest thou, O my soul, that unhappy cripple lying at thy neighbour's door, that poor mis-shapen piece of human nature? Mark how useless are his limbs! he can neither support nor feed himself. Look over-against him, there sits one that was blind from his birth, and begs his bread. If thou hadst been originally united to either of these pieces of flesh and blood, then hadst thou been that poor cripple, or that very blind beggar.

Yonder lies a piteous spectacle, a poor infant that came into the world but three months ago, its flesh covered with ulcers, and its bones putrifying with its father's sins: I hear its whining cries, and long piteous wallings; its bitter groans touch my heart, and awaken all my tenderness: Let me stand and reflect a little. Surely I had been that wretched thing, that little, pining, perishing infant, and all those pains and agonies had been mine, if God had reserved my soul in his secret counsels till a few months ago, and then confined it to that unhappy mansion of diseased and dying flesh.

One more let my eyes affect my heart. What a strange awkward creature do I see there! The form of it is as the form of a man; but its motions seem to be more irregular, and the animal more senseless than a very beast: Yet they tell me, it is almost forty years old. It might have been by this time a statesman, a philosopher, general of an army, or a learned divine; but reason could never act nor shew itself in that disordered engine. The tender brain was ruffled perhaps, and the parts of it disturbed in the very embryo, or perhaps it was shaken with convulsions when it first saw the light; but the place of its birth was the same with mine, and the neighbours say, it was born the next door to me. How miserable had I been, if, when the body was prepared, my soul had received order to go but one door farther, to fix its mortal dwelling there, and to manage that poor disabled machine! And if the spirit also that resides there had been united to my flesh, it had been a sad exchange for me: That idiot had been all that I was by nature, and I had been that idiot.

My meditations may rove farther abroad, may survey past ages and distant nations, and by the powers of fancy, I may set myself in the midst of them.

Had this spirit of mine been joined to a body formed in *Lapland* or *Malabar*, I had worshipped the images of *Thor* or *Bramma*; and perhaps I had been a *Lapland* wizard

wizard with a conjuring drum, or a *Malabarian* priest, to wear out my life in ridiculous eastern ceremonies.

Had my soul been formed and united to a *British* body fifteen hundred years ago, I had been a painted *Briton*, a rude idolater, as well as my fathers; a superstitious druid had been my highest character, and I should have paid my absurd devotions to some fancied deity in a huge hollow oak, and lived and died in utter ignorance of the true God, and of *Jesus* my Saviour. Or had my spirit been sent to *Turkey*, Mahomet had been my prophet, and the ridiculous stories of the *Alcoran* had been all my hope of eternal life.

If *Gnaibo* the flatterer stood by, I know what he would say, for he has told me already, that as my stature is tall and manly, so my genius is too sublime and bright to be buried under those clouds of darkness. Last week he practised upon my vanity, so far as to say, "*Cbaristus* has a soul and reason which would have led him to the knowledge of the true God, if he had been born in the wilds of *America*, and had for his father a savage *Iroquois*, or his ancestors had been all *Naraganset Indians*." But I gave him a just and sharp reproof for his want of sense, as well as for his flattery.

Fond foolish man, to imagine there are no genius's which outshine me in the wild and barbarous world, no bright and sublime intellects but those which are appointed to act their part in the nations of *Europe*! Good sense and natural smartness are scattered among most of the nations of mankind. There are ingenious *Africans*, *American* wits, philosophers and poets in *Malabar*; there are both the sprightly and the stupid, the foolish and the wise, on this and on the other side of the great *Atlantic* ocean: But the brighter powers of nature cannot exert themselves and shine in the same glory, when the affairs and circumstances all around them are mean, and low, and despicable; when their life, and time, and all their powers from their very infancy, are employed in providing a sorry sustenance for the body, and supplying the importunate appetites of nature.

Had I the largest share of natural understanding and sprightliness, far beyond what my friends can imagine, all the advantage of it would have been, that perhaps I had shaped a nicer bow, or set the feathers on an arrow for swifter flight than my neighbour: Perhaps I might have sooner hit the flying partridge, and laid a surer trap for a wild-goose or a pigeon; I had learnt to outwit the brutal creation with more success; egregious victory and triumph! Or if I had employed my best spirits and vigour in the affairs of my religion, I might have danced in more antic postures round some sacred bonfire, and contrived some new superstitions, or perhaps authorised some new gods or goddesses; or I might have howled among my fellows with more hideous airs than they, and have worshipped the devil with more zeal and activity. Wretched prerogatives of a sprightly nature, left without the beams of illuminating grace!

To thee, O my God, to thee are due my eternal praises; and to thee will I offer the humblest acknowledgments and songs of highest gratitude. It is thou hast made my compounded nature what it is, in all the comfortable and hopeful attendants of it: Thou hast not joined my spirit to the disturbed brain of an idiot, to a crippled carcase, or a piece of rumpled deformity. Thou hast given to my soul a body, with its proper limbs and organs of sense, capable of activity, converse and service among the reasonable world. Blessed be my God for ever, that he has appointed me to act my part in *Great Britain*, while it is a land of divine light; he has placed my soul in such a dwelling, and with such circumstances among the sons of men, as
may

may through his grace, prepare it for the company of angels, and for his own blissful presence in the world above.

But has not my spirit been depressed by a sickly constitution, and confined to a feeble engine of flesh under daily disorders? Have I not sustained many sorrows on this account, and wasted some years among the infirmities of the body, and in painful idleness? Are there not several souls favoured with a more easy habitation, and yoked with a better partner? Are they not accommodated with engines which have more health and vigour, and situated in much more happy circumstances than mine? What then? shall I repine at my lot; and murmur against my Creator, because he has made some hundreds happier than I; while I survey whole nations, and millions of mankind, that have not a thousandth part of my blessings?

I dare not complain, O my God, that I am not one of the few who enjoy the highest pleasures, and the most easy circumstances on earth; but I have infinite reason to adore thy distinguishing goodness, who hast not suffered me to be one of the miserable millions!

VI. *The Praise of God.*

WHAT is praise? 'Tis a part of that divine worship which we owe to the power that made us: It is an acknowledgment of the perfections of God, ascribing all excellencies to him, and confessing all the works of nature and grace to proceed from him. Now when we apply ourselves to this work, and dress up our notions of a God in magnificence of language, when we furnish them out with shining figures, and pronounce them in sounding words, we fancy ourselves to say great things, and are even charmed with our own forms of praise. But alas! the highest and best of them, set in a true light, are but the feeble voice of a creature, spreading before the almighty being that made him, some of his own low and little ideas, and telling him what he thinks of the great God, and what God has done. When the holy psalmist would express his honourable thoughts of his Maker, they amount only to this, "Thou art good, and thou dost good," *Psal. cxix. 68.* How inconsiderable an offering is this for a God! and yet so condescending is his love, that he looks down, and is well pleased to receive it. Let us meditate on this a little, and learn how utterly unworthy our highest attempts of worship, and our most refined strains of praise, are of divine acceptance.

1. "We can tell God but a very little of what he is, or has done." How small a portion do we know! and how mean must our praise be! Now to speak of the worth of another so very poorly and imperfectly, would be an affront among men; yet the great God takes it well at our hands, when we labour to say what we know of his greatness or his goodness. Our brightest ideas of him eclipse his glory, and our highest language sinks beneath the dignity of his nature: "God is great, and we know him not," *Job xxvi. 26.* "He is exalted above our praises," *Nebem. ix. 5.*

2. "We can tell God nothing but what he knows much better himself." It is not to increase his knowledge when we spread our own concerns before him in prayer; for he knows what we are, what is our frame, what are our weaknesses and our wants, far better than we ourselves are acquainted with them: Much less when we praise him, can we presume to know what God is, or what he does, or tell him any thing

thing that relates to himself, but what he knew eternally before us, and knows infinitely better than we do; we can add no new ideas to his mind, nor enlarge one of his own ideas.

3. "We can only tell God what angels and happy souls tell him more of, and in a much better manner." And yet all that angels can say bears no proportion to what God is; for if it did, God were not infinite. Should a little emmet, that feels the sun-beams, lift up its head and say, "O sun, thou art warm;" a creeping insect that knows nothing of the nature, the glory, the wonderful properties, operations and effects of this prodigious and astonishing world of fire, nothing of its various and admirable motions, real or supposed, nothing of its vast circumference and greatness; yet this despicable emmet gives praise to the sun much more than we can do to our God, much more than angels can do, more than all created nature can do; because there is some proportion between the praises of this creeping worm, and the glories of the sun; they are both finite: But the glories of our God are infinite; therefore no created praise bears any proportion. It is only the godhead that can fulfil its own praises; that voice that built the heavens and the earth can tell what God is, and what God has done. If he pronounce a word, and create all things by it, it is only that word can pay him sufficient praise.

How far then are our feeble and mean essays of worship from adding any thing to our Maker! A sorry ant gives heat and glory to the sun, by telling it is warm, as much as all the acclamations of heaven and earth can add real glory to the blessed God. His essential perfections are incapable of receiving the least grain of addition from all the thoughts and tongues of the intellectual world. His own idea of himself is his noblest praise.

How far are the most exalted praises we pay to God, below the danger of flattery! Flattery exalts a thing beyond its nature and merit; but no fellow-creature would call himself flattered, should we speak of him in so mean terms, and so much below his worth, as we must do when we speak the highest praises of our God that our thoughts can reach to: And yet *Psal.* l. 23. "He that offereth praise glorifies me." O divine condescension, that a God will esteem our despicable praises some of his glories!

VII. A Meditation for the First of May.

WHAT astonishing variety of artifices, what innumerable millions of exquisite works, is the God of nature engaged in every moment! How gloriously are his all-pervading wisdom and power employed in this useful season of the year, this spring of nature! What infinite myriads of vegetable beings is he forming this very moment, in their roots and branches, in their leaves and blossoms, their seeds and fruit! Some indeed begun to discover their bloom amidst the snows of *January*, or under the rough cold blasts of *March*: those flowers are withered and vanished in *April*, and their seeds are now ripening to perfection. Others are shewing themselves this day in all their blooming pride and beauty; and while they adorn the gardens and meadows, with gay and glowing colours, they promise their fruits in the days of harvest. The whole nation of vegetables is under the divine care and culture, his hand forms them day and night with admirable skill and unceasing operation, according to the natures he first gave them, and produces their buds and foliage,

foliage, their showy blossoms, and rich fruit in their appointed months: Their progress in life is exceeding swift at this season of the year; and their successive appearances, and sweet changes of raiment are visible almost hourly.

But these creatures are of lower life, and give but feeble displays of the Maker's wisdom. Let us raise our contemplations another story, and survey a nobler theatre of divine wonders. What endless armies of animals is the hand of God molding and figuring this moment throughout his brutal dominions! What immense flights of little birds are now fermenting in the egg, heaving and growing towards shape and life! What vast flocks of four-footed creatures, what droves of large cattle are now framed in their early embryos imprisoned in the dark cells of nature! and others perhaps are moving toward liberty, and just preparing to see the light. What unknown myriads of insects in their various cradles and nesting-places are now working toward vitality and motion! and thousands of them with their painted wings just beginning to unfurl, and expand themselves into fluttering and day-light; while other families of them have forsaken their husky beds, and exult and glitter in the warm sun-beams!

An exquisite world of wonders is complicated even in the body of every little insect, an ant, a gnat, a mite, that is scarce visible to the naked eye. Admirable engines! which a whole academy of philosophers could never contrive; which the nation of poets hath neither art nor colours to describe; nor has a world of mechanics skill enough to frame the plainest, or coarsest of them. Their nerves, their muscles, and the minute atoms which compose the fluids fit to run in the little channels of their veins, escape the notice of the most sagacious mathematician, with all his aid of glasses. The active powers and curiosity of human nature are limited in their pursuit, and must be content to lie down in ignorance.—“Hitherto shall ye go, and no further.”

It is a sublime and constant triumph over all the intellectual powers of man, which the great God maintains every moment in these inimitable works of nature in these impenetrable recesses and mysteries of divine art! And the month of *May*, is the most shining season of this triumph. The flags and banners of almighty wisdom are now displayed round half the globe, and the other half waits the return of the sun, to spread the same triumph over the southern world. This very sun in the firmament is God's prime minister in this wondrous world of beings, and he works with sovereign vigour on the surface of the earth, and spreads his influences deep under the clods to every root and fibre, moulding them into their proper forms, by divine direction. There is not a plant, nor a leaf, nor one little branching thread, above or beneath the ground, that escapes the eye or influence of this beneficent star: An illustrious emblem of the omnipresence and universal activity of the Creator.

But has this all-wise Creator, this supreme Lord of all nature, no intellectual prime minister at all in these his dominions? Has he delegated all his powers to that bulky globe of fire which we call the sun, that inanimate and unthinking mass of matter? Is this huge burning and senseless body commissioned to penetrate every dark cranny of nature, either with its light or heat, and to animate every atom in the vegetable and animal kingdoms; and yet no intellectual being, no spirit so much akin to God, as to be favoured with the like extensive vicegerency? Though the light of reason does not tell his name, yet has not revelation informed us? Yes, surely, there is a man after God's own heart, the fairest image of the Creator, and nearest

nearest akin to him, among all the works of his hands: There is a man, and his name is *Jesus*, who holds most intimate and personal union with the godhead, in whom all divine wisdom dwells bodily, and to his care has the Father committed all the infinite varieties of the vegetable and animal worlds. By him are all these wonders produced in the course of providence, as by an under-agent in the kingdom of nature. Is not the government of heaven and earth put into his hands? Is he not made Lord of principalities and powers, of men, angels, and devils, and of all their works? And can we think that he has been denied the government of the lower parts of his Father's workmanship? Does he not manage all things in the world of grace? Surely then we may infer, he rules as wisely and as spaciouly in the upper and lower regions of the creation, as an intellectual and conscious instrument of the providence of his Father, God. "My Father worketh hitherto, and I work. "I and my Father are One. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, "heard I saying, Blessing and honour, and glory and power, be to him that sitteth upon the throne, and to the Lamb for ever and ever." *Amen.*

VIII. *Divine Goodness in the Creation.*

THose authors have been very entertaining to me, who have taken a survey of the wisdom of God in the works of nature; such are the reverend and pious Mr. *Ray*, in his treatise on that subject; Mr. *Derham*, in his two volumes written on that divine theme; and the archbishop of *Cambray*, in his demonstration of the existence of God. But I do not remember to have read in those authors this one instance of the wide-spreading diffusion of divine goodness through this lower world, namely, That the most universal and conspicuous appearances both of the earth and sky, are designed for the convenience, the profit and pleasure of all the animal creation: All that we see above us, and all beneath us, is suited to our nourishment or to our delight.

What is more necessary for the support of life, than Food? Behold the earth is covered with it all around; grass, herbs and fruits for beasts and men, were ordained to overspread all the surface of the ground, so that an animal could scarce wander any where, but his food was near him. Amazing provision for such an immense family!

What is more joyful than the Light? Truly "the light is sweet," says the wisest of men, and a pleasant thing it is to behold the light of the sun." See the whole circuit of the heavens is replenished with sun-beams, so that while the day lasts, wheresoever the eye is placed, it is surrounded with this enjoyment; it drinks in the easy and general blessing, and is thereby entertained with all the particular varieties of the creation. It is light conveys to our notice all the riches of the divine workmanship; without it nature would be a huge and eternal blank, and her infinite beauties for ever unknown.

Again; What are the sweetest colours in nature, the most delightful to the eye, and most refreshing too? Surely the green and the blue claim this preeminence. Common experience, as well as philosophy, tells us, that bodies of blue and green colours send us such rays of light to our eyes, as are least hurtful or offensive; we can endure them longest: Whereas the red and the yellow, or orange colour, send more uneasy rays in abundance, and give greater confusion and pain to the eye; they

they dazzle it sooner, and tire it quickly with a little intent gazing; therefore the divine goodness dressed all the heavens in blue, and the earth in green. Our habitation is overhung with a canopy of most beautiful azure, and a rich verdant pavement is spread under our feet, that the eye may be pleased and easy wheresoever it turns itself, and that the most universal objects it has to converse with might not impair the spirits, and make the sense weary.

I.

When God the new-made world survey'd,
His word pronounc'd the building
good;
Sun beams and light the heav'ns array'd,
And the whole earth was crown'd with
food.

II.

Colours that charm and ease the eye,
His pencil spread all nature round;

With pleasing blue he arch'd the sky,
And a green carpet drest the ground.

III.

Let envious atheists ne'er complain
That nature wants, or skill, or
care;
But turn their eyes all round in vain,
T' avoid their Maker's goodness
there.

IX. *The sacred Concert of Praise.*

I.

COME, pretty birds, fly to this verdant shade,
Here let our different notes in praise conspire:
'Twas the same hand your painted pinions spread,
That form'd my nobler pow'rs to raise his
honours higher.

II.

Fair songsters, come; beneath the sacred grove
We'll sit and teach the woods our Maker's
name:
Men have forgot his works, his power,
his love,
Forgot the mighty arm that rear'd their
wondrous frame.

III.

I search the crowded court, the busy
street,
Run thro' the villages, trace every road:
In vain I search; for every heart I meet
Is laden with the world, and empty of its
God.

IV.

How shall I bear with men to spend my
days?
Dear feather'd innocents, you please me
best:
My God has fram'd your voices for his
praise,
His high designs are answer'd by your
tuneful breast.

V.

Sweet warblers, come, wake all your
cheerful tongues,
We join with angels and their heav'nly
choirs;
Our humble airs may imitate their songs,
Tho' bolder are their notes, and purer are
their fires.

VI.

Had I ten thousand hearts, my God, my
Love,
Had I ten thousand voices all are thine:
Where love inflames the soul, the lips
must move,
Nor shall the song be mortal where the
theme's divine,

X. *The*

X. *The World a Stranger to God.*

I.	I'd tell them, that they buy their joys too dear,
INfinite beauty, everlasting love,	And pay immortal souls for glitt'ring
How are our hearts, our thoughts,	dust or fame.
estrang'd from thee!	III.
Th' eternal God surrounds us; yet we	Almighty pow'r, break off these chains
rove	of sense,
In chace of airy toys, and follow as they	Melt them away with love's celestial
see.	fire,
II.	Create the world anew; let man com-
Oh could I cry, and make the nations	mence
hear,	A seraph here on earth, let man to heav'n
From north to south my voice should	aspire.
teach thy name;	

XI. *Purgatory.*

TWAS a gainful contrivance of the priests of *Rome*, to erect a building between heaven and hell, where to dispose of good christians after death till they are completely fit for heaven: This is purgatory; a place where the remaining vices of the dying man are purged out with fire: The torments of it are said to be equal with the torments of hell, and differ only in the duration. Those souls for whom the priest is hired to say most masses, are soonest freed from the relics of iniquity, and get the speediest release to the heavenly regions. This fills the coffers of the clergy by the legacies of the dead: Every one that leaves the world, takes something away from his friends and his heirs to purchase prayers for himself, and to shorten the anguish of his purification. Even that excellent man, the archbishop of *Cambray*, in his posthumous book called his *Spiritual Works*, speaks of the necessity of this purifying fire, for good christians to burn out the remnant of self-love, by teaching them patience and entire resignation of the will, and perfect contentment under the fiery discipline.

But I cannot imagine how this doctrine should be any temptation to men to become proselytes to the church of *Rome*. One instance of this kind which I am going to relate, methinks should affright persons for ever from turning papists.

Promedon was bred in the protestant faith, but having a superstitious turn of mind, and being much impressed by the discourse of an uncle who was a devout Catholic, he began to waver, and was inclined to change. He went lately to pay a visit to this uncle on his death-bed; where after many crossings and anointings, and holy charms, he saw the dying man continue still in utmost distress and horror; for notwithstanding all the devotions of his life, and the ceremonies at his last moments, yet, according to the doctrines of his own church, he thought himself plunging into torments equal to hell: His flesh was convulsed, and his soul confounded at the thoughts of such immediate anguish. He ordered in his will five hundred pounds worth of masses, yet he was not assured whether the state of his purgation would continue months or years, or ages. Amidst these agonies, *Promedon* saw his uncle expire, and performed the last kind office to close his eyes.

In his return home he talked thus with himself, "What? Can the pope promise
 "no more than this? Must a man that is almost fit to be sainted be sent to hell for
 "a season, till the priests are well fed to say prayers enough to fetch him out of
 "it? Is the mercy of God so limited in the Popish doctrine, and reduced to such a
 "scantling, as not to save us without some atonements of our own? Is not the
 "blood of our Redeemer sufficient of itself to purchase our full pardon, but must
 "we buy part of it with the anguish of our own souls after death? Cannot the
 "blessed Spirit make his own sanctifying work perfect, but the fire of purgatory
 "must help to burn out our sins? Has not Christ promised me in the bible, That
 "if I am faithful till death, I shall receive a crown of life; and has the priest
 "power to delay my crown, and keep me so long out of the possession, till his
 "masses and prayers shall bring me into it? Is not all the grace of the gospel a
 "sufficient security against the pains of hell, but after all my faith and the labours
 "of my devotion, I must be consigned to hellish torments, coloured and softened
 "with another name? Does not the word of God give encouragement to hope,
 "that when we depart hence we shall be with Christ? that when I am absent from
 "the body I shall be present with the Lord? And this is not only the blessing of an
 "apostle, but even a disciple of Christ of the lowest rank, and whose character
 "could make no pretence to merit, has the same privilege. A thief upon the cross,
 "put to death by the hand of justice for his crimes, and who, as some divines sup-
 "pose, had reviled our Saviour just before, (because some of the sacred historians
 "charge both the thieves with reviling him :) Such a wretch, I say, who did not
 "begin to repent till he began to die, has a promise from our blessed Lord, That
 "he should be with him in paradise that very day, because his repentance and faith
 "were sincere. And according to these encouragements of the gospel, have I not
 "heard of many a religious Protestant dying upon the faith of the new testament
 "with joy, and good assurance of his immediate entrance into blessedness? And are
 "these terrors and agonies of spirit which I just now beheld, all the consolation
 "that the priest of Rome will allow to so religious and devout a man as my uncle
 "was?"

"Farewel, farewel, ye deceivers: My bible shall be my only guide; and the grace
 "of God for ever preserve me in that religion which puts so much honour on the
 "sufferings of our blessed Saviour, as to secure heaven to a good man, as soon as
 "he departs from earth."

XII. *The Temple of the Sun.*

IF I were an idolater, and would build a temple for the sun, I should make the
 whole fabric to consist of glass; the walls and roof of it should be all over trans-
 parent, and it should need no other windows. Thus I might every where behold
 the glory of the God that I worship, and feel his heat, and rejoice in his light; and
 partake of the vital influences of that illustrious star in every part of his temple.
 But may not this happiness be obtained without forsaking the true God, or falling
 off to idolatry?

Surely the blessed ordinances of christianity are thus contrived and designed. Such
 are baptism and the Lord's-supper, preaching, praying, and psalmody. These
 institutions of worship are chosen and appointed with such divine wisdom, that they
 represent to us the glory of the several perfections of our God in his works of nature
 and

and grace, and transmit the beams of his power and love to enliven and to comfort our dark and drooping spirits. When we are brought as it were by his spirit into his courts, the glory of the Lord will fill the house, and we shall hear him speaking to our souls. The sun of righteousness will shine into our hearts: All the powers of our nature will rejoice in the light of his majesty, and under the rays of his mercy. We frequent his sanctuary with delight to behold the beauty of the Lord there, to feel the warm shines of divine goodness, and partake of his promised salvation; *Ezek. xliii. 5, 6. Psal. xxvii. 4. and lxiii. 2.* But to carry the similitude yet further.

Suppose when I had finished this *Heathen* temple, and basked there with pleasure under the rays of my bright idol, some fanciful and ingenious painter should attempt to cover the building all round with his own ornaments; suppose *Raphael* himself should use his pencil with exquisite art, and with mingled colours and images of a rich variety and beauty over-spread all the walls; the doors, and the transparent roof of it; how would this seclude the sun's best influences, and shut this idol deity out of his own temple? Nay, though the image of the sun should be drawn there ten thousand times over in lines of gold, with a pretence to represent him in all his wondrous effects, yet every line will forbid the entrance of a sun-beam, and the worshipper within must dwell in twilight, or perhaps adore in darkness; he must lose the true sight of his planetary God, and the benefit of his cheering beams. Not the richest skill of a *Zeuxis* or *Apelles* beautifying the walls of this fabric, could ever supply the absence of the sun, or compensate the loss of light and heat.

Such are the rites and ceremonies of human wisdom, when they are contrived as ornaments of divine worship. A sacred institution mingled with the devices of men, is in truth nothing else but glass darkned with the colours of a painter, laid thick upon it. These inventions may appear to the fancy, not only grave and decent, but artful and honourable too: they may pretend assistance to the devout worshipper, and glory to God himself; but in reality they exclude him from his own temple. Sometimes they shew a painted idol in the stead of him, for nothing can effectually represent God, but his own pure appointments; and so far as the ornaments prevail above the simple ordinance, they prevent all the kind influences of his power and grace; for he vouchsafes to transmit these no other way, but through his own institutions. "When the church of *Rome* honours God with her lips, and her priests set up their thresholds by my thresholds, saith the Lord, and their posts by my posts, they have even defiled my holy name by their abominations, and in vain do they worship me, teaching for doctrines the commandments of men." *Isa. xxix. 13.* compare with *Matt. xv. 8, 9.* and *Ezek. xliii. 8.*

XIII. *The Midnight Elevation.*

NOW reigns the night in her sublimest noon,
Nature lies hush'd; the stars their watches keep;
I wait thy influence, gentle sleep,
Come, shed thy choicest poppies down

On every sense, sweet slumbers seal my eyes,
Tir'd with the scenes of day, with painted vanities.

II.

In vain I wish, in vain I try
To close my eyes and learn to die;
Sweet slumbers from my restless pillow fly:
Then

Then be my thoughts serene as day, But scenes of various folly, guilt and
Be sprightly as the light, wo?
Swift as the sun's far-shooting ray, Life's buzzing sounds and flatt'ring co-
And take a vigorous flight: lours play
Swift fly, my soul, transcend these dusky Round our fond sense, and waste
skies, the day,
And trace the vital world that lies Inchant the fancy, vex the labouring
Beyond those glimmering fires that gild soul;
and cheer the night. Each rising sun, each lightfom hour,

III.

Beholds the busy slavery we endure;
There *Jesus* reigns, adored name! Nor is our freedom full, or contempla-
The second on the throne supreme: tion pure,
In whose mysterious form combine When night and sacred silence overspread
Created glories and divine: the pole.

VI.

Reynolds, thou late ascended mind,
The joy and wonder of the realms above; Employ'd in various thought and
At his command all their wing'd sqa- tuncful song,
drons move
Burn with his fire, and triumph in his love.

IV.

What happy moment shall my soul un-
There souls releas'd from earth's dark bind,
bondage lives, And bid me join th' harmonious
throng?

Oh for a wing to rise to thee!
My *Reynolds* there, with *Howe* and *Boyle*
are found;

When shall my eyes those heav'nly won-
Not time nor nature could their genius ders see?
bound, When shall I taste those comforts with
an ear refin'd?

VII.

Roll on apace, ye spheres sublime,
And now they soar, and now they dive
In that unlimitable deep where thought
itself is drown'd.

Swift drive thy chariot round, illustrious
They aid the seraphs while they moon,
sing, Hasten, all ye winking measurers of time,
God is their unexhausted theme; Ye can't fulfil your course too soon.
Light, life and joy for that immortal Kindled, my languid pow'rs, celestial love,
spring Point all my passions to the courts above,
O'erflow the blessed millions with an Then send the convoy down to guard my
endless stream. last remove.

VIII.

Thrice happy world, where gilded toys
Amazing state! Divine abode! No more disturb our thoughts, no more
Where spirits find their heaven while they pollute our joys!

V.

There light and shade succeed no more
Hail, holy souls, no more confin'd by turns,
To limbs and bones that clog the There reigns th' eternal sun with an un-
mind. clouded ray,

There all is calm as night, yet all immor-
Ye have escap'd the snares, and left the tal day,
chains behind. And truth for ever shines, and love
We wretched prisoners here be- for ever burns.

XIV. *The*

XIV. *The Honourable Magistrate.*

INVIDO was a man of a shrewd understanding, but had so much ill humour in his make, that he could speak well of no body: Yet there once happened an incident in conversation, that betrayed him, without thinking, into a good-natured truth; and even while he was practising his own malicious temper, he was surprised into the acknowledgment of superior worth, and paid a nobler testimony to virtue.

The Story was this.

A friend of mine had drawn up the character of an excellent magistrate, where, among other admirable qualifications, these were inserted.

—“ He never aimed at superiority over his neighbours, though by the bounty of providence he grew richer than they: He had the universal respect due to goodness, long before he was made great; and when his fellow-citizens voted him into power and honour, he surveyed the province with a just reluctance, and shrunk away from grandeur; nor could any thing overcome his sincere aversion, but a sense of duty and hopes of public service.

“ He passed through the chief offices of the city, and left a lustre upon them by the practice of such virtue and such piety as the chair of honour has seldom known: Those who have attended that court since the year of his magistracy search the register backward for twenty annual successions, and confess he has had no rival.—

“ While he stood in that eminence, he surveyed the whole nation, took a just view of its wants and its dangers; and by the divine blessing, which his daily retirements engaged on his side, he secured the nation’s best interest, the exclusion of a child of *Rome* from the throne of *England*, and the succession of a Protestant government. At the appointed season he resigned with pleasure the fatigues of power, the tiresome hours of state, and the tedious train of pomp and equipage; but he daily fulfils the duties of subordinate authority to the terror of vice, to the support of the good, and to the reformation of a sinful land. He vindicates the poor with courage, against the oppression of the mighty, and sends gay criminals to the place of correction: He puts the rich offenders to public shame, as well as the poor, and he doth it with a noble security of soul: So spotless a character fears no recriminations.

“ When the days of public shew and procession return, he hides himself often at his country-seat, and makes every trifling obstacle a sufficient excuse for his absence from honours, scarlet and gold: But none so zealous and constant in their attendance on the hours of business; and at the honourable board there is no seat empty so seldom as his. Neither gain nor diversion can tempt him aside, when the duty of his post requires his presence, and the public weal demands his counsels. His health, his ease and his estate are at the call of his country; his life lies ready too for the same service; but his nation gives thanks to providence that has not demanded the precious sacrifice.

“ He has no spreading dimensions nor lofty advantages of stature, whence he might look down upon the multitude, and command them into reverence; but such unblemished virtue has grandeur and majesty in it, and spreads fear and
“ respect

“respect around. When he goes out to the gate through the city, he neither wears
 “nor needs the ensigns of honour about him, nor attendants to follow him in the
 “street; the vain young men see him and hide themselves; the aged arise and
 “stand up. When the ear hears him, then it blessed him; the eye that sees him
 “gives witness to him; because he has delivered the distressed soul that cried, he
 “has relieved the fatherless, and him that had none to help. The blessing of
 “those that are ready to perish comes daily upon him, and he causes the widow’s
 “heart to sing for joy. He is a father to the poor, and the cause which he knows
 “not he searches out. He breaks the jaws of the wicked, and plucks the spoil out
 “of their teeth; *Job xxix.*

“The vilest wretches of the earth cannot but love the man, while they hate the
 “reforming magistrate. Not the united malice of his worst enemies can find any
 “occasion against him, but concerning the law of his God; and were it not upon
 “that account, he would have no enemies at all.

“The world wonders and enquires, Whence all these accomplishments! How
 “did this man arrive at this true greatness, and all these uncommon excellencies!
 “Those who are his intimates know the spring of them. He makes the word of
 “God his daily counsellor, and he seeks directions from heaven in all his affairs on
 “earth: He reads the examples of *Daniel* and *Job* in his bible, and joins them to-
 “gether in his own practice; for he thinks one of them alone too little for a
 “christian.”

When I had read this in a room where *Invidio* was present, one of the company
 commended the ingenuity of my friend in drawing up so fair, so divine a character.
 Some of them gave it as their opinion, that the excellencies and good qualities were
 set too thick together, and that there was no such person in nature, therefore it
 must be the mere work of fancy: They confessed it was well imagined indeed, it
 was a fine picture, but there was no such original.—

Invidio had no longer patience to hear such compliments passed on the writer; but
 with his usual eagerness, “Your friend, said he, was never capable of composing
 “such a piece; there is not a line of it owing to his own invention, for the whole
 “character is a mere copy. This friend of yours has lived some years in *Albinus’s*
 “family, and has only stole his picture.”

You are much in the right, *Invidio*; it was so designed; and I am glad the fea-
 tures are so well touched, and the likeness so finely preserved, that a man of your
 temper should consent to know the piece, should name the original, and confess
 the likeness.

Happy *Albinus*, and favoured of heaven beyond the common rate even of the
 best of men, when envy itself is constrained to pay public honours to his merit.

XV. A Lesson of Humility.

HOW vain a thing is man! How ready to be puffed up with every breath of
 applause, and to forget that he is a creature, and a sinner! He that can bear
 to be surrounded with approbations and honours, and yet keep the same air and
 countenance without swelling a little at heart, has passed an hour of temptation, and
 come off conqueror. “As the fining-pot for silver, and the furnace for gold, so
 is a man to his praise,” *Prov. xxvii. 21.*

Eudorus is a gentleman of exalted virtue, and unstained reputation: Every soul that knows him, speaks well of him; he is so much honoured, and so well beloved in his nation, that he must flee his country if he would avoid praises. So sensible is he of the secret pride that has tainted human nature, that he holds himself in perpetual danger, and maintains an everlasting watch. He behaves now with the same modesty as when he was unknown and obscure. He receives the acclamations of the world with such an humble mien, and with such an indifference of spirit that is truly admirable and divine. It is a lovely pattern, but the imitation is not easy.

I took the freedom one day to ask him. How he acquired this wondrous humility, or whether he was born with no pride about him? "Ah, no, said he, with a sacred sigh, I feel the working poison, but I keep my antidote at hand; when my friends tell me of many good qualities and talents, I have learnt from St. Paul to say, What have I that I have not received? My own consciousness of many follies and sins constrains me to add, What have I that I have not misimproved? And then reason and religion join together to suppress my vanity, and teach me the proper language of a creature and a sinner; What then have I to glory in?" 1716.

XVI. *The Waste of Life.*

Nergus was a young gentleman of a good estate, he was bred to no business, and could not contrive how to waste his hours agreeably; he had no relish for any of the proper works of life, nor any taste at all for the improvements of the mind; he spent generally ten hours of the four and twenty in his bed; he dozed away two or three more on his couch, and as many were dissolved in good liquor every evening, if he met with company of his own humour. Five or six of the rest he santered away, with much indolence: The chief business of them was to contrive his meals, and to feed his fancy before-hand with the promise of a dinner and supper; not that he was so very a glutton, or so entirely devoted to appetite; but chiefly because he knew not how to employ his thoughts better, he let them rove about the sustenance of his body. Thus he had made a shift to wear off ten years since the paternal estate fell into his hands; and yet according to the abuse of words in our day, he was called a man of virtue, because he scarce ever was known to be quite drunk, nor was his nature much inclined to lewdness.

One evening as he was musing alone, his thoughts happened to take a most unusual turn, for they cast a glance backward, and began to reflect on his manner of life. He bethought himself what a number of living beings had been made a sacrifice to support his carcase, and how much corn and wine had been mingled with those offerings. He had not quite lost all the arithmetic that he learned when he was a boy, and he set himself to compute what he had devoured since he came to the age of man.

"Above a dozen feathered creatures, small and great, have one week with another, said he, given up their lives to prolong mine, which in ten years time amounts to at least six thousand.

"Fifty sheep have been sacrificed in a year, with half a hecatomb of black cattle, that I might have the choicest part offered weekly upon my table. Thus a thousand beasts out of the flock and the herd have been slain in ten years time to feed me, besides what the forest and the park have supplied me with. Many hundreds

of fishes have, in all their varieties, been robbed of life for my repast, and of the smaller fry as many thousands.

"A measure of corn would hardly afford fine flower enough for a month's provision, and this arises to above six-score bushels; and many hogheads of ale and wine, and other liquors, have passed through this body of mine, this wretched strainer of meat and drink.

"And what have I done all this time for God or man? What a vast profusion of good things upon an useless life, and a worthless liver! There is not the meanest creature among all these which I have devoured, but hath answered the end of its creation better than I. It was made to support human nature, and it hath done so. Every shrimp and oyster I have eat, and every grain of corn I have devoured, hath filled up its place in the rank of beings with more propriety and honour than I have done: O shameful waste of life and time!"

In short, he carried on his moral reflexions with so just and severe a force of reason, as constrained him to change his whole course of life, to break off his follies at once, and to apply himself to gain some useful knowledge, when he was more than thirty years of age: He lived many following years, with the character of a worthy man, and an excellent christian; he performed the kind offices of a good neighbour at home, and made a shining figure as a patriot in the senate-house; he died with a peaceful conscience in the faith and hope of the gospel, and the tears of his country were dropped upon his tomb.

The world, that knew the whole series of his life, stood amazed at the mighty change: They beheld him as wonder of reformation, while he himself confessed and adored the divine power and mercy, which had transformed him from a brute to a man.

But this was a single instance; and we may almost venture to write *Miracle* upon it. Are there not large numbers of both sexes among our young gentry, and among the families of quality, in a degenerate age, whose lives thus run to utter waste without the least tendency to usefulness and reformation, and with a scorn of all repentance?

When I meet with persons of such a worthless character as this, it brings to my mind some scraps of *Horace*.

"Nos numerus sumus, & fruges consumere nati.

"*Alcinoique juvenis*

"Cui pulchrum fuit in medios dormire dies, &c.

Paraphrase.

There are a number of us creep

Into this world, to eat and sleep;

And know no reason why they're born,

But merely to consume the corn,

Devour the cattle, fowl and fish,

And leave behind an empty dish:

The crows and ravens do the same,

Unlucky birds of hateful name;

Ravens or crows might fill their place,

And swallow corn and carcases.

Then,

Then, if their tomb-stone, when they die,
Ben't taught to flatter and to lie,
There's nothing better will be said,
Than that, "They've eat up all their bread,
" Drank up their drink, and gone to bed."

There are other fragments of that heathen poet, which occur on such occasions, one in the first of his satires, the other in the last of his epistles, which seem to represent life only as a season of luxury.

— "Exacto contentus tempore vitæ

"Cedat uti conviva satur.—"

"Lussisti satis, edisti satis atque bibisti;

"Tempus abire tibi."

Which may be thus put into English.

Life's but a feast; and when we die,

Horace would say, if he were by,

"Friend, thou hast eat and drank enough,

"Tis time now to be marching off:

"Then like a well-fed guest depart,

"With chearful looks, and ease at heart;

"Bid all your friends good-night, and say,

"You've done the business of the day."

Reflexion.

Deluded souls! that sacrifice

Eternal hopes above the skies,

And pour their lives out all in waste,

To the vile idol of their taste!

The highest heav'n of their pursuit

Is to live equal with the brute:

Happy, if they could die as well,

Without a judge, without a hell!

XVII. *The Table blessed.*

HOW do we upbraid and condemn the *Ramish* clergy for pretending to consecrate the wafer for all the people, by muttering a few *Latin* words over it, which they cannot understand! While we abhor the idolatry of the mass, yet we cannot help smiling at the silly superstition, and pity the ignorance of the multitude: They believe the bread sufficiently consecrated for them to all the purposes of their salvation, though they never joined with the priest in attending to the words of blessing: Nor, indeed, was it possible they should have their hearts engaged in that part of the worship, because it was performed in an unknown tongue. Who is there among

among us, that does not blame and reprove so absurd a practice? And yet we imitate the same folly daily, and think ourselves unconcerned in the reproof.

Formulo says grace constantly at a plentiful table, but he hurries over his words as a school-boy does his lesson, and he whispers in so low a voice, as though he were muttering some secret charm to consecrate the dishes. Does he think it sufficient if the words may be heard in heaven, while the company in the room know little of the matter, and the quickest ears can distinguish no more than a few broken syllables? Yet I have heard this man maintain a fine argument against *Papish* superstition and the *Latin* liturgy: I have heard him assert with very good reason, that no part of the bread is sanctified to the people at the holy sacrament by all the communion-service, where the hearts of the communicants are absent, and never join with the church in her prayers: Then why will not *Formulo* let his friends at the table join with him in his graces? No wonder that the family and the guests stare about thoughtless, and sit down to their food without a blessing, when the lips that pronounce it do not suffer the blessing to reach their ears. But chaplains are not the only persons culpable in this matter, nor are they always to blame.

Asebian, a gay gentleman of one and twenty, was present at a table where God is addressed in a more religious manner, and with a devout and becoming solemnity. He sits down and eats heartily; he doubts not but the food is sufficiently blessed to his use, though he never raised his thoughts towards heaven, nor attended at all while the good man *Serenus* performed his office. *Asebian* was busy in the disposal of his hat and sword, and surveying all the faces of the company, while the blessing of heaven was sought on the food.

His sister *Asebina*, a pert young creature of fifteen, was observed to employ that minute in drawing off her gloves, adjusting her dress, giving herself airs, and preparing for her seat. At the same time there was at the table a pious and elder lady, a near relation of theirs, who with grief observed the careless conduct of her niece and nephew; and being seated next above *Asebina*, she had the opportunity to whisper a gentle admonition, "How can you expect, niece, a blessing on your meat, who did not so much as lift up a thought to God to ask for it?" *Asebina* replied aloud, with an air of assured ignorance, "I know the chaplain did that for us all?" and thus she affected to let all the company know that she received a secret reproof, and despised the reprover. Should it be granted here, that the admonition was a little ill-timed; yet it is certain the reply was not a little insolent, nor a little irreligious.

While we were eating, one of the guests diverted the table with no improper amusements; he entertained the company with agreeable and facetious discourse, but still within the rules of religion and decency.

The dishes being withdrawn, and the table uncovered, *Serenus* stood up to conclude his office; *Asebina* opened her snuff-box, and regaled her nose; but *Asebian* employed himself with his tooth-pick, and then set himself in an attitude to wait for the Amen, that he might make his honours gracefully to all the table.

After dinner the conversation turned upon the subject of saying grace before and after meat. When several of the company had given their thoughts, *Serenus* acknowledged it was not necessary to offer a solemn and particular petition to heaven on the occasion of every bit of bread that we tasted, or when we drink a glass of wine with a friend; nor was it expected we should make a social prayer when persons each for themselves took a slight repast in a running manner; either the general morning devotion is supposed sufficient to recommend such transient actions and occur-

occurrences to the divine blessing, or a sudden secret wish, sent up to heaven in silence, might answer such a purpose in the christian life : But when a whole family sits down together to make a regular and stated meal, it was his opinion, that the great God should be solemnly acknowledged as the giver of all the good things we enjoy; and the practice of our Saviour and St. Paul had set us an illustrious example.

Asebion had not yet arrived at such impiety, as to pronounce it a foolish and senseless custom; but he declared his sentiment with freedom, that "we might all share enough in the grace that was said for a dinner, without putting on such a demure countenance, and such grave airs, as if we were at church in the midst of divine service."

Profane and foolish speech! but it is hard to say, whether more foolish or more profane.

Tell me, *Asebion*, is our addressing the God of heaven with prayer and praise at meals no part of divine service? Is God never worshipped but when it is done at church? Little do these creatures think what a dangerous thing it is to trifle with an almighty Being, even in the smallest act of worship! Did the great God ever appoint tooth-picks to be the sacred utensils of our asking a blessing on food? Or is a cloud of snuff the incense that must ascend with this prayer? How thoughtless are these mortals, and how unconcerned about the serious and important things of religion! They behave with such a regardless air, as though grace before meat were a needless old-fashioned ceremony; as though it were enough for the chaplain to worship their Maker for the whole family; or that when they speak to the Majesty of heaven for a blessing on their food, there was no need of a composed countenance, or any shew of bodily reverence. Yet *Asebion* and *Asebina* every morning ask their father's blessing on their knees. Methinks I would ask them, "Why so solemnly on your knees for your father's blessing, and so utterly negligent of all solemnity and outward decencies when you seek a blessing from God?"

After I had written this paper, I lent it to a friend, who put it into the hands of *Sedentius*, and desired him to read it. In the perusal of it, he seemed pleased, and gratified with the just reproof of such irreligion, and shewed his satisfaction by an approving smile, till he came to the close; there he paused a little, and a grave dejected air spread over his countenance: "Well, said he, I hope these young gentry will learn to be more devout while the provisions of the table is blessed, but I take my share also in the reproof; nor will I indulge any more appearance of irreverence for time to come in these domestic and daily acts of worship: I and my fathers before me have sat down to meat these forty years, and never asked a blessing till after we were all seated; but my children shall learn of me to stand up and adore the God who made and feeds us, nor shall our seats nor our consciences upbraid us with any appearances of indecency in our addresses to the living God*."

XVIII.

* It hath been suspected that *Sedentius* reproves himself here without any just reason, since our Saviour seated the multitude on the grass before he blessed the food; *Luke ix.* and *John vi.* and the apostles were sitting at the Paschal table when Christ instituted the Lord's supper, and blessed the elements.

To this it may be replied, (1.) Who can say that our Saviour did not rise and ask the blessing on the food, standing, though the others might sit? (2.) The Jewish custom and gesture at meals was something between lying and sitting, whereby it might become much more inconvenient to have all the guests rise up, and lie down after the food was set on the table, which must be very low, and near the ground; and mere external gestures are not so precisely necessary in such short occasional acts of worship, as to break

in

XVIII. Youth and Death.

—“Tener vitulus relicta

“Matre, qui dargis juvenescis herbis

“In mea vota :

“Fronte curvatos imitatus ignes

“Tertium Lunæ referentis ortum,

“Quæ notam duxit niveus videri,

“Cetera fulvus.

Horat.

While we read these lines of *Horace*, wherein he describes his young yellow calf with the white crescent in his forehead, while he paints out the pretty brute in most agreeable verse, one is ready to feel a sort of fond pity working in us, when we find that the creature is destined to speedy sacrifice : The poet himself, who devotes its blood to the altar, yet seems to dwell with a sort of compassion and mournful pleasure on the description of its beauty and sprightliness.

A milk-white mark its spreading front adorns,

Shaped like a moon of three days old :

The silver curve divides its budding horns,

And all besides is gold.

The pretty creature, wild in wanton play,

Now frisks about the flowery mead ;

Loose from the dam, it knows no grief to-day,

But must to-morrow bleed.

When I see the youth of either sex arrived at that age wherein nature is just risen to its elegance and vigour, and when they begin to shew themselves to the world, my heart pities them, as so many borderers upon the grave ; yet most of them are utterly thoughtless of dying. Little do they imagine in those years of gaiety, mirth, and madness, that they are treasuring up vengeance to themselves, by their thoughtless rebellion against the power that made them. Little do they think that their lives are every moment due to the justice of God as a sacrifice, each for their own iniquity : Young creatures, but bold sinners ! They are weaned from the nursery, they are got loose from their parents wing, and, like the *Roman* poet's calf, they

in upon the common conveniences of life. This was certainly the case when Christ fed the multitudes ; for he ordered them to sit down, that they might all be disposed into proper ranks, which could not so well have been done while they were standing, and might change their places. (3.) If it could be proved that our Saviour himself, as well as the multitudes, sat at blessing the food, this could only prove the lawfulness of the gesture, but by no means the necessity of it ; because standing and kneeling are more frequently described in scripture as gestures of prayer.

It is certain, that standing, kneeling, or prostration, are natural tokens of reverence and supplication, which sitting is not : Now when any of the natural gestures of reverence and supplication may be used with equal conveniency, it seems more proper to use them, and to worship God with flesh and spirit together. Whatever might be the *Jewish* custom then, yet it is the constant custom of our age now, to pray standing or kneeling ; and this has made sitting at prayer appear much more indecent. Now where natural signs of reverence join with the customs of the age and country wherein we dwell, is it not much more proper to pay our addresses to God in that posture, by which both nature and custom agree to express reverence and honour ; though for reasons that are not obvious now, Christ might heretofore indulge a posture which carries less appearance of reverence in it ?

vainly

vainly exult and riot in their new freedom; they gad abroad in the wide world, wanton and lavish in all the delights which the vigour of depraved nature inspires. They know not how to bear the checks of piety, and the restraints of wisdom, nor will they endure the tenderest admonitions of a parent or an aged friend. They have no apprehension of the angel of death near them, as though it was beyond the reach of his commission or the flight of his arrows to smite any of their station or character. In the morning of nature they feel themselves live, and they fancy it is immortality.

Especially if they are adorned with any peculiar charms of wit or beauty, then the flatteries of the glass, and their own warm imagination, the compliments and caresses of the company that attend them, banish all that is solemn or serious: The enchanting allurements that surround their senses, render them deaf to all the warnings of God and conscience, and thoughtless of every thing but the gay successions of pleasure. The powers of animal life reign in them without control, and they forget there is a soul within them, or a God above them, or a tribunal of judgment at which they must be arraigned.

In the midst of this flowry scene, *Amelitus* was seized with a sudden fever; in three days time it was heightened into a raging delirium, which gave no room for any penitential reflexions; and thus in the bloom of nature, and full of the sins of his youth, he was surprised into eternity: He seemed to be singled out from the rest of his wild associates, and made a victim to death, and to divine displeasure. A loud alarm to secure sinners, and a flaming warning-piece to the companions of his guilt!

Our natural compassion drops some tears of humanity on the grave of such a fine young gentleman; but the divine being that made him, is not moved with those prettinesses of flesh and blood, which engage our senses, and melt our hearts to softness. What is a little rose coloured skin and well-set limbs, in the eyes of that almighty Power that can create millions of such beautiful engines with his breath, and destroy them without loss? Ten thousand gay worms and shining insects arise hourly at his command in a summer's day: But if an insect or a worm affront its Maker, our own reason would sentence it to immediate death.

Happy were such a wretch as *Amelitus*, if he had been a mere animal, and had nothing in him capable of immortality. Happy had it been, if he were a worm or shining insect, or in all respects like that pretty young brute, which the poet describes; then the term of his mortal life would have finished his existence: But the sin of man, and the justice of God, demand the sacrifice of a soul; his rebellion arose against heaven; he affronted the infinite majesty of his Creator, and since he died without repentance, the threatnings of the bible doom him to everlasting punishment. "Hear this, young sinners, who forget God, lest he tear you in pieces, and there be none to deliver you."

XIX. *Babylon destroyed: Or, The 137th Psalm translated.*

HAD *Horace* or *Pindar* written this Ode, it would have been the endless admiration of the critic, and the perpetual labour of rival translators; but it is found in the scripture, and that gives a sort of disgust to an age which verges too much toward infidelity. I could wish the muse of *Mr. Pope* would choose out some few of these pieces of sacred psalmody, which carry in them the more sprightly beauties

ties of poetry, and let the *English* nation know what a divine poet sat on the throne of *Israel*. He has taken *Homer's* rhapsodies, and turned them into fine verse and agreeable entertainment; and his admirable imitation of the *Hebrew* prophets, in his poem called *The Messiah*, convinces us abundantly, how capable he is of such a service. This particular psalm could not well be converted into christianity, and therefore it appears here in its *Jewish* form: The vengeance denounced against *Babylon*, in the close of it, shall be executed, said a great divine, upon antichristian *Rome*; but he was persuaded the *Turks* must do it, for *Protestant* hearts, said he, have too much compassion in them to imbrue their hands in such a bloody and terrible execution.

I.
WHEN by the flowing brooks we
sat

The brooks of *Babylon* the proud;
We thought on *Zion's* mournful state,
And wept her woes, and wail'd
aloud.

II.
Thoughtless of ev'ry chearful air
(For grief had all our harps un-
strung)
Our harps, neglected in despair,
And silent, on the willows hung.

III.
Our foes, who made our land their spoil,
Our barbarous lords, with haughty
tongues,
Bid us forget our groans a-while,
And give a taste of *Zion's* songs.

IV.
How shall we sing in heathen lands
Our holy songs to ears profane?
Lord, shall our lips at their commands
Pronounce thy dreadful name in
vain?

V.
Forbid it heaven! O vile abuse!
Zion in dust forbids it too:

Shall hymns inspir'd for sacred use
Be sung to please a scoffing crew?

VI.
O let my tongue grow dry, and cleave
Fast to my mouth in silence still;
Let some avenging pow'r bereave
My fingers of their tuneful skill.

VII.
If I thy sacred rites profane,
O *Salem*, or thy dust despise;
If I indulge one chearful strain,
Till I shall see thy tow'rs arise.

VIII.
'Twas *Edom* bid the conqu'ring foe,
"Down with the tow'rs, and raise thy
walls:"
Requite her, Lord: But, *Babel*, know,
Thy guilt for fiercer vengeance
calls.

IX.
As thou hast spared nor sex nor age,
Deaf to our infants dying groans,
May some blest'd hand, inspir'd with
rage,
Dash thy young babes, and tinge the
stones.

XIX. *Babylon* destroyed. Of the 137th Psalm.

XX. Epitha-

XX. Epitaphium *Monstri cujusdam,*
Apud Anglos vulgò dicti

B I G O T R Y,

Terræ & Tenebris mandati.

Autore diu incognito, viro ingenioso & verè pio

JOHANNE REYNOLDS.

I.

" **H**IC jacet (semperque jaceat!)
Pietatis cadaver,
" Improbitalis corpus,
" Religionis larva,
" Sanctimonix hostis & umbra,
" Divini imago zeli, & pestis,
" Ecclesia simia simul & lupus.

II.

" Monstrum horrendum, informe, in-
gens, cui lumen ademptum.
" Romæ antiquæ natum,
" Novæ in tutelam acceptum,
" In caliginosis Vaticanæ adytis,
" Humano sanguine & pulvere pyrio
" Nutritum, saginatum.

III.

" Hispanicæ ditionis incola,
" Gallicis deinde regionibus hospes
" Jamdudum gratissimis;
" Veteris quidem, novique orbis,
" Humani generis & commodi causâ
" Peregrinator assiduus.

IV.

" Linguarum utpote quarumcunque
peritus,
" Sexûs itidem utriusque parti-
ceps.
" Mentium illuminator flammeus,
" Acutissimis dubitantium ductor,
" Qui

VOL. IV.

XX. An Epitaph on BIGOTRY,
Translated from the Latin,

Which was written by the late pious and ingenious

Mr. JOHN REYNOLDS,

And inserted in the Occasional Paper,

Vol. III. Numb. 6.

I.

HERE lies (and may it here for ever
lie)
The carcase of dead piety,
Shadow of grace, substantial sin,
Religion's mask and gaudy dress,
The form and foe of holiness,
The image and the plague of zeal divine.
Its dwelling was the church; in double
shape,
Half was a murdering wolf, and half a
mimic ape.

II.

A monster horrid to the sight,
Hideous, deform'd, and void of light;
'Twas born at Rome,
'Twas nurs'd at home,
In the dark cloisters of the Vatican;
Its lungs inspir'd with heaving lies,
Its bulk well fatten'd to prodigious size
With gun-powder and blood of man.

III.

Ancient inhabitant of Spain,
And long in France a welcome guest;
Over the continent and main,
Over the old world and the new,
Mankind and money to pursue,
On dragons wings the harpy flew,
And gave its feet no rest.

IV.

All languages the fury spake,
And did of either sex partake:
Flaming enlightner of the mind,
And headlong leader of the blind,
Oft has it dragg'd the doubtful tongue to
speak,
While the pain'd conscience left the truth
behind.

R r r

By

- " Qui laqueis, ensibus, incendiisque,
 " Reluctantium animarum catervas
 " Festinas in cœlum amandat,
 " Celerrimus orbis converfor.
 " Conspirationum exitialium,
 " Verarum pariter ac simulatarum
 " (Mali reverà machinarum infandi)
 " Artifex dexterrimus.

By gibbet, sword and fire,
 It made whole tribes of men expire;
 And to the skies their groaning ghosts it
 hurl'd,
 A swift converter of the world.
 Dextrous in all the arts of blood:
 Skill'd to contrive or counterfeit
 Mysterious mischief, plots of state,
 Those murd'rous engines to destroy the
 good.

*The muse here tiring, begs the reader's
 leave to release herself from the bonds and
 labours of rhyme and meter, by a mere imi-
 tation of the next thirty lines in prose.*

V.

- " Ecclesiæ sub nomine & cultu,
 " Sub pelle ovina & vultu,
 " Libertatis penitus ecclesiasticæ,
 " Commercii penè civilis,
 " Ac societatis humanæ
 " Indomitus vastator & prædo.

V.
 Under the name and habit of the church,
 Under the countenance and clothing of
 a sheep,
 It became the most savage and
 rampant
 Plunderer and waster of human society,
 Made fearful inroads on all civil com-
 merce,
 And left religious liberty expiring.

VI.

- " Artibus politis, politicisque,
 " Critices nexibus, logicæque strophis
 " Calamorum, linguæque telis,
 " Conciliorum, canonumque bom-
 bardis,
 " Cæterisque gentis togatæ armamentis
 " Bellator instructissimus.

VI.
 A warrior well furnish'd
 With all arts politic and polite,
 With the knotty embarrassments of cri-
 ticism,
 The hampering chains and subtilties of
 logic,
 And the javelins of pen and tongue,
 With the roaring ordinance of councils
 and canons,
 And all the artillery of the schools and
 gown.

VII.

- " Cui furor, ac odium, ac nefas,
 " Fastusque ac seculi amor,
 " Perjuria, piæque fraudes,
 " Truculenta partium studia,
 " Implicitæ fidei, tyrannidisque,
 " Obsequii

VII.
 Fury, hatred and mischief,
 Love of this world, pride and disdain,
 With perjuries, falsehoods, and pious
 frauds,
 And raging party-zeal,
 Were its necessary and everlasting atten-
 dents.
 High encomiums and endless ap-
 plause
 Of guides infallible, and faith implicit,
 Of

" Obsequii proinde passivi,
" Ignorantiæ ac moriæ encomia
" Comites fuerunt solennes.

VIII.

" Cui nugæ, tricæque, calendæ,
" Quisquiliæ, diræ, exequiæque,
" Bullæ minantes, & bruta fulmina,
" Vota sacrilega, ac legendæ,
" Jecur theologicum, bilisque
" Aspera æque ac atra,
" Pompæ theatrales, ritusque
" Obsoleti simul & decentes,
" Cordi fuere & cibo.

IX.

" Ordinis ut plurimum clericalis,
" Gregis potissimum Loyoliticæ
" Congregationis præterea venerandæ
" De propaganda per orbem fide,
" Coccenatus antistes.

X.

" Nobilissimæ inquisitionis curiæ,
" Solertissimæ hæreticorum municipalæ)
" Primævus fundator, & præles.
" Amplissimo cardinalium concessui,
" Necnon sanctissimo S. R. ecclesiæ
" Patri capitique.
" A secretioribus semper consiliis.

Of hereditary and divine right,
Of unlimited power and passive obedience
To tyrant priests and kings,
With the immortal praise and merit
Of stupid ignorance, and blind submission,
Were heralds to prepare its way.

VIII.

Trifles, and tricks, and solemn fooleries,
Legends and silly tales,
Old almanacks, and mouldy musty relics,
Sweepings of ancient tombs,
Vows, pilgrimages, charms and consecra-
tions,
Rites obsolete, and novel ceremonies
Both decent and indecent,
Monkish vows, and superstitious austeri-
ties,
With words of sacerdotal absolution,
And sacerdotal vengeance,
Squibs, crackers, excommunications,
curses,
Roaring bulls, and vain thunders,
Mixt up with priestly choler, bitter and
black,
Were its delicious food.

[Now Meter and rhyme proceed.]

IX.

A purple prelate, chosen to preside
Over the whole Ignatian drove,
And all the clergy-tribes beside,
All but the sacred few that mix their zeal
with love.
In every different sect 'twas known,
It made the callock and the cowl its own,
Now stalk'd in formal cloke, now flut-
ter'd in the gown.

X.

At what dark hour foe'er
The curst divan at Rome were met,
Catholic faith to propagate,
This monster fill'd the chair.
The conclave dress'd in bonnets red,
With three-crown'd tyrant at their head,
Made it their privy-counsellor.
XI. The inquisition court (a bloody crew,
Artful to set the solemn trap
That lets no heretic escape)
Owns it, her president and founder too.
R r r 2 XI.

XI.

" Christiani insuper orbis totius
 " Tam per orientales, quam occidentales
 " Mundi plagas
 " Misere secum militantis
 (" Et quid, quæso, dicendum ?)
 " Antesignanus semper triumphans.

XII.

" Insulæ Britannicæ extraneis ab hostibus
 " Pelagi mœnibus, necnon ab na-
 vium
 " Propugnaculis bene munitæ,
 " Bonis præterea domesticis,
 " Quà sacris, quà civilibus
 (" Bona si tandem sua noverit)
 " Omnium fortunatissimæ
 (" Proh dolor! Proh pudor!)
 " Intestinus divisor & helluo.

XIII.

" I fuge viator, malignum
 " Hujusce sepulchri vaporem!
 " Lætare, festina, & ora
 " Ne sphingi adeo nefandæ
 " Ullus in ævum
 " Resurrectionis concedatur locus."

XI.

Oft as the church in east or western
 lands
 Rising against herself in arms,
 In her own blood imbru'd her hands,
 This chief led on th' unnatural war,
 Or did the bloody standards bear,
 Or sound the fierce alarms;
 Victorious still. (And what can more be
 said
 Of all the living warriors, or the heroes
 dead?)

XII.

Britain, a land well stor'd with every
 good,
 That nature, law, religion gives;
 A land where sacred freedom thrives;
 Blest isle! if her own weal she under-
 stood!
 Her sons, immur'd with guardian ocean,
 sleep,
 And castles floating on the deep,
 Fenc'd from all foreign foes, O shame!
 O sin!
 Her sons had let this baleful mischief
 in;
 This hellish fury, who with flatt'ring
 breath
 Did first divide, and then devour,
 And made wild waste where-e'er she spread
 her pow'r,
 Behold she meets her fatal hour
 And lies inchain'd in death.

XIII.

Shout at thy grave, O traveller;
 Triumphant joys that reach the
 skies
 Are here the justest obsequies:
 Shout thrice; then flee afar
 The pois'nous steams and stench of the
 sepulchre;
 Go, turn thy face to heaven, and
 pray,
 That such a hateful monster never may
 Obtain a resurrection-day.

XXI. *The Death of Lazarus.*

WHAT a wondrous difference there is betwixt the soul and the body of a poor distressed dying christian? His flesh perhaps with *Lazarus* is full of diseases, and in a few moments time it lies dead upon the dunghill; a noisome carcase! an unlovley and offensive sight! Then, as though it were unworthy for the earth to bear it, it is thrown under ground to rot in darkness, as a companion and food for worms: But his soul (like one of the lamps of *Gideon* shining out at midnight from a broken pitcher) appears immediately in its native brightness and beauty, as a creature born of heaven, and akin to God; it is taken up as an honourable burden for the wings of angels; it is swiftly conveyed above the heavens, and made a companion for all the sons of God in glory. *Luke xvi. 20, 22. Judges vii. 16, 19.*

Let us take a distinct review of each of these different circumstances of the flesh and spirit, and set them in a just light and in due opposition.

The body with all its bones and nerves lies dead and moveless, a demolished prison and broken fetters; the soul all life and vigour, a prisoner released from all its chains, and exulting in glorious liberty.

The body an unworthy load of earth; the soul a burden fit for an angel's wing.

The body thrown under ground, and hid in darkness; the soul rising above the skies, and shining there in garments of light.

The body the entertainment and the contempt of worms; the soul proper company for Christ and his saints.

Was it not a stroke of divine love that demolished the prison-house, and released the captive? that broke the dark earthen pitcher, and bid the lamp appear and shine?

XXII. *An Hymn to Christ Jesus, the Eternal Life.*

WHere shall the tribes of *Adam* find
The sov'reign good to fill the
mind?

Ye sons of moral wisdom, show
The spring whence living waters flow.

II.
Say, will the *Stoic's* flinty heart
Melt, and this cordial juice impart?
Could *Plato* find these blissful streams,
Amongst his raptures and his dreams!

III.
In vain I ask; for nature's power
Extends but to this mortal hour:

'Twas but a poor relief she gave
Against the terrors of the grave.

IV.
Jesus, our kinsman, and our God,
Array'd in majesty and blood,

Thou art our life; our souls in thee
Possess a full felicity.

V.
All our immortal hopes are laid
In thee, our surety, and our head;
Thy cross, thy cradle, and thy throne,
Are big with glories yet unknown.

VI.
Let *Atheists* scoff, and *Jews* blaspheme
Th' Eternal Life, and *Jesus'* name;
A word of his almighty breath
Dooms the rebellious world to death.

VII.
But let my soul for ever lie
Beneath the blessings of thine eye;
'Tis heav'n on earth, 'tis heav'n above,
To see thy face, to taste thy love.

XXIII. *Distant Thunder.*

WHEN we hear the thunder rumbling in some distant quarter of the heavens, we sit calm and secure amidst our business or diversions, we feel no terrors about us, and apprehend no danger. When we see the slender streaks of lightning play afar off in the horizon of an evening sky, we look on and amuse ourselves as with an agreeable spectacle, without the least fear or concern. But, lo, the dark cloud rises by degrees, it grows black as night, and big with tempest; it spreads as it rises to the mid-heaven, and now hangs directly over us; the flashes of lightning grow broad and strong, and like sheets of ruddy fire, they blaze terribly all round the hemisphere. We bar the doors, and windows, and every avenue of light, but we bar them all in vain; the flames break in at every cranny, and threaten swift destruction. The thunder follows, bursting from the cloud with sudden and tremendous clashes; the voice of the Lord is redoubled with violence, and overwhelms us with terror; it rattles over our heads, as though the whole house were broken down at once with a stroke from heaven, and were tumbling on us again to bury us in the ruins. Happy the soul whose hope in his God composes all his passions amidst these storms of nature, and renders his whole deportment peaceful and serene amidst the frights and hurries of weak spirits and unfortified minds.

What lesson shall we derive from such a scene as this? Methinks I see here in what manner the terrors of the book of God and the threatnings of divine vengeance are received and entertained by secure sinners. These threatnings appear to them like streaks of lightning afar off: The most dreadful predictions of the fury of God sound in their ears but like the feeble murmurs of the sky, and far distant thunder. The poor among mankind go on to pursue their labours of life, and the rich their vain amusements; they have no fear about these future storms afar off, nor any solicitude to avoid them. But the hour is hastning when every threatening in the bible shall appear to be the voice of God, and his power shall employ all the terrible things in the creation for the accomplishment of his dreadful word. The wings of time bring onward the remote tempest: These dark clouds unite and grow big with divine and eternal vengeance; they rise high, they hang over the nations, and are just ready to be discharged on the head of impenitents. The God of thunder will roar from heaven, and cause his voice to be heard through the foundations of the earth, and to the very center of hell. The spirit of the haughtiest sinner shall tremble with unknown astonishment, and the man of mockery shall quiver to his very soul. The lightnings of God shall kindle the world into one vast conflagration; the earth, with all its forests and cities, shall make a dreadful blaze; the enemies of the Lord shall be fuel for this devouring fire, and a painful burning shall be kindled in the consciences, which innumerable ages shall not extinguish. "Who can dwell with this devouring fire? Who can endure these everlasting burnings?"

Blessed souls, who in a wise and happy hour have heard these divine warnings, who stood in awe of these distant thunders, and revered and obeyed the voice of the Lord in them. Blessed souls, who beheld the flashes of the wrath of God while they were yet afar off; who saw them kindling terribly in the threatnings of the broken law, and fled for refuge to the hope set before them in the gospel! they are divinely secured amidst the promises of the covenant of grace, from all the approaches of the fiery indignation. Jesus has sprinkled his own blood upon them; a sovereign and preventive remedy against these terrors, a sure and eternal defence
against

against the power of the destroying angel, and the burning tempest. " Their feet shall stand on high, their habitation is a munition of rocks ;" they shall live secure, and rejoice in their God amidst the ruins of the lower creation.

David's Lamentation over Saul and Jonathan, 2 Sam. i. 19, &c.

THE *Jews* were acquainted with several arts and sciences long ere the *Romans* became a people, or the *Greeks* were known among the nations. Though *Moses* might learn some of them in his *Egyptian* education, yet perhaps others were taught by God himself amidst their travels in the wilderness, when they formed such a wonderful portable structure as the tabernacle, and wrought such garments of exquisite glory and beauty to adorn the high-priest in his sacred ministrations. Nor is it unlikely that *Moses* introduced among them the art of verse ; for the most ancient poetical composures which are known in the world, are the xvth chapter of *Exodus*, where he triumphs over *Pharoah* and his army, the xcth *Psalms*, where he describes the frailty and misery of human life, and the xxxiid of *Deuteronomy*, where he leaves behind him a noble divine ode at his death, for the perpetual memory of God and his wonders.

The next remarkable instance we have of this kind, are the writings of *David*, the sweet psalmist of *Israel* ; but even *David* could never be supposed to borrow any thing from the *Greeks*, when *Homer*, the father of their verse, was supposed to be but a contemporary with *Solomon* the son of *David*. If the *Greeks* had been acquainted with the songs of *Moses*, which I have mentioned, or the *Romans* had ever known the odes of *David*, and amongst the rest this admirable elegy, they would never have spoke of the *Jews* with so much contempt, as a rude and barbarous people ; at least I am persuaded their poets would have conceived a much better opinion of them, when they found them so far exceed any thing that their own nations had ever produced. I believe I might fairly challenge all the antiquity of the *Heathens* to present us with an ode of more beautiful sentiments, and greater elegance, than this lamentation over *Saul* and *Jonathan*. It is rehearsed in the scripture indeed, but perhaps not written by inspiration, for there is scarce any thing of God or religion in it. *David* the mere man was a sublime poet, and God made him a prophet.

I have seen this piece several times in an *English* dress, but none of them have given me any more satisfaction, than perhaps I shall give to those who read mine. It was a mere admiration of this *Hebrew* song that set my imagination at work, in this attempt to imitate.

I shall here first transcribe it from the scripture, though it is impossible that it should appear at this distance of time, and in our language, with half the lustre in which it stood in that age and nation when it was written.

2 Sam. i. 17. " And *David* lamented with this lamentation over *Saul*, and over *Jonathan* his son.

19. The beauty of *Israel* is slain upon thy high places : How are the mighty fallen !

20. Tell it not in *Gath*, publish it not in the streets of *Askelon*, lest the daughters of the *Philistines* rejoice, lest the daughters of the uncircumcised triumph.

21. Ye

21. Ye mountains of *Gilboa*, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of *Saul*, as though he had not been anointed with oil.

22. From the blood of the slain, from the fat of the mighty, the bow of *Jonathan* turned not back, and the sword of *Saul* returned not empty.

23. *Saul* and *Jonathan* were lovely and pleasant in their lives, and in their death they were not divided; they were swifter than eagles, they were stronger than lions.

24. Ye daughters of *Israel*, weep over *Saul*, who clothed you in scarlet with other delights, who put on ornaments of gold upon your apparel.

25. How are the mighty fallen in the midst of the battle! O *Jonathan*, thou wert slain in thy high places!

26. I am distressed for thee, my brother *Jonathan*; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women.

27. How are the mighty fallen, and the weapons of war perished!"

Paraphrased thus.

I.

UNhappy day! distressing fight!
Israel, the land of heav'n's
 delight,
 How is thy strength, thy beauty fled!
 On the high places of the fight
 Behold thy princes fall'n, thy sons of vic-
 tory dead.

II.

Ne'er be it told in *Gath*, nor known
 Among the streets of *Askelon*:
 How will *Philistia*'s youth rejoice
 And triumph in our shame,
 And girls with weak unhallowed
 voice
 Chant the dishonours of the *Hebrew* name!

III.

Mountains of *Gilboa*, let no dew
 Nor fruitful show'rs descend on you:
 Curse on your fields thro' all the
 year,
 No flowry blessings there appear,
 Nor golden ranks of harvest stand
 To grace the altar, or to feed the land.
 'Twas in those inauspicious fields
Judean heroes lost their shields:
 'Twas there (ah base reproach and scan-
 dal of the day!)
 Thy shield, O *Saul*, was cast away,
 As tho' the prophet's horn had never shed
 Its sacred odours on thy head.

IV.

The sword of *Saul* had ne'er till
 now
 Awoke to war in vain,
 Nor *Jonathan* withdrawn his bow,
 Without an army slain.
 Where truth and honour mark'd
 their way,
 Not eagles swifter to their prey,
 Nor lions strong or bold as they.

V.

Graceful in arms and great in war
 Were *Jonathan* and *Saul*,
 Pleasant in life, and manly fair;
 Nor death divides the royal pair,
 And thousands share their fall.
 Daughters of *Israel*, melt your eyes
 To softer tears, and swell your
 sighs,
 Disrob'd, disgrac'd, your monarch
 lies,
 On the bleak mountains, pale and
 cold:
 He made rich scarlet your array;
 Bright were your looks, your bo-
 soms gay
 With gems of regal gift, and interwoven
 gold.

VI.

How are the princes sunk in death!
 Fall'n on the shameful ground!
 There

There my own *Jonathan* resign'd his
breath:
On the high places where he stood,
He lost his honours and his blood;
Oh execrable arm that gave the mortal
wound!

VII.
My *Jonathan*, my better part,
My brother, and (that dearer name) my
friend,
I feel the mortal wound that reach'd thy
heart,
And here my comforts end.
How pleasant was thy love to me!
Amazing passion, strong and free!
No dangers cou'd thy steady soul remove:
Not the soft virgin loves to that degree,
Nor man to that degree does the soft
virgin love.

To name my joys, awakes my
pain;
The dying friend runs cold thro' every
vein.
My *Jonathan*, my dying friend,
How thick my woes arise? Where will
my sorrows end?

VIII.
Unhappy day! distressing sight!
Israel, the land of heaven's delight,
How are thy princes fall'n, thy sons of
victory slain!
The broken bow, the shiver'd
spear,
With all the fully'd pomp of war,
In rude confusion spread,
Promiscuous lie among the dead,
A lamentable rout o'er all the inglorious
plain.

XXV. *The Skeleton.*

YOUNG *Tramarinus* was just returned from his travels abroad, when he invited his uncle to his lodgings on a saturday noon; his uncle was a substantial trader in the city, a man of sincere goodness, and of no contemptible understanding; *Crato* was his name. The nephew first entertained him with learned talk of his travels. The conversation happening to fall upon anatomy, and speaking of the hand, he mentioned the carpus and metacarpus, the joining of the bones by many hard names, and the periosteum which covered them, together with other *Greek* words which *Crato* had never heard of. Then he shewed him a few curiosities he had collected; but anatomy being the subject of their chief discourse, he dwelt much upon the skeletons of a hare and a partridge; "Observe, sir, said he, how firm the joints! how nicely the parts are fitted to each other! How proper this limb for flight, and that for running! and how wonderful the whole composition!" *Crato* took due notice of the most considerable parts of those animals, and observed the chief remarks that his nephew made; but being detained there two hours without a dinner, assuming a pleasant air, he said, "I wish these rarities had flesh upon them, for I begin to be hungry, nephew, and you entertain me with nothing but bones." Then he carried home his nephew to dinner with him, and dismissed the jest.

The next morning his kinsman *Tramarinus* desired him to hear a sermon at such a church, for I'm informed, said he, the preacher will be my old schoolmaster. It was *Agrotus*, a country minister, who was to fulfil the service of the day, an honest, a pious, and an useful man, who fed his own people weekly with divine food, composed his sermons with a mixture of the instructive and the pathetic, and delivered them with no improper elocution. Where any difficulty appeared in the text or the subject, he usually explained it in a very natural and easy manner, to the understanding of all his parishioners; he paraphrased on the most affecting parts

parts largely, that he might strike the conscience of every hearer, and had been the happy means of the salvation of many: But he thought thus with himself, "When I preach at *London*, I have hearers of a wiser rank, I must feed them with learning and substantial sense, and must have my discourse set thick with distinct sentences and new matter." He contrived therefore to abridge his composures, and to throw four of his country sermons together to make up one for the city, and yet he could not forbear to add a little *Greek* in the beginning: He told the auditors how the text was to be explained, he set forth the analysis of the words in order, shewed the *hoti* and the *dioti*, (that is, that it was so, and why it was so) with much learned criticism (all which he wisely left out in the country;) then he pronounced the doctrine distinctly, and filled up the rest of the hour with the mere rehearsal of the general and special heads: But he omitted all the amplification which made his performances in the country so clear and so intelligible, so warm and affecting. In short, it was the mere joints and carcase of a long composure, and contained above forty branches in it. The hearers had no time to consider or reflect on the good things which were spoken, or apply them to their own consciences; the preacher hurried their attention so fast onward to new matters, that they could make no use of any thing he said while he spoke it, nor had they a moment for reflection, in order to fix it in their memories, and improve by it at home.

The young gentleman was somewhat out of countenance when the sermon was done, for he missed all that life and spirit, that pathetic amplification which impressed his conscience when he was but a school-boy: However he put the best face upon it, and began to commend the performance. "Was it not, said he, sir, a substantial discourse? How well connected were all the reasons? how strong the inferences, and what a variety and number of them?" It is true, said the uncle, but yet methinks I want food here, and I find nothing but bones again. I could not have thought, nephew, you would have treated me two days together just alike; yesterday at home, and to-day at church, the first course was *Greek*, and all the rest mere skeleton.

XXVI. *Words without Spirit.*

EMERA was much displeased with her maid-servants for some pieces of cross ill conduct in domestic affairs. The occasion of her displeasure was great and just, but she had not the spirit of reproof. *Crison*, the partner of her life, happening then to be in his closet, she went up and made her complaints there; he intreated her to excuse him from the oeconomy of the kitchen and the parlour: It was all entirely under her dominion, and if her maids were so culpable, she must reprove them sharply: "Alas, said she, I cannot chide; however to shew my resentment, if you will write down a chiding, I will go immediately and read it to them." This is no fable, but true history of an occurrence in a family: Now what better improvement can be made of it, than to make a parable like it for the service of the church.

Lectorius is a pious man, and worthy minister in a country parish; his discourses are well formed, his sentiments on almost every subject are just and proper, his stile is modern and not unpolite, nor does he utterly neglect the passions in the turn of his composures: Yet I cannot call him a good preacher, for he does not only use his written notes to secure his method, and to relieve his memory, which is a very proper

proper and useful practice, but he scarce ever takes his eye off from his book to address himself with life and spirit to the people: For this reason, many of his hearers fall asleep; the rest of them sit from *January* to *December*, regardless and unconcerned: An air of indolence reigns through the faces of his auditory, as if it were a matter of no importance, or not addressed to them, and his ministrations have little power or success.

In his last sermon he had an use of reproof for some vices which were practised in a public and shameless manner in his parish, and as the apostle required *Timothee* to reprove such sinners before all, so he supposed that these sins, at least, ought not to escape a public rebuke. The paragraph was well drawn up, and indeed it was animated with some just and awful severities of language; yet he had not courage enough to chide the guilty, nor to animate his voice with any just degree of zeal. However, the good man did his best, he went into the pulpit and read them a chiding.

His conduct is just the same when he designs his address in his paper to any of the softer passions; for by the coldness of his pronounciation, and keeping his eye ever fixed on his notes, he makes very little impression on his hearers. When he should awaken senseless and obstinate sinners, and pluck them as brands out of the burning, he only reads to them out of his book some words of pity, or perhaps a use of terror; and if he would lament over their impenitence and their approaching ruin, he can do no more than read them a chapter of lamentation.

Since there are so many of the kindred of *Laetorius* in our nation, it is no wonder that some of them arise to vindicate the family and their practice. Do not the *English* sermons, say they, exceed those of our nations, because they are composed with so much justness and accuracy, and by careful reading, they are delivered with great exactness to the people, without trusting one sentence to the frailty of the memory, or the warmth of sudden imagination?

I am sure it may be replied, that if the *English* sermons exceed those of our neighbours, the *English* preachers would exceed themselves, if they would learn the art of reading by the glance of an eye, so as never to interrupt the force of their argument, nor the vivacity and pathos of their pronounciation; or if they made themselves, so much masters of what they had written, and delivered it with such life and spirit, such freedom and fervency, as though it came all fresh from the head and the heart. It is by this art of pronouncing, as well as by a warm composure, that some of the *French* preachers reign over their assemblies, like a *Cicero* or a *Demosthenes* of old, and that with such superior dignity and power, as is seldom seen now-a-days in an *English* audience, whatsoever esteem may be paid to our writings.

A paper with the most pathetic lines written upon it, has no fear nor hope, no zeal or compassion; it is conscious of no design, nor has any solicitude for the success; and a mere reader, who coldly tells the people what his paper says, seems to be as void of all these necessary qualifications, as his paper is.

XXVII. *The Churchyard.*

WHEN I enter into a churchyard, I love to converse with the dead. See how thick the hillocks of mortality arise all around me, each of them a monument of death, and the covering of a son or daughter of *Adam*. Perhaps a

thousand or ten thousand pieces of human nature, heaps upon heaps, lie buried in this spot of ground; it is the old repository of the inhabitants of the neighbouring town; a collection of the ruins of many ages, and the rubbish of twenty generations.

I say within myself, What a multitude of human beings, noble creatures, are here reduced to dust! God has broken his own best workmanship to pieces, and demolished by thousands the finest earthly structures of his own building. Death has entered in, and reigned over this town for many successive centuries; it had its commission from God, and it has devoured multitudes of men.

Should a stranger make the enquiry which is expressed, *Deut. xxix. 25.* "Wherefore has the Lord done thus to the work of his own hands? What meaneth the heat of this great anger?" The answer is ready, verse 25, &c. "Because they have sinned, they have forsaken the covenant of the Lord God, therefore the Lord has rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, even the land of corruption and darkness, as it is at this day."

But have not other towns, cities and villages their churchyards too? My thoughts take the hint, and fly abroad through all the burying-places of the nations. What millions of mankind lie under the ground in urns, or mingled with common clay? Every ancient town and city in the world has burnt or buried all its inhabitants more than thirty times over: What wide spreading slaughter, what lamentable desolation, has death made among the children of men! But the vengeance is just in all; each of them are sinners; "and the anger of God hath kindled against them to bring upon them the first curse that is written in his book, In the day that thou sinnest, thou shalt surely die," *Gen. ii. 17.*

Go to the churchyard then, O sinful and thoughtless mortal; go learn from every tomb-stone and every rising hillock, that the wages of sin is death. Learn in silence among the dead that lesson which infinitely concerns all the living; nor let thy heart be ever at rest till thou art acquainted with *Jesus*, who is the resurrection and the life.

XXVIII. *To a Painter restoring an old Picture.*

SIR,

WHEN you take a review of the former labours of your pencil, and retouch the features of *Idalio* with so skilful a hand, you remove the brown veil which rolling years have spread over them, and brighten all the piece into its early form and loveliness. There rises a fresh vigour upon the looks, and the spirit of the poet is infused again into the image of our aged friend. We see and wonder how the eyes resume their youth and fire; what a genius glows in the countenance; and new light and life are scattered over all the shadow of the man, who himself is hastening to death and darkness.

O could you renew all the living originals, and recover them from the deformations and disgraces of time, as easily as your pencil calls their portraits back again from age, you would be the first man in the universe for wealth and fame. Even the grossest sensualist, who is strongly attached to his cups and his amours, would relinquish them both to make his way to your hand, and offer all the remnant of his

his

his patrimony for a cast of your favour; *Aurato*, the decrepid miser, would bring his mines of gold, and lay them at your foot; while his daughter *Quadrilla*, in her fortieth year, throws down her cards in haste to increase the crowd at your door, and intreat the blessings of your art.

But nature, alas! hath fixed the limits of youth, beauty, and vigour; narrow limits indeed! and when once passed, they are unrepassable. The broken lines of an ancient painting may be re-united and grow strong, the features may rise round and elevated, and the colours glow again with sprightly youth; but our real form grows cold and pale, it sinks, it flattens, it withers into wrinkles; the decay is resistless and perpetual, and recovery lies beyond the reach of hope. This shadow of *Idalio*, touched by your pencil, lives again, and will see another age; but the substance dies daily, and is ready to drop into the dust.

To this point of mortality, since it is certain and inevitable, let us often direct our eyes; let our scattered thoughts be recollected from all their wanderings, and pay a daily visit to death. Acquaintance with it in the light of christianity will dispel its darkeft terrors. And since *Idalio* and *Apelles*, poets and painters, with all their sprightly airs, are borne away with the rest of mankind by the sweeping torrent of time, let us hold the period of life ever in our view, let us all keep our spirits awake, and guard against a surprise. O may your soul and mine never start back from the gloomy gate which opens a passage into the world of spirits! We know we must leave our flesh behind us in the grave; and there let it lie till it hath finished the time of its appointed purification; let it lie and refine from all the dregs of sin and sensual impurities; let it wait for the beams of the last morning, and salute the dawn of the great rising-day. Glorious and surprising day indeed, for the restoration of all the originals of mankind, when paintings and shadows shall be no more! Blessed hour, when our dust, at the creating call of heaven, shall start up into man; it shall glow with new life and immortal colours, such as nature in her gayest scenes hath never displayed; such as the dreams of poets were never able to represent, nor the pallet of *Titian* ever knew.

XXIX. On the Sight of Queen Mary, in the Year 1694.

I.

I Saw th' illustrious form, I saw
Beauty that gave the nations law:
Her eyes, like mercy on a throne,
In condescending grandeur shone.

II.

That blooming face! how lovely fair
Hath nature mix'd her wonders there!
The rosy morn such lustre shows
Glancing along the *Scythian* snows.

III.

Her shape, her motion, and her mien,
All heav'nly; such are angels seen,
When the bright vision grows intense,
And fancy aids our feeblér sense.

IV.

Earth's proudest idols dare not vie
With such superior majesty:
A kindling vapour might as soon
Rise from the bogs, and mate the moon.

V.

I'll call no *Raphael* from his rest;
Such charms can never be express'd:
Pencil and paint were never made
To draw pure light without a shade.

VI.

Britain beholds her queen with pride,
And mighty *William* at her side
Gracing the throne, while at their feet
With humble joy three nations meet.

VII.

VII.

Secure of empire, she might lay
Her crown, her robes, and state away,
And 'midst ten thousand nymphs be
seen :

Her beauty would proclaim the queen.

Epanorthosis.

VIII.

Her guardian angel heard my song.
Fond man, he cry'd, forbear to wrong
My lovely charge. So vulgar eyes
Gaze at the stars, and praise the skies.

IX.

Rudely they praise, who dwell below,
And heaven's true glories never know,
Where stars and planets are no more
Than pebbles scatter'd on the floor.

X.

So, where celestial virtues join'd
Form an incomparable mind,
Crowns, scepters, beauties, charms and
aire,
Stand but as shining servants there.

XXX. *On the Effigies of his Royal Highness George, late Prince of Denmark, and Lord High Admiral of Great-Britain, made in Wax, and seated at a Banquet near the Effigies of her late Majesty Queen Anne.*

All happily performed in a very near Imitation of the Life, by Chrysis. 1705.

SO look'd the hero, coming from the board
Of naval counsels, and put off his sword.
So sat the Prince, when with a smiling air
He relish'd life, and pleas'd his Sovereign Fair,
Surprising form ! scarce with a softer mien
Did his first love address his future Queen.
Publish the wonder, fame*. But O ! forbear
T' approach the palace and the royal ear,
Lest her impatient love and wishing eye
Seek the dear image, gaze, and mourn, and die.
Or stay : The royal mourner will believe
Her George restor'd, and so forget to grieve.
What cannot *Chrysis* do ? Those artful hands
Shall raise the hero : Lo, in arms he stands :
Fairbourn † and *Leak* † submissive shall espy
War on his brow, and orders in his eye,
Auspicious, just, and wise : The fleet obeys,
And the *French* pirates flee the *British* seas.

XXXI. *To Vclina, on the Death of several young Children.*

I Have a comely fruit-tree in the summer season, with the branches of it promising plenteous fruit ; the stock was surrounded with seven or eight little shoots of different sizes, that grew up from the root at a small distance, and seemed to compose a beautiful defence and ornament for the mother tree : But the gardiner, who espied their growth, knew the danger ; he cut down those tender suckers one after another,

* This poem was written just after prince *George's* death.

† Two *British* admirals.

and

and laid them in the dust. I pitied them in my heart, and said, "How pretty" were these young standards! How much like the parent! how elegantly clothed "with the raiment of summer! and each of them might have grown to a fruitful "tree:" But they stood so near as to endanger the stock; they drew away the sap, the heart and strength of it, so far as to injure the fruit, and darken the hopeful prospect of autumn. The pruning-knife appeared unkind indeed, but the gardiner was wise; for the tree flourished more sensibly, the fruit quickly grew fair and large, and the ingathering at last was plenteous and joyful.

Will you give me leave, *Velina*, to persuade you into this parable? Shall I compare you to this tree in the garden of God? Your agreeable qualifications seem to promise various fruits, of faith, of love, of universal holiness and service: You have had many of these young suckers springing up around you; they stood awhile your sweet ornaments and your joy, and each of them might have grown up to a perfection of likeness, and each might have become a parent-tree: But say, did they never draw your heart off from God? Did you never feel them stealing any of those seasons of devotion, or those warm affections that were first and supremely due to him that made you? Did they not stand a little too near the soul? And when they have been cut off successively, and laid one after another in the dust, have you not found your heart running out more toward God, and living more perpetually upon him? Are you not now devoting yourself more entirely to God every day, since the last was taken away? Are you not aiming at some greater fruitfulness and service than in times past? If so, then repine not at the pruning-knife; but adore the conduct of the heavenly husbandman, and say, "All his ways are wisdom and mercy."

But I have not yet done with my parable.

When the granary was well stored with excellent fruit, and before winter came upon the tree, the gardiner took it up by the roots, and it appeared as dead. But his design was not to destroy it utterly; for he removed it far away from the spot of earth where it had stood, and planted it in a hill of richer mold, which was sufficient to nourish it with all its attendants. The spring appeared, the tree budded into life again, and all those fair little standards that had been cut off, broke out of the ground afresh, and stood up around it (a sweet young grove) flourishing in beauty and immortal vigour.

You know now where you are, *Velina*, and that I have carried you to the hill of paradise, to the blessed hour of the resurrection. What an unknown joy will it be, when you have fulfilled all the fruits of righteousness in this lower world, to be transplanted to that heavenly mountain! What a divine rapture and surprise of blessedness, to see all your little offspring around you that day, springing out of the dust at once, making a fairer and brighter appearance in that upper garden of God, and rejoicing together, (a sweet company) all partakers with you of the same happy immortality; all fitted to bear heavenly fruit, without the need or danger of a pruning-knife. Look forward by faith to this glorious morning, and admire the whole scheme of providence and grace. Give cheerful honours beforehand to your almighty and all-wise Governor, who by his unsearchable counsels has fulfilled your best wishes, and secured your dear infants to you for ever, though not just in your own way; that blessed hand which made the painful separation on earth, shall join you and your babes together in his own heavenly habitation, never to be divided again, though the method may be painful to flesh and blood. Fathers shall not hope in vain, nor "Mothers bring forth for trouble: They are the seed of the
blessed

blessed of the Lord, and their offspring with them, *Isaiah* lxiii. 23." Then shall you say, "Lord, here am I, and the children that thou hast given me. For he is your God, and the God of your seed, in an everlasting covenant." *Amen.*

XXXII. *Earth, Heaven, and Hell.*

I Have often tried to strip death of its frightful colours, and make all the terrible airs of it vanish into softness and delight: To this end, among other roving of thought, I have sometimes illustrated to myself the whole creation, as one immense building, with different apartments, all under the immediate possession and government of the great Creator.

One sort of these mansions are little, narrow, dark, damp rooms; where there is much confinement, very little good company, and such a clog upon one's natural spirits, that a man cannot think or talk with freedom, nor exert his understanding, or any of his intellectual powers with glory or pleasure. This is the earth in which we dwell.

A second sort are spacious, lightsome, airy and serene courts open to the summer-sky, or at least admitting all the valuable qualities of sun and air, without the inconveniencies; where there are thousands of most delightful companions, and every thing that can give one pleasure, and make one capable and fit to give pleasure to others. This is the heaven we hope for.

A third sort of apartments are open and spacious too, but under a wintry-sky, with perpetual storms of hail, rain and wind, thunder, lightning, and every thing that is painful and offensive; and all this among millions of wretched companions cursing the place, tormenting one another, and each endeavouring to increase the public and universal misery. This is hell.

Now what a dreadful thing is it to be driven out of one of the first narrow dusky cells into the third sort of apartment, where the change of the room is infinitely the worst? No wonder that sinners are afraid to die. But why should a soul that has good hope, through grace, of entering into the serene apartment, be unwilling to leave the narrow smoky prison he has dwelt in so long, and under such loads of inconvenience?

Death to a good man is but passing through a dark entry, out of one little dusky room of his father's house, into another that is fair and large, lightsome and glorious, and divinely entertaining. O may the rays and splendors of my heavenly apartment shoot far downward, and gild the dark entry with such a cheerful gleam, as to banish every fear when I shall be called to pass through!

XXXIII. *A Hornet's Nest destroyed.*

WHAT curious little creatures were these! how bright and beautiful the body of them! how nimble and sprightly the several limbs! how swift the wing of this insect for flight, and the sting as dreadful for its own defence, and for the punishment of those that hurt it. What rich contrivance is there in all the invisible springs of this little engine! and yet here are thousands of them destroyed at once, and reduced to common earth.

If any artist among men could have framed but one such a wonderful machine as this, it would have been sold for thousands of gold and silver, it would have been valued at the price of royal treasures, and thought fit only for the cabinet of the greatest princes. The destruction of such a rare piece of workmanship would have been an uncompenfable loss among men; but it is the work of God, and here are thousands of these elegant structures demolished, and cast out to the dunghill, without any concern or injury to God or man. Glorious indeed, and all divine is the magnificence of the great Creator! With what a profusion doth he pour out the riches of his art, even amongst the meaner parts of the creation; he makes yearly millions of these animals without labour, and he can part with millions out of his kingdom without loss.

Yet these are not superfluous or useless beings in the dominions of God. There was a time when he raised an army of them, and sent them upon a great expedition, to drive the nations of the *Canaanites* and their kings out of their own land, when he would plant his beloved *Israel* there, *Exod.* xxiii. 28. *Jos.* xxiv. 12. Thus he knows how to employ them, when and where he pleases: But he gives leave to every man to destroy their nests and their armies, wheresoever they become a nuisance to him; for if he want them himself, he can summon them from the most distant parts of the world, and they shall come at his first call. "He can hiss for the fly that is in the uttermost parts of *Egypt*, and the bee that is in the land of *Affyria*," *Isa.* vii. 18. and they shall range themselves under his banner to execute his dreadful commission. Or if the whole creation does not afford legions of them sufficient for his purpose, he, who could animate the dust of the earth into lice, *Exod.* viii. 16. can command all the sands of the sea into swarms of hornets; or he can call millions out of nothing into being with a word, all dressed in their proper livery, and armed with their stings to carry on his war. What can be wanting to that God who has all the uncreated and unknown world of possibles within the reach of his voice? *Rom.* iv. 17. "He calleth the things that are not, as though they were."

XXXIV. Citations and Inscriptions.

Ancient custom and modern fashion are two sovereign tyrants, who bear almost an universal sway over the practices of mankind. They are directly opposite to each other, and they share the empire of the world between them. The learned and the mighty, as well as the poor and the foolish, obey their dictates without further enquiry, and submit all to their authority, without reserve, and without reason.

Why did the *Persians* worship the fire, and the *Chinese* the souls of their ancestors? Why do the *Papists* say their prayers in *Latin*, and the *Jews* wash their hands always before eating? It was the usage of ancient ages, and the custom of their fathers. Why did the ladies of *Great Britain* wear ruffs and fardingales a century and a half ago? and why do the men of fashion now-a-days keep two knots of hair dangling on their shoulders, with one long curl behind? Does nature find so much convenience, or spy so much decency in it? Neither of the two; but still there's supposed to be reason enough for any of these oddities, since it is the present mode. The mode will soon reconcile fancy to the most awkward appearances, and the most incommodious practices: But if nature, reason, and convenience, make never so loud remonstrances, they must all stand aside and submit, while some old customs

and some new fashions pronounce their absolute decrees concerning a thousand things, and determine without appeal.

Yet if reason, or religion, might have leave to put in a word, methinks there are some ancient fashions which should never have been antiquated, as well as there are some new ones which should never have been suffered to arise.

It was a fashion among our grandfathers, to cite a worthy or elegant sentence from some author of established fame, and that in their conversation, as well as their writings: They would choose to express their sentiments in the bright and beautiful language of some ancient poet or philosopher, which gave new life and strength to the period: But for these fifty years past you gain the name of a pedant, if you affront the modish world with a wise and pious saying borrowed from one of the ancients in their own language.

I will grant indeed, that it was a piece of pride, vanity and impertinence in some who lived in the last century, to interline all their discourses and almost every page of their books, with perpetual scraps of *Greek* and *Latin*; and it became yet more ridiculous in sermons and in treatises which were written only for the use of the *English* world, who knew nothing but their mother-tongue; but must so useful and entertaining a practice be banished for ever, because it has been abused, and carried to extremes? Suppose I have a fine and noble sentiment in my thoughts, which I learned from *Seneca* or *Cicero*, must I be bound to deliver it in my own ruder language, rather than let those ingenious ancients speak it in their own phrase; supposing always that the company in which I speak, understand the *Roman* tongue? Is it such a crime to let *Juvenal* or *Horace* say an agreeable and pertinent thing for me, when I thereby confess that I cannot say any thing myself so pertinent and so agreeable? And why may not a *David* or a *Solomon*, as well as a *Virgil*, a *Milton* or an *Addison* raise and dignify a period now and then with their noble, and just, and elegant lines, and enliven a modern page with their warm and splendid images? It is not nature and reason, but mere fashion, that hath branded this practice with the odious name of puritanism, or of pedantry; and I think I may congratulate the present age, that it begins a little to be revived, even by the writers of the first rank.

May I presume again to enquire why we should absolutely renounce the fashion of our fore-fathers, in adorning their churches and their houses with the wise and pious sayings of philosophers, or of prophets and men inspired? God himself invented this practice, and made it a law for the *Jews*, his favourite people, That they should write his statutes on the posts of their houses, and on their gates, to strike the eye and heart of them that come in. Nor is there any thing superstitious and *Jewish* in this matter: The walls of christian temples were wont to be inscribed with remarkable precepts of piety taken from the word of God; moral and divine mottoes were, in former centuries, thought an ornament to the narrow pannels of their wainscot, and long and beautiful sentences ran round the cornish of a private house, and carried virtue and peace with them all the way. That divine rule of equity, Deal with others, as you would have others deal with you, has stood guard in a tradesman's shop against every appearance of fraud, and every temptation to over-reach a customer. Closets and counting-houses often told our ancestors their duty when they were alone; and their large and spacious halls taught virtue and goodness to the world in fair and legible characters. The parlour and the dining-room put their friends in mind of God and heaven, in letters of vermilion and gold; and the kitchen and the out-houses instructed the servants in their duty, and reproved them

to the face, when they ventured to practise iniquity out of the sight of their master.

I know there is a decorum to be observed in all things of this kind. I am not for pasting up whole pages of morality round the rooms, nor filling every naked pannel with little *Gothic* emblems and ornaments, with pious rhimes or lectures of religion: But methinks we run to a wide extreme, when we absolutely exclude every such lesson of virtue from all the places of our residence. And since the present mode has condemned all these inscriptions of truth and goodness, I know not what is come in the room of them, unless it be the filthy abuse of letters, and a lewd or a profane couplet graven with a diamond on a pane of glass. Our walls in ages past wore the signatures of honour and virtue: Now there are too many windows, that as soon as they admit the light, discover our shame. I wonder how any man that pretends to politeness and elegance, should scribble such lines as female modesty ought never to see, and which the rudest tongue of his own sex ought never to pronounce.

At other times you shall find some vile reproach on particular persons left standing on the glass to be read by future comers; and thus the scandal is conveyed to multitudes in a long succession; and every reader, by learning the unjust reproach, may in some sense be said to increase the writer's guilt.

If they must write the names of their mistresses on the windows, and describe their beauties there, let them do it in such language as may not offend the tongue of modesty to repeat, nor raise a blush on the cheek of virtue.

"If the muse lavish her immortal wit

"To paint a fading face,

And the firm diamond the frail honours write

"Upon the brittle glass,

"Let no foul word pollute that heav'nly ray

"Which makes the lines appear:

"Lewdness would taint the sun-beams in their way,

"Lewdness should ne'er be read but when keen lightnings play

"To blast the writer's hand, and shake his soul with fear."

If they will write the name of a friend or a stranger there, let it be a name of worth and honour, let it be some example of virtue, and attended with a due encomium.

Albinus.

"Clear as the glass, his spotless fame,

And lasting diamond writes his name."

Or if a diamond must be used for a pen, and a pane of glass must be the tablet on which we write, I should rather choose that those pellucid mediums which transmit the light of heaven to our eyes, should convey some beam of sacred knowledge, or some useful memento to the mind.

"Words of eternal truth proclaim,

"All mortal joys are vain!

"A diamond pen engraves the theme

"Upon a brittle pane."

XXXV. *Against Lewdness.*

WH Y should you let your wanton
 drinking eyes
 Entice your souls to shameful sin?
 Scandal and ruin are the prize,
 You take such fatal pains to win.

II.
 This brutal vice makes reason blind,
 And blots the name with hateful stains;
 It wastes the flesh, pollutes the mind;
 And tears the heart with racking
 pains.

III.
 Let *David* speak with groans,
 How it estrang'd his soul from God,
 Made him complain of broken bones;
 And fill'd his house with wars and
 blood.

IV.
 Let *Solomon* and *Samson* tell
 Their melancholy stories here,
 How bright they shone, how low they fell,
 When sin's vile pleasures cost them
 dear.

V.
 In vain you choose the darkest time,
 Nor let the sun behold the sight:

VI.
 In vain you hope to hide your crime
 Behind the curtains of the night:
 The wakeful stars and midnight moon
 Watch your foul deeds and know your
 shame;

VII.
 And God's own eye, like beams of
 noon,
 Strikes thro' the shade, and marks your
 names

VIII.
 How will you curse your wanton eyes,
 Curse the lewd partners of your shame,
 When death, with horrible surprise,
 Shews you the pit of quenchless flame?

IX.
 Flee, sinners, flee th' unlawful bed,
 Lest vengeance send you down to
 dwell
 In the dark regions of the dead,
 To feed the fiercest fires of hell.

XXXVI. *Against Drunkenness.*

IS it not strange that every creature
 Should know the measure of its thirst,
 (They drink but to support their nature,
 And give due moisture to their dust;)

II.
 While man, vile man, whose nobler kind
 Should scorn to act beneath the beast,
 Drowns all the glories of his mind,
 And kills his soul to please his taste!

III.
 O what a hateful, shameful sight,
 Are drunkards reeling through the
 street!

IV.
 Now they are fond, and now they fight,
 And pour their shame on all they meet.

V.
 Is it so exquisite a pleasure
 To troll down liquor through the
 throat,
 And swill, and know no bound nor mea-
 sure,
 'Till sense and reason are forgot?

VI.
 Do they deserve th' immortal name
 Of man, who sink so far below?
 Will God, the Maker of their frame,
 Endure to see them spoil it so?

VI.

Can they e'er think of heav'n and grace,
Or hope for glory when they die?
Can such vile ghosts expect a place,
Among the shining souls on high?

VII.

The meanest seat is too refin'd
To entertain a drunkard there.
Ye sinners of this loathsome kind,
Repent, or perish in despair.

XXXVII. *Vanity confessed.*

IT was a strange and thoughtless expression of a very ingenious * author, "Among all the millions of vices, says he, that I inherit from *Adam*, I have escaped the first and father-sin of pride." And he goes on to prove it by asserting his humility, after many boasted instances of his learning and acquirements. Surely, thought I, this man lived much abroad, and conversed but little at home; he knew much of the world, but he was not acquainted with himself; and while he practises his vanity in so public a manner, he strongly denies that any belongs to him.

Senotus was a man of more mortified soul, a sagacious self-enquirer while he lived; and among his most secret papers which escaped the flames, this following soliloquy was found after his death. How passionately does he mourn this frailty, and with what a becoming sense doth he lament and bewail this original blemish of his nature! It was written before he arrived at his sacred dignity, but it discovers the sentiments and the piety which attended him through all his life.

Pride, saith he, is so extensive, so universal a disease of mankind, that I know no part of the infection which we derive from our first father, that has so intimately mingled itself with the whole mass of blood, has so much corrupted our best powers, and runs without exception through the whole race. Methinks I can scarce move, or speak, but I feel the secret poison working, and I am betrayed at every turn into new folly and guilt by this flattering and subtle enemy.

If I am accepted in company, and find favour among men, how ready am I to impute it to my own merit! and if I meet with reproach, how does my heart swell against the tongue that uttered it, and I begin to charge the ignorant world that they have not known me! or I accuse them secretly of doing injustice to my character; for I fancy myself to have deserved the honours of mankind, and not their censures.

This active iniquity is never at rest; whether I have to do with God or man, it besets me on every side, it breaks the commands of the first table, as well as the second, detracts from the honour that I owe to my Maker, and the charity due to my fellow-creatures.

I devote myself and all my powers to God in the morning, and I think I do it with solemn sincerity: Then I meditate, I compose, or perhaps I preach, and diffuse the knowledge and the glory of Christ, my Lord: But if some shining thought break into my meditations, how fond am I to spread and dress it, to make self shine a little; and thus sacrilegiously attempt to share the honour that is due alone to my Saviour and his gospel! how closely doth this serpent-iniquity twine about my nature, and defile my most religious services! Often do I assume those lines in my lips, and with the pleasing pain that belongs to repentance, I appropriate the words to myself, as though I had been the author of them.

* *Dr. Brown*, in his *Religio Medici*.

" 'Tis pride, that busy sin,

" Spoils all that I perform;

" Curst pride, that creeps securely in,

" And swells a haughty worm!"

If I begin to write any divine thoughts in verse, to entertain myself or my fellow-christians with holy melody, I find this temper at my right-hand, abusing my poesy, to the ruin of my religion,—

" My God, the songs I frame

" Are faithless to thy cause,

" And steal the honours of thy name

" To build their own applause."

Sometimes I raise my thoughts a little to contemplate my Creator in the numerous wonders of his power and wisdom, in his inimitable perfections, and in the majesty and grandeur of his nature; I fall down before him, confounded in his presence: My own ideas of his transcendent excellency overwhelm me with a sense of my own meanness, and I lay myself low in the dust, whence I and all my fore-fathers sprang; but perhaps a sudden moment turns my thought aside to my brethren, my fellow-mortals; and when I imagine myself superior to some of them, the worm that lay level with the dust begins to swell and rise again, and a vain self-comparison with creatures interrupts the humble prostrations of my soul, and spoils my devotion to my God.

And here it is very astonishing to consider upon what trifles of circumstance foolish man is ready to exalt himself above his neighbour: I am even ashamed to think, that when I stand among persons of a low stature, and a mean outward appearance (especially if they are utter strangers), I am ready to look downward upon their undertakings, as beneath my own, because nature has formed my limbs by a larger model, has raised this animal bulk upon higher pillars, and given me a full and florid aspect. Ridiculous thought, and wild imagination! as though the size and colour of the brute were the proper measure to judge of the man!

At another time, when I have been engaged in free discourse, I have heard a sprightly youth talk most pertinently on the proposed subject, but I felt myself ready before-hand to despise whatever he should say, because I happened to be born ten years before him; and yet how wretchedly inconsistent is this distemper of mind! for I was tempted the next moment to neglect what was spoken by a grave gentleman present, because he was born twenty years before me: My own vanity would persuade me that the one was so much younger than I, that he had not yet arrived at sense, and the other so much older, that he had forgot it.

I find it is not youth or age, but it is self is the idol and the temptation. My foolish heart is apt to say within itself, even when I am in the midst of persons of thought and sagacity, "Methinks they should all be of my mind when I have given my opinion;" and I feel a secret inclination to flatter my own judgment, though I condemn the young and the old. Thus is pride busy and zealous to exalt self on every occasion, to set up the idol, and make all bow down to it.

These silent and unseen turns of thought within me are so impudent, and so unreasonable, that I cannot bear to let them appear even before my own judgment: I

scarce

scarce bring them to a trial, for I know they are evil; I condemn them as soon as they are born, I banish them for ever from my soul, and forbid their return. But ere I am aware they will come to their old native seat again, in spite of all the laws and rules of reason and religion; they overleap all the bars and fences that I raise perpetually to keep them out. This wicked pride is a home-born and domestic enemy, it knows every avenue of the soul, and is hardly excluded even by the severest watchfulness.

We are so fond to appear always in the right, that I find myself to need a good degree of self-denial, in order to believe that truth is truth, when I have happened to fall into a different sentiment; and what is this but pride of heart? I need not go far backward in my life, to find an instance of this folly or madness; something of this kind so often occurs.

Three days ago I was relating an affair of great consequence, and was opposed in my narrative by a friend, who knew the whole story perfectly: I felt my heart unwilling to yield to his opposition, though the reasoning that attended his narration carried superior light and force in them; I was hardly convinced that I was in the wrong, till I had left the company, and bethought myself. This cursed conceit, how it blinds the eyes to reason, and bars our conviction! And it is the same disease of the mind that prevents our confession of an error, even when we are inwardly convinced of it: It is pride that cramps the organs of speech, and makes these words, "I was mistaken," so hard to pronounce in every language.

When I am debating a point of controversy, how much am I pleased when I overcome! and how ready do I find my tongue to contend for victory too often with greater solicitude than for truth! I feel the mischief working, though I hate it. I look inward, I blush, and chide myself; but in the next company nature returns, the inward distemper stirs again, I am ambitious of conquest in the next dispute; yet I profess to be a philosopher, a disciple of wisdom, and a lover of truth; but I feel I am a son of Adam.

I watch against the first risings of this inbred evil; but it is beforehand with me: I resolve to speak my sentiments with a modest air, but vanity sits upon my lips, and forms the sentence, or at least gives some swelling accents to the sound: Then I sigh inwardly at the sudden reproach, What a vain wretch am I! and should condemn myself as the very vilest piece of human nature, if I did not observe the same folly working at my right-hand and at my left, and shewing itself all round me in a variety of shapes. Were all the progeny of Eve to be summoned to the bar of God, and tried upon this indictment,

"Alas for poor mankind! nor sex nor age is free:

"What would become of man? What would become of me?"

Vanisso was in company while this paper was read, wherein *Senotus* confessed this foible of his soul; and with some confusion broke out thus: "What! *Senotus*, the wise and pious, the modest and the humble, say all this! *Senotus*, the venerable man of the episcopal order, and the glory of our church, talk at this rate? O for an eternal succession of such bishops in every see! But what lesson shall I learn by it? I will retire to my closet and search inward; for how many vices soever hung about me, yet I never thought myself a proud man before, but I begin to suspect me now."

XXXVIII. *Passion and Reason.*

AMong the multitude of words that are uttered by the passions, you may sometimes chance to hear the dictates of reason: But if you suffer yourself to be ruffled, and return wrath for wrath, you so effectually stop your ears against her softer voice, that you cannot believe there was a syllable of reason in all the discourse of your opponent; and thus, by indulging a spirit of contradiction, you forbid your own improvement.

Tranquillus is a gentleman of penetrating judgment, and a sedate temper: *Astrapé* is the partner of his life; a person of good understanding, but her imagination far exceeds; there is great brightness in her conversation, but her passions are warm, and she so far forgets herself, that her voice is sometimes a little elevated, even while company is present. When the clouds gather, and the storm rises, *Tranquillus* yields to the circumstances of the hour; he knows it is in vain to debate with a tempest, or reprove a whirlwind, but he calmly expects silence and fair weather to-morrow.

Many a time has the good man confessed, that he has gained some useful hints of knowledge under those lectures; for I have worn out, said he, many a campaign, I have learnt to read truth by the flash of gunpowder, and to hearken to good sense, even when the cannons roar. Her admonitions are assitant to my virtue, though sometimes they are pronounced louder than was needful.

Happy man, who is grown so familiar with wisdom, as to distinguish her voice in the midst of thunders, and to know and venerate that divine sun-beam among whole sheets and volumes of lightning! Happy man, whose soul never kindles at those flashes, nor doth he find his tongue inclined to echo to the noise!

Astrapé indeed would do well to correct her temper; but one would be almost content to live a month among those storms, if one might but gain by that means the placid and lovely virtues of *Tranquillus*.

I.

LET *Astrapé* forbear to blaze,
As lightning does, with dreadful
rays,

Nor spoil the beauties of her face,
To arm her tongue with thunder:

That reason hardly looks divine,
Where so much fire and sound combine,
And make the way for wit to shine

By riving sense asunder.

II.

Yet if I found her words grow warm,
I'd learn some lesson by the storm,
Or guard myself at least from harm
By yielding, like *Tranquillus*.

Tempests will tear the stiffest oak,
Cedars with all their pride are broke
Beneath the fury of that stroke
That never hurts the willows.

XXXIX. *One Devil casting out another.*

L*Atrissa* is often indisposed. Her friends attend her with most obliging visits, and sometimes give her relief in a gloomy hour. Last Friday she was seized with her usual discomposures; two ladies of her greatest intimacy spent the afternoon in her chamber; they talked of public business, and the commotions of the world; she was all silence and unmoved. They brought in virtue and religion, and tried to raise the conver-

conversation to heaven; her soul was very heavy still, and her ears were listless. They descended to common trifles, surveyed the green fields through the window, and blest the fine weather and the warm sun-shine; *Latrissa* was all cloudy within, and received the talk very coldly.

When they found all these attempts were in vain, they ran to the charming topic of dress and fashion, gay colours and new habits, they traversed the park, and rehearsed the birth-day; but even this would awaken no pleasing airs, nor introduce one smile, nor scarce provoke an answer.

At last one of the visitants happened to mention a name or two, for which *Latrissa* had a known aversion, and began to expose their conduct and their character. *Latrissa* soon felt the wicked pleasure; the luscious poison wrought powerfully within, her voice echoed to every accusation, and confirmed all the infamy. A discourse so agreeable, scattered the inward gloom, and awakened her gall and her tongue at once. After a few sentences past, she assumed the chair, and ingrossed the whole conversation herself. She railed on triumphantly for an hour together without intermission, and without weariness, though when her friends first came in to see her she could hardly speak for fainting.

Thus have I seen an old lap-dog lie sullen or lazy before the fire, though pretty misers hath tried an hundred ways to awaken the creature to activity and play: But a stranger happening to enter the room, the little cur hath called up all his natural envy and rage, nor hath he ceased barking till the stranger disappeared. When the sullen animal would not play, he let us hear that he could bark.

But I reprove myself. This vice is too big to be chastised by ridicule, for it is a most hateful breach of the rules of the gospel. What a dismal spectacle is it to see this engine of scandal set on work so successfully among christians, to drive out the deaf and dumb spirit! to see Satan employed to cast out Satan, and one evil spirit dispossessed by another!

O the shameful gust and relish that some people find in reproach and slander! The great apostle says, "Speak evil of no man;" and he excludes railers and revilers from the kingdom of heaven: Yet *Latrissa* performs the duties of the church and the closet, rails daily at some of her neighbours, and thinks herself a christian of the first rank still; nor will she see nor believe the iniquity of her temper, or the guilt of her conversation.

XL. *Excellencies and Defects compensated.*

FAME doth not always belong to the active and the sprightly, nor immortal memory to the sons of wit. *Gravonius* was a person of prudence and virtue, but rather of a slow conception, and a very moderate share of natural vivacity; a man of little discourse, but much thought. He would sometimes bring forth very valuable sentences, and furnish the company with wise observations that he had collected by many years reading, and long acquaintance with men and books. He travelled on daily in a regular round of life and duty to a good old age, he passed off the stage with honour amongst his friends, and was remembered twenty years after his death.

Lycidas was a gentleman of great parts, sprightly wit, far superior to *Gravonius* in the powers of the mind, and at least equal to him in virtue; he shone bright in every company, and put a lustre upon all his religion; he was the wonder and love

of his friends while he lived. He was summoned away from the world in the bloom of life, deep lamentations were made at his grave, but in a few years time he was forgotten.

How came this to pass, that what blazed so bright should vanish so soon, and be lost at once? The reason is not far to seek. *Gravonius* kept his hours and his rounds as constant as the sun, and his track of life was drawn to a great length, and was well known to the world: He said over his apophthegms and lessons of prudence, till his acquaintance had learnt them by heart. *Lycidas* was active and ready in all the varieties of life, but never tied himself down to rules, and forms, and sentences, nor could he teach another to act as he did: He always entertained his friends with a rich profusion of new sentiments. Neither his wit nor his wisdom had any common places: His manner and his way was like an eagle in the air, that leaves no track behind. His conversation and his life had a thousand beauties in them, but they were neither to be imitated, or scarce rehearsed by another.

If I were to live always, surely I would wish to be *Lycidas*, that I might have my heart ever at my right-hand, in the phrase of *Solomon*; that I might know on the sudden how to speak pertinently, and what course to take in every new occurrence of a world that is in perpetual changes: I would have an understanding ever ready to suggest the thing that is proper in every time and place. It must be allowed, that *Lycidas* was much the more useful man on earth, though his name was soon forgotten. But *Gravonius* hath this to compensate his slowness, that in some sense he lives the longer for it: His regular conduct was learned and copied by his family: His sentences are often rehearsed among his friends; he speaks while he is under ground, and gives advice to the living twenty years after he is dead.

There is nothing on earth excellent on all sides? there must be something wanting in the best of creatures, to shew how far they are from perfection: God has wisely ordained it, that excellencies and defects should be mingled amongst men; advantage and disadvantage are thrown into the balance, the one is set over-against the other, that no man might be supremely exalted, and none utterly contemptible.

XLI. *Envy discovered.*

ENVY is a malignant vice; of so hateful an aspect, and so black a character, that every man abhors it, when appearing in its own colours; and whosoever is accused, renounces the charge with indignation.

When *Alben* was a boy, and read the description of this foul fury in the books of the *Greek* and *Roman* poets, he imagined it was some beldam that infested heathen countries; but he could not believe that she should dwell among christians, and have a temple in their very bosoms.

Could one ever suppose that envy should mix itself with the blood and spirits of a good man, or find any room in the same heart where there is a favour of true religion? Religion consists in an intercourse of divine and human love;

“ But Envy smiles at sorrows not her own,
 “ And laughs to hear a nation groan.
 “ But Envy feeds on infamy and blood,
 “ And grieves at all that’s great and good.

“ But

" But Envy pines, because her neighbours thrive,
" And dies to see a brother live."

Yet this very malignant vice, this fury of hell, makes her way sometimes into the very soul that is born of God, and that hopes to be an inhabitant of heaven; but it generally takes care to conceal its name, and to disguise its odious appearance, that it may not be known in the heart where it dwells. It too often breaks out indeed before the eyes of the world, to the shame and scandal of religion, and appears in its own most hateful form, rejoicing in mischief; but it much more frequently sits brooding within, fretting at the peace and welfare of others, and spreads a melancholy gloom and painful horror round all the chambers of the soul, if the sun but shine upon a neighbour's house.

There is many a christian indulges this secret iniquity, and practises this vice without the reproaches of conscience, because he cannot believe his conduct deserves this name. And whither can I send such a one to learn the nature of this sin better than to his bible?

The holy psalmist was once overtaken with a fit of envy, and after he had been divinely convinced and ashamed of it, the way wherein he confesses and describes it is this: That he enlarged his ideas of the prosperity of the wicked, he spread abroad all their honours and their riches before the eyes of his imagination, and magnified every circumstance of their health, their strength, and all their comforts of life; but he conceals or lessens all their troubles, as though they had nothing to complain of: while, at the same time, his mouth was filled with complaints of his own sorrows, he painted his own grievances upon his fancy in the darkest colours, and the most dismal shapes, and by the comparison of their condition and his own, his soul grew much more uneasy.

" As for my wicked neighbours, says he, they thrive in the world, they increase in riches, they are not in trouble like other men, nor are they plagued as I am; their eyes stand out with fatness; they have more than heart can wish; they oppress and prosper, they are encompassed with pride and honours, they are gay and wanton in their garments of oppression and violence; in life their strength is firm, and they die easy, for they have no painful agonies in their death: But as for me, the waters of a full cup are wrung out to me; all the day long have I been plagued, and chastened every morning;" *Psal. lxxiii.*

The good man, when he felt this evil temper working in him, indulged it too much at first; but upon a just review he chid himself, and submitted to call it by its proper name; "I was envious at the foolish, when I saw the prosperity of the wicked."

O that it had been found only among the *Jews* and *Heathens*, and never broke into *Christianity*! But this is a fruitless wish.—

Tbonillo has an affluence of all the blessings of life, except perfect health and public honour. He is sometimes confined to his chamber by small indispositions, while his next neighbour *Thiron* is half-gone in a dangerous consumption, and *Tbonillo* knows it too; but *Thiron* walks about the fields, and rides daily in the country, if possible to preserve his life; in the mean time he receives his friends, with a becoming degree of cheerfulness and pleasure, and is much honoured and esteemed by all his acquaintance, nor yet beyond his merit.

Go visit *Tbonillo*, and he entertains you with nothing but long tiresome complaints of his own pains and ailments; and with a sensible anguish at heart tells you, that

he hears *Tbiron* laugh aloud with his companions; that *Tbiron* rides about at his ease, while himself is a prisoner: And while he enlarges upon all the topics that make his own life any way uncomfortable, he takes as much pains to expatiate upon all the better circumstances of his neighbour; he spreads them abroad in their most ample forms, and with an inward resentment paints out *Tbiron's* happiness in glaring colours: he magnifies it to a vast excess in his own fancy, and before his friends, that he may seem to have some reason to support his uneasy comparison, and his inward disquietude of soul.

Some of those that visit him, happen to speak well of *Tbiron*; and while they pity his dying circumstances, they mention his virtues with praise. Ah! says *Tbonillo*, my neighbour walks at his pleasure, he is courted and caressed, and he loves those that caress him; but if they knew all that I have heard of him, they would change their opinion, and regret his honours.

Thus *Tbonillo* grows peevish with all around him, and frets away a good part of his own health, because his neighbours are not confined to their chamber too. He loses all his good character, by endeavouring to sully that of his neighbour; nor can you ever please him, unless you find fault with some of his acquaintance, and sink their names a little, and diminish their praise.

Yet *Tbonillo* thinks himself a very good christian, and thanks God he has no envy belonging to him. *Tbonillo* read the seventy-third psalm this morning, and could not see any thing of his own temper or features there. Who will help *Tbonillo* to a pair of spectacles, and assist his eye-sight?

I had scarce written this, when *Sibylla* entered the room, and when she had read the paper, "Surely, said she, you have drawn the picture of *Tbonillo* to the life; for though I never saw the gentleman, yet I have heard much of him: I know a brother and sister of his, *Tboncrus* and *Tbonerina*, and am acquainted with many others of his near relations."

XLII. *The rough Man softened.*

Egridia was of a sickly constitution, but she was born of quality; and having condescended to marry a private gentleman, she assumed a right to be imperious while her distempers made her peevish. She was yoked with a partner of a tall and firm stature, robust and healthy, a man of great courage and roughness, a very *Samson*; yet his soul had a tender part in it, and would weep and bleed, if touched in the right vein.

He never knew indeed what sickness meant, and therefore, though he was continually entertained with complaints new and old, yet he shewed very little sympathy with his suffering friends under their various pains of nature. But he met with many sharp reproaches for want of it, and had daily severe lectures read to him at home on that occasion.

One evening he was attacked with more fury than usual, and it awakened him to make this short reply.

"Prithee, *Egridia*, do not labour in vain. Beef or stock-fish may be beaten till it be tender, but the soul of a man is neither flesh nor fish; it is not to be buffeted into softness, nor teized or scolded into compassion."

Egridia took the hint, and changed her artillery in order to a conquest. In a few days she found that *Samson's* heart was not all made of iron, but there were some kinder

kinder materials in his composition. She dropt a few tears on him, and the clay grew soft; she practised upon him with the arts of kindness, and he melted like wax into compassion before the gentle fire, and began to condole sincerely upon all her complaints.

Reproaches, like needles, may make uneasy impressions upon a rough temper, and awaken it to fury; but every surgeon will tell us, that a callus or hard flesh, is to be cured by suppling oils, and not by the incision-knife. Perpetual rhetoric of the clamorous kind, may at last force the countenance of a *Samson* perhaps to imitate pity, for the sake of his own peace; but it can never teach his soul to practise the tender passion. Persecution may sometimes produce a hypocrite, but it is soft persuasion and kindness only, can make a real convert to sympathy, and turn a heart of stone into sincere tenderness.

Man is the same thing still, as he was in the days of *Solomon*; and human nature in *Great-Britain* is to be managed the same way as it was in *Judea* above two thousand years ago. The maxims of that philosopher are everlasting truths, and his prudentials will stand the test in all ages. "A soft answer turneth away wrath, but grievous words stir up strife. By long forbearing, even a prince is persuaded, and a soft tongue breaketh the bone," *Prov. xv. 1. and xxv. 15.*

XLIII. *Ignorance of ourselves.*

HOW strangely are we situated in this mortal state! We open our eyes, we employ our senses, and take notice of a thousand things around us; but we see and know almost nothing of ourselves. We are conscious indeed of our being, and therefore we are sure that we are; but what we are, lies deep in darkness. We see and feel these limbs, and this flesh of ours; we are acquainted at least with the outside of this animal machine, and sometimes call it ourselves, though philosophy and reason would rather say, it is our house, or tabernacle, because we possess it or dwell in it; it is our engine, because we move and manage it at pleasure. But what is this self which dwells in this tabernacle, which possesses this house, which moves and manages this engine and these limbs? Here we are much at a loss, and our thoughts generally run into some airy forms of being, some empty refinements upon sensible images, some thin rarified shape and subtle confusion. We know not this self of ours, which is conscious of its own existence, which feels so near a union of this flesh and limbs, and which knows a multitude of things within us and without us. A surprising phenomenon in nature is this, that the soul of man, which ranges abroad through the heaven, and the earth, and the deep waters, and unfolds a thousand mysteries of nature, which penetrates the systems of stars and suns, worlds upon worlds, should be so unhappy a stranger at home, and not be able to tell what its self is, or what it is made of.

And as we are ignorant what ourselves are in a natural sense, so we are as little acquainted with ourselves in a moral respect. Self-love, and pride, and various passions, throw an everlasting disguise upon our own temper and conduct. Whether we have any lovely qualities in us or no, yet we fondly love ourselves, and then we readily believe all lovely qualities belong to us.

It is hard, exceeding hard, to convince a lover that any blemishes are to be found in the dear center of his affections; but we are warm and zealous lovers of ourselves in all the ages of life. Youth is wild and licentious; but in those years, we persuade ourselves

selves that we are only making a just use of liberty. In that scene of folly we are light and vain, and set no bounds to the frolic humour; yet we fancy it is merely an innocent gaiety of heart, which belongs to the springs of nature, and the blooming hours of life. In the age of manhood, a rugged or a haughty temper is angry and quarrelsome; the fretful and the peevish in elder years, if not before, are ever kindling into passion and resentment; but they all agree to pronounce their furious or fretful conduct a mere necessary reproof of the indignities which are offered them by the world. Self-love is fruitful of fine names for its own iniquities. Others are sordid and covetous to a shameful degree, uncompassionate and cruel to the miserable; and yet they take this vile practice to be only a just exercise of frugality, and a dutiful care of their own household. Thus every vice that belongs to us, is construed into a virtue; and if there are any shadows or appearances of virtue upon us, these poor appearances and shadows are magnified and realized into the divine qualities of an angel. We who pass these just censures on the follies of our acquaintance, perhaps approve the very same things in ourselves, by the influence of the same native principle of flattery and self-fondness. So different is our judgment of the same weaknesses when we find them in ourselves, from the sentence we pronounce upon them if we see them in our neighbour.

Thus we begin to learn and practise early this art of self-deceiving; we grow up in disguise and self-flattery, and we live unknown to ourselves. Happy for us, if our eyes are opened to behold the imposture before we go off the stage; for such gross mistakes will then be fatal, or at least extremely dangerous, when it is too late to correct them.

Teach me, O my Maker, the knowledge of myself; this moral or divine knowledge, which is necessary to correct my errors, and to reduce my feet to the sacred paths of virtue. Let me see so much of my folly, vice and vanity, as to be fond of this wretched self no longer. Let me grow so far out of love with myself, as to fly from myself to the arms and mercy of my God. There mold and fashion me after thine image in all the moral qualities of my soul, and let me find in myself those divine features which will be ever beautiful in thy eyes! Grant me this blessing, O father of spirits; for I cannot rest till I see and know myself made like thee. When this is done, I can bear the rest of my ignorance with humble patience, till I put off this vail and disguise of flesh; I can wait to learn what sort of being my soul is, till I arrive at the world of souls.

XLIV. *Absence from God, who is our All.*

MY God, my Maker, I have called thee my all-satisfying portion, and my eternal good. When I contemplate thee, I stand amazed at thy grandeur; thy wisdom, thy power, thy fulness of blessing, wrap my soul up in astonishment and devout silence. In that happy moment my soul cries out, What are creatures when compared with thee, but mere shadows of being, and faint reflexions of thy light and beauty! And yet, stupid as I am, I soon lose my sight of God, and stand gazing upon thy creatures all the day, as if beauty and light were theirs in the original.

What are they all, O my God, but empty cisterns that can give no relief to a thirsty soul, unless thou supply them with rivulets from on high? And yet we crowd about these cisterns, and are attached to them, as though they were the unfailing springs

Springs and fountains of our blessedness. Every breath we draw is a new and unmerited gift from heaven; God our life, and the length of our days; and yet we are contented to spend that life far from heaven and from God, and to dwell afar off from him, amidst the regions of mortality and death: We are ever grovelling in this land of graves, as though immortal blessings were to be drawn from the clods of it.

Our real and eternal interest depends more on thy single favour, than on the united friendship of the whole creation; and yet, foolish wanderers that we are! we absent ourselves from our God, and rove far and wide to seek interests and friendships among creatures whose character is weakness, vanity, and disappointing vexation. How fond are we of a word or a look from a worm in a high station? How do we care for them and court their love, at the expence of virtue and truth, and the favour of God our Maker? And yet they are nothing without God, but he is our all, without their leave.

Should my father and my mother, and every mortal friend forsake me, and every good angel take his flight; should these heavens and this earth, with all their innumerable inhabitants, disappear at once, and vanish into their first nothing; thy presence with me is all-sufficient, thy hand would support my being, and thy love would furnish out an eternity of life and coeval happiness. Why then do I tie myself so fast to my mortal friends, as though my separation from them were certain misery? Why do I lean upon creatures with my whole weight, as though nothing else could support me?

O my God! I am convinced that I have more affairs, and of far higher importance, to transact with thee, than with all thy creatures, and yet I am ever chattering with thy creatures, and say little to my God; or at best give him a morning or an evening salutation, and perhaps too with indolence and formality. Whom have I in heaven or on earth but thee, that can supply all my wants, and fill up all the vacancies of my heart? And yet how are my thoughts and hours busily employed in quest of satisfaction among the shining snares, or at best among the flattering impertinences of the world; though every new experiment shews me they are all unsatisfying? If I happen to find any thing here below made a channel to convey some blessing to me from thy hand, how prone am I to make an idol of it, and place it in the room of my God?

How much, alas! do I trust to my food to nourish, and physic to heal me! but it is thou alone canst bless me with ease, nourishment and health, while I dwell in this cottage of flesh and blood. Let medicines and physicians pronounce despair and death upon me, a word of thine can shut the mouth of the grave, can renew the vigour and bloom of youth, and repair the decays of nature. If thou withhold thy vital influence, my flesh languishes and expires, even among the luxurious provisions of the table, and the recipes of the learned; and it is thou only canst provide me a blissful habitation, when this cottage is fallen to the ground. Father, into thy hand I commend my spirit, when it is dislodged from this mortal tabernacle; and why should I not keep my spirit ever near thee, since every moment I am liable to be turned out of this dwelling, and sent a naked stranger into the unknown world of spirits?

It is but a few days and nights more that I can have to do with sun, moon and stars; a little time will finish all my commerce with this visible world; but I have affairs of infinite and everlasting moment to transact with the great God. It is before thy tribunal I must stand as the final judge of all my conduct, from whose deci-

five

five sentence there is no appeal ; and yet how fond am I, and wretchedly solicitous, to approve myself rather to creatures, whose opinion and sentence is but empty air. It is by thy judgment that I must stand or fall for ever ; the words of thy lips will be my eternal bliss, or my everlasting woe ; why then should I, a little insect, or atom of being, be concerned about the smiles or frowns of my fellow insects, my equal atoms ? Can all their applauses, or their reproaches, weigh a grain in the divine balance, that sacred and tremendous balance of justice, in which all my actions and my soul itself must be weighed ? Let all the creatures above and below frown and scowl upon me ; if my Creator smile, I am happy ; nor can all their frownings diminish my complete joy.

Forgive, gracious God, forgive the past follies and wanderings of a sinful worm, from thee the highest and the best of beings. I am even amazed at my own stupidity, that I could live so much absent from thee, when my eternal all depends upon thee.

And how much more inexcusable is my forgetfulness of my God, since he has sent his own Son, his fairest image into flesh and blood, to put me in mind of my Maker, and to teach me what my God is ? " He that has seen me, says he, has seen the Father ; I and the Father are one." We happen to be born indeed too late for the sight of his face, but we have the transcript of his heart, the true copy of his life, and the very features of his soul, conveyed down to us in his ever-living gospels. There we may read *Jesus*, there we may learn the Father. O may the little remnant of my days be spent in the presence of my God ; and when I am constrained to converse with creatures, let me ever remember that I have infinitely more to do with my Creator, and thus shorten my talk and traffic with them, that I may have leisure to converse the longer with thee. Let me see thee in every thing ; let me read thy name every where ; sounds, shapes, colours, motions, and all visible things, let them all teach me an invisible God. Let creatures be nothing to me, but as the books which thou hast lent me to instruct me in the lessons of thy power, wisdom and love ; above all, let me derive this science by converse with the blessed *Jesus*, and may I be so wise a proficient in this divine school, as to learn some new lesson daily. Train me up among the visible works and thy word, O my heavenly Father, by the condescending methods of thy grace and providence, till I am loosened and weaned from all things below God ; and then give me a glorious dismissal into that intellectual and blissful world, where in a more immediate manner I shall see God, and where God himself is the sensible acknowledged life of souls.

XLV. *Formality and Superstition.*

IT is a melancholy thing to consider how great a part of mankind, even in christian countries, deceive themselves in the sacred and important affairs of God and religion. They cheat their consciences with the empty forms of worship, and hope to secure themselves from eternal evils, and to obtain every blessing of the upper and lower world, by mere bodily service, and the outward shapes of devotion.

The papist sprinkles himself with holy water, and believes that the devil dares not assault him ; he has signed his forehead with a cross, and got some relics of a saint about him, and now he imagines himself so well guarded, that he defies the powers of hell. He says his prayers in *Latin*, in full tale and number, for he counts his string of beads to secure his memory and his honesty, and expects God should hear and

and bleſs him for it; though he himſelf does not know what he prayed for, in ſo many hard words and ſyllables.

Ritillo profeſſes the proteſtant faith, keeps his church, conſ over his prayer-book; bows at the name of *Jeſus*, and makes all the reſponſes in proper time; he obſerves every feſtival, honours the ſaints, receives the ſacrament at christmas and eaſter, and grows up merely in the power of theſe forms to a full aſſurance of ſalvation; yet *Ritillo* knows not what you mean by conviction of ſin, he ſcarce ever thought himſelf to want repentance, or ſaw and felt his real need of grace and forgiveness.

Nor is the dangerous piece of ſelf-flattery confined only to thoſe parties of chriſtians, that deal much in ceremony. *Amorpbuſ* divides himſelf from the national church, that he may enjoy and praſtiſe purer worſhip, without the inventions of men; he carries his ſcruples to a conſiderable length in this way; he dares not be preſent at a common funeral, leſt he ſhould appear to join in ſome exceptionable forms; he attends the beſt of preachers in their ſeparate meetings, and that with an air of zeal and devotion; he lays his bible every night under his pillow, and reads three chapters every morning; he endures perhaps many a ſcoff for his precise practices and punctilios; yet he neglects the great duties of repentance and charity, and puts the vain fancy of preciseneſs and ſeparation in the room of faith, and love, and inward holineſs.

Poor abuſed mankind, that feeds on the wind to gain immortality, and reſt on a ſhadow for ſupport in matters of everlaſting weight and conſequence!

Believe me, *Amorpbuſ*, your mere nonconformity is no better a defence againſt the devil, than the relics of a ſaint or the holy-water pot. Your diſguſt againſt eſta bliſhed forms of prayer, will procure no more bleſſings from heaven, than the *Latin* devotions of a prieſt or frier. Superſtition does not always lie in the obſervance of more ceremonies than God has made, or in a mere affectation to ſerve him with rites and forms of the contrivance of men. *Anthemerus* is as ſuperſtitious in his hatred of christmas and good-friday, as *Hemerino* is in the too fond obſervation of them, becauſe each of them place their merit in their zeal about a thing which God has left indifferent in his word, and for which he owes them no ſpecial reward.

The ſevere ſeparatiſt with all his ſingularities, and the high church man with all his rituals and rubric, his ſaints and their feſtivals, the ſcrupulous, the precise, and the ceremonious worſhipper, will be all ſhut out together from the kingdom of heaven, if they have no better certificate to ſhew at the gates of it, than ſuch empty characters as theſe. Theſe ſhapes of profeſſion, without real piety, have no place in the world of ſpirits, and are of no eſteem in paradise, where God and angels dwell. Nothing can ever make way for our admiſſion there, but a holy acquaintance with God, repentance of every known ſin, and truſt in *Jeſus* the Saviour; nothing but the life, and ſpirit, and power of godlineſs; but patience, humility and ſelf-denial, mortification and watchfulneſs, and faith that worketh by love.

Mere forms are ſo eaſy a way of getting to heaven, that God would never allow them to be a ſufficient title, leſt his palace ſhould be crowded with ten thouſand hypocrites.

XLVI. *Of Cowardiſe and Self-Love.*

I Have often thought it is a right noble and galant principle which enables a perſon to paſs a juſt and ſolid judgment upon all things that occur, without ever

being wrapt aside by the influence of fashion and custom: It is a noble soul that can practise steady virtue in opposition to the course of the humour of the multitude;

" 'Tis brave to meet the world, stand fast among

" Whole crowds, and not be carried in the throng."

It was a female muse wrote these lines; but there is a manly spirit and vigour in them. Not that we should be fond of running counter to the custom of the age or nation wherein we dwell, out of a humourous singularity to shew our valour; but when those customs have a plain appearance of vice and folly in them, we should dare to be virtuous and wise in spite of the world.

It is a felicity in human life to have a good degree of courage inwrought into our very frame, and mingled with our blood and spirits. Virtue itself, even where it has a great ascendent in the soul, has not power to exert itself, and shine out to the world, if animal nature want this brave and hardy temperament. How much do I feel myself stand in need of this fortitude of constitution? What shall I do to acquire it? Methinks I should be ready to part with a few ornaments of the mind, and make an exchange of some of the more showy and glittering sciences for this bodily virtue, if I may so express it, this complexional bravery.

I confess there are some other and worse principles than a mere defect of natural courage which tempt a man sometimes to comply with the fashion, and to fall in roundly with the errors and vices of the times. Some persons have so little love to truth and virtue, and such an excessive fondness for the thing called Self, that they will never expose themselves to the least inconveniency, in order to support the honour of wisdom and religion among men. Such an one was *Crispus* in the fourth satire of *Juvenal*, who ever flattered the court, and soothed the successive emperors in all their vices, and by this means drew out his age to fourscore years.

" Ille igitur nunquam direxit brachia contra

" Torrentem; nec civis erat, qui libera posset

" Verba animi proferre, & vitam impendere vero.

" Sic multas hyemes, atque octogesima vidit

" Solstitia, his armis, illa quoque rotas in aula."

Paraphrased thus.

He never was the man that dar'd to swim

Against the rolling tide, or cross the stream;

He was no patriot, nor indulg'd his breath

Bravely to speak his sense, and venture death.

Thus he spun out his supple soul, and drew

A length of life amidst a vicious crew,

Full fourscore years he saw the sun arise,

Guarded by flattery, and intrench'd in lies;

For 'twas his settled judgment from his youth,

One grain of ease was worth a world of truth.

But this wretched Self-love is so vile a principle, that it will not only constrain a man to avoid his duty, but it will oftentimes push him upon most inhuman practices, and make him sacrifice his friends, his parents, or his country to his own ease and safety.

O cursed Idol Self!

The wretch that worships thee would dare to tread
With impious feet on his own father's head,
To 'scape a rising wave when seas the land invade.
To gain the safety of some higher ground,
He'd trample down the dikes that fence his country round
Amidst a general flood, and leave the nation drown'd.

Well, though my natural courage run very low, yet I hate these characters which have been now described, and abominate the principles whence they proceed. I confess, a feeble man and diffident had need to pray daily, Lord, lead us not into temptation: But if ever I should be called to bear witness to the truth, and to do public honour to religion and virtue, at the expence of all my mortal interests, I trust the God of nature and grace to furnish me with every necessary talent, and to uphold me with divine fortitude. And O may I never dare to do a base or unworthy action, to the injury of my friend or my country, or to the unjust detriment of the meanest figure among mankind, in order to save life itself, or to acquire the richest advantages that can belong to it!

XLVII. *Sickness and Recovery.*

IT was the custom of David, as appears by several of his psalms, and it was the practice of Hezekiah and Jonah, kings and prophets, to rehearse the agonies of their distress, when they offered to heaven their songs of deliverance. They recollected their hours and days of bitterness, and the workings of their soul amidst their sharp and grievous sorrows, to make the remembrance of their salvation the sweeter, and so kindle the zeal of their gratitude to a higher flame. Is it a matter of blame to imitate such examples? Doth not the reason hold good in our age, and to all generations? Why should a christian be any more afraid to tell the world of his afflictions or distresses than a Jew? Or why should he be ashamed to let them know, that amidst those sinkings of life and nature, christianity and the gospel were his support? Amidst all the violence of my distemper, and the tiresome months of it, I thank God I never lost sight of reason or religion, though sometimes I had much ado to preserve the machine of animal nature in such order as regularly to exercise either the man or the christian, especially when I shut my eyes to seek sleep and repose, and had not their aid to fence against the disorderly ferments of natural spirits. But these conflicts are described in the following lines. Blessed be God for preserving and healing mercy!

THOUGHTS and MEDITATIONS in a long Sickness,

1712 and 1713.

The Hurry of the Spirits, in a Fever and Nervous Disorders.

MY frame of nature is a ruffled sea,
 And my disease the tempest. Nature feels
 A strange commotion to her inmost center;
 The throthe of reason shakes. "Be still, my thoughts;
 "Peace and be still." In vain my reason gives
 The peaceful word, my spirit strives in vain
 To calm the tumult and command my thoughts.
 This flesh, this circling blood, these brutal powers
 Made to obey, turn rebels to the mind,
 Nor hear its laws. The engine rules the man.
 Unhappy change! When nature's meaner springs
 Fir'd to impetuous ferments, break all order;
 When little restless atoms rise and reign
 Tyrants in sov'reign uproar, and impose
 Ideas on the mind; confus'd ideas
 Of non-existents and impossibles,
 Who can describe them? Fragments of old dreams,
 Borrow'd from midnight, torn from fairy fields
 And fairy skies, and regions of the dead,
 Abrupt, ill-sorted. O 'tis all confusion!
 If I but close my eyes, strange images
 In thousand forms and thousand colours rise,
 Stars, rainbows, moons, green dragons, bears and ghosts,
 An endless medley rush upon the stage,
 And dance and riot wild in reason's court
 Above control. I'm in a raging storm,
 Where seas and skies are blended, while my soul
 Like some light worthless chip of floating cork
 Is tost from wave to wave: Now overwhelm'd
 With breaking floods, I drown, and seem to lose
 All being: Now high-mounted on the ridge
 Of a tall foaming surge, I'm all at once
 Caught up into the storm, and ride the wind,
 The whistling wind; unmanageable steed,
 And feeble rider! Hurried many a league
 Over the rising hills of roaring brine,
 Thro' airy wilds unknown, with dreadful speed
 And infinite surprise; till some few minutes
 Have spent the blast, and then perhaps I drop
 Near to the peaceful coast; some friendly billow
 Lodges me on the beach, and I find rest:
 Short rest I find; for the next rolling wave
 Snatches me back again; then ebbing far

Sets me adrift, and I am borne off to sea,
Helpless, amidst the bluster of the winds,
Beyond the ken of shore.

Ah, when will these tumultuous scenes be gone?
When shall this weary spirit, tost with tempests,
Harass'd and broken, reach the port of rest,
And hold it firm? When shall this wayward flesh
With all th' irregular springs of vital movement
Ungovernable, return to sacred order,
And pay their duties to the ruling mind?

Peace of Conscience and Prayer for Health.

YET, gracious God, amidst these storms of nature,
Thine eyes beheld a sweet and sacred calm
Reign thro' the realms of conscience: All within
Lies peaceful, and compos'd. 'Tis wondrous grace
Keeps off thy terrors from this humble bosom,
Tho' stain'd with sins and follies, yet serene
In penitential peace and chearful hope,
Sprinkled and guarded with atoning blood.
Thy vital smiles amidst this desolation
Like heavenly sun-beams hid behind the clouds,
Break out in happy moments, with bright radiance
Cleaving the gloom; the fair celestial light
Softens and gilds the horrors of the storm,
And richest cordials to the heart conveys.

O glorious solace of immense distress,
A conscience and a God! A friend at home,
And better friend on high! This is my rock
Of firm support, my shield of sure defence
Against infernal arrows. Rise, my soul,
Put on thy courage: Here's the living spring
Of joys divinely sweet and ever new,
"A peaceful conscience and a smiling heaven."

My God, permit a creeping worm to say,
"Thy Spirit knows I love thee." Worthless wretch,
To dare to love a God! But grace requires,
And grace accepts. Thou seest my labouring soul:
Weak as my zeal is, yet my zeal is true;
It bears the trying furnace. Love divine
Constrains me; I am thine. Incarnate love
Has seiz'd and holds me in almighty arms:
Here's my salvation, my eternal hope,

Amidst the wreck of worlds and dying nature,
 "I am the Lord's, and he for ever mine."

O thou all-powerful word, at whose first call
 Nature arose; this earth, these shining heavens,
 These stars in all their ranks came forth, and said,
 "We are thy servants!" Didst thou not create
 My frame, my breath, my being, and bestow
 A mind immortal on thy feeble creature
 Who faints before thy face? Did not thy pity
 Dress thee in flesh to die, that I might live,
 And with thy blood redeem this captive soul
 From guilt and death? O thrice adored name,
 My King, my Saviour, my *Emanuel*, say,
 Have not thy eyelids mark'd my painful toil,
 The wild confusions of my shatter'd powers,
 And broken fluttering thoughts? Hast thou not seen
 Each restless atom that with vexing influence
 Works thro' the mass of man? Each noxious juice,
 Each ferment that infects the vital humours,
 That heaves the veins with huge disquietude
 And spreads the tumult wide? Do they not lie
 Beneath thy view, and all within thy reach?
 Yes, all at thy command, and must obey
 Thy sovereign touch: Thy touch is health and life,
 And harmony to nature's jarring strings.

When shall my midnight-sighs and morning-groans
 Rise thro' the heights of heaven, and reach thy ear
 Propitious? See, my spirit's feeble powers
 Exhal'd and breathing upward to thy throne,
 Like early incense climbing thro' the sky
 From the warm altar. When shall grace and peace
 Descend with blessings, like an evening shower
 On the parch'd desert, and renew my bloom?
 Or must thy creature breathe his soul away
 In fruitless groans, and die?
 Come, blest physician, come attend the moan
 Of a poor suffering wretch, a plaintive worm,
 Crush'd in the dust and helpless. O descend,
 Array'd in power and love, and bid me rise.
 Incarnate goodness, send thy influence down
 To these low regions of mortality
 Where thou hast dwelt, and clad in fleshly weeds
 Learnt sympathetic sorrows; send and heal
 My long and sore distress. Ten thousand praises
 Attend thee: *David's* harp is ready strung

For the *Messiah's* * name : A winged flight
Of songs harmonious, and new honours wait
The steps of moving mercy.

Encouraged to hope for Health in May. December 1712.

Confin'd to sit in silence, here I waste
The golden hours of youth, If once I stir,
And reach at active life, what sudden tremors
Shake my whole frame, and all the poor machine
Lies fluttering? What strange wild convulsive force
O'erpowers at once the members and the will?
Here am I bound in chains, a useless load
Of breathing clay, a burden to the seat
That bears these limbs, a borderer on the grave.
Poor state of worthless being! While the lamp
Of glimmering life burns languishing and dim,
The flame just hovering o'er the dying snuff
With doubtful alternations, half disjoin'd,
And ready to expire with every blast.

Yet my fond friends would speak a word of hope :
Love would forbid despair : " Look out, they cry
" Beyond these glooming damps, while winter hangs
" Heavy on nature, and congeals her powers :
" Look cheerful forward to the vital influence
" Of the returning spring?" I rouse my thoughts
At friendship's sacred voice, I send my soul
To distant expectation, and support
The painful interval with poor amusements.

My watch, the solitary kind companion
Of my imprisonment, my faithful watch
Hangs by, and with a short repeated sound
Beats like the pulse of time, and numbers off
My woes, a long succession; while the finger
Slow-moving, points out the slow-moving minutes;
The slower hand, the hours. O thou dear engine,
Thou little brass accomptant of my life
Would but the mighty wheels of heaven and nature
Once imitate thy movements, how my hand
Should drive thy dented pinions round their centers
With more than ten-fold flight, and whirl away
These clouded wintry suns, these tedious moons,
These midnights; every star should speed its race,

* At this time my imitation of *David's* psalms in christian language was not half done : As fast as I recovered strength after this long illness, I applied myself by degrees to finish it.

And

Miscellaneous Thoughts, in Prose and Verse.

And the flow bears precipitate their way
Around the frozen pole: Then promis'd health
That rides with rosy cheek and blooming grace
On a *May* sun-beam should attend me here
Before to-morrow sheds its evening-dew.

Ah foolish ravings of a fruitless wish
And spirit too impatient! Know'st thou not, O
My soul, the power that made thee? He alone
Who form'd the spheres, rolls them in destin'd rounds
Unchangeable. Adore, and trust, and fear him:
He is the Lord of life. Address his throne,
And wait before his foot, with awful hope
Submissive; at his touch distemper flies:
His eyelids send beams of immortal youth
Thro' heaven's bright regions. His all-powerful word
Can create health, and bid the blessing come
Amid the wintry frost, when nature seems
Congeal'd in death; or with a sovereign frown
(Tho' nature blooms all round) he can forbid
The blessing in the spring, and chain thee down
To pains, and maladies, and grievous bondage
Thro' all the circling seasons.

The Wearisom Weeks of Sicknefs. 1712, or 1713.

THUS pass my days away. The chearful sun
Rolls round and gilds the world with lightfom beams,
Alas, in vain to me; cut off alike
From the blest'd labours, and the joys of life:
While my sad minutes in their tiresom train
Serve but to number out my heavy sorrows.
By night I count the clock; perhaps eleven,
Or twelve, or one; then with a wishful sigh
Call on the ling'ring hours, "Come two, come five:
"When will the day-light come?" Make haste, ye mornings,
Ye evening-shadows haste; wear out these days,
These tedious rounds of sickness, and conclude
The weary week for ever—
Then the sweet day of sacred rest returns,
Sweet day of rest; devote to God and heaven,
And heavenly business, purposes divine,
Angelic work; but not to me returns
Rest with the day: Ten thousand hurrying thoughts
Bear me away tumultuous far from heaven
And heavenly work. In vain I heave, and toil,
And wrestle with my inward foes in vain,
O'er power'd and vanquish'd still: They drag me down
From things celestial, and confine my sense

To present maladies. Unhappy state,
Where the poor spirit is subdu'd & endure
Unholy idleness, a painful absence
And bound to bear the agonies and woes
From God, and heaven, and angels blessed work,
That sickly flesh on shatter'd nerves impose,
How long, O Lord, how long?

A Hymn of Praise for Recovery.

Happy for man, that the slow circling moons
And long revolving seasons measure out
The tiresome pains of nature! Present woes
Have their sweet periods. Ease and chearful health
With slow approach (so providence ordains)
Revisit their forsaken mansion here,
And days of useful life diffuse their dawn
O'er the dark cottage of my weary soul.
My vital powers resume their vigour now,
My spirit feels her freedom, shakes her wings,
Exults and spatiates o'er a thousand scenes,
Surveys the world, and with full stretch of thought
Grasps her ideas; while impatient zeal
Awakes my tongue to praise. What mortal voice
Or mortal hand can render to my God
The tribute due? What altars shall I raise?
What grand inscription to proclaim his mercy
In living lines? Where shall I find a victim
Meet to be offered to his sovereign love,
And solemnize the worship and the joy?

Search well, my soul, thro' all the dark recesses
Of nature and self-love, the plies, the folds,
And hollow winding caverns of the heart,
Where flattery hides our sins; search out the foes
Of thy almighty friend; what lawless passions,
What vain desires, what vicious turns of thought
Lurk there unheeded: Bring them forth to view,
And sacrifice the rebels to his honour.
Well he deserves this worship at thy hands,
Who pardons thy past follies, who restores
Thy moldring fabric, and withholds thy life
From the near borders of a gaping grave.

Almighty power, I love thee, blissful Name,
My Healer God; and may my inmost heart
Love and adore for ever! O 'tis good
To wait submissive at thy holy throne,
To leave petitions at thy feet, and bear

Thy frowns and silence with a patient soul.
 The hand of mercy is not short to save,
 Nor is the ear of heavenly pity deaf
 To mortal cries. It notie'd all my groans,
 And sighs, and long complaints, with wise delay,
 Tho' painful to the sufferer, and thy hand
 In proper moment brought desir'd relief.

Rise from my couch, ye late enfeebled limbs,
 Prove your new strength, and shew th' effective skill
 Of the divine physician; bear away
 This tottering body to his sacred threshold:
 There laden with his honours, let me bow
 Before his feet; let me pronounce his grace,
 Pronounce salvation thro' his dying Son,
 And teach this sinful world the Saviour's name.
 Then rise, my hymning soul, on holy notes
 Tow'rd his high throne; awake, my choicest songs,
 Run echoing round the roof, and while you pay
 The solemn vows of my distressful hours,
 A thousand friendly lips shall aid the praise.

Jesus, great Advocate, whose pitying eye
 Saw my long anguish, and with melting heart
 And powerful intercession spread'st my woes
 With all my groans before the Father-God,
 Bear up my praises now; thy holy incense
 Shall hallow all my sacrifice of joy,
 And bring these accents grateful to his ear.
 My heart and life, my lips and every power
 Snatch'd from the grasp of death, I here devote
 By thy blest hands an offering to his name.

Amen, Hallelujah.

XLVIII. *The Deist and the Christian.*

Apistus went into a church one morning, because he knew not how to employ the hour, and heard the text read out of *Rom. xii. 1.* "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." "Well," said he to "himself, I like this period; I hope I shall now hear a piece of divine service that has something reasonable in it. It is my opinion, as well as *Paul's*, that we should employ these living bodies of ours to the service of that God that made us, and the mercies of God oblige us to it."

The preacher pursued his subject with much beauty and justness of thought and style; he expatiated on the various engagements we lie under to the great God to present our whole natures and all our active powers as a living sacrifice to him. Thus far *Apistus* was charmed with the performance. But after the mention of many

many of those mercies of God which oblige us to a holy life, he came at last to name that illustrious instance of divine mercy, in sending his own Son *Christ Jesus* to redeem us from sin and hell; then he shewed that the only ground and foundation upon which God would accept this living sacrifice of our bodies, was the dying sacrifice of his own Son, who bore our sins in his body on the tree. Here *Apistus* begun to be ruffled a little, and as the sermon went on with some life and spirit on this glorious subject, he was so much displeased with the preacher, that he rose up and went out of the church, and with an air of mingled indignation and contempt, he told his neighbour *Pitbon* the whole story on the *Monday*.

Come, sit down a little, said *Pitbon*, and let us examine the merits of this cause. Our bible obliges us to give to the great God our Creator all that reasonable service which you pretend to; it teaches us to present our bodies, and our souls too, as a sacrifice to our God: The soul must be there, or the body can never be a living sacrifice. Thus far we agree. Now if your religion be right, the christian is in a very safe and secure state; for he endeavours to perform all that reasonable duty and service that the light of nature requires of him as well as you.

But we christians are taught further to believe, that all men are sinners; and surely you yourself must acknowledge you have been guilty of many violations of the law of God and nature, and you have not always performed that reasonable service to God which your own conscience requires. Have you not too often been tempted to alienate some of those very powers of body or mind from the service of God, which you had before devoted to him as your living sacrifice? Have your soul, your lips, and your hands been always employed in their duty to this God? Have you never indulged a criminal wish, never spoken an evil word, or committed an action which your own conscience condemns? Think of this, *Apistus*, and your conscience may tell you that you are a sinner too.

We believe also, that without a sacrifice for sin, there is no acceptance with God, and we have reason to think that God has told us so. But this God in his infinite mercy has provided such a sacrifice, he has made the body and soul of his own Son a dying sacrifice of atonement; this is the only ground of our hope, and it is a glorious ground indeed! Now if our religion be true, what will become of *Apistus*, who confesses he hath been a sinner, and yet renounces at once this only hope and this atonement?

Heb. x. 26, 27, 31. "For if we sin wilfully, that is, by renouncing the christian sacrifice, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. And it is a fearful thing to fall into the hands of the living God."

XLIX. To P. O. C. Y. O. N.

The Mischief of warm Disputes and Declamations on the Controverted Points of Christianity.

My dear P.

I Gave your last letter a joyful entertainment; methought it talked so pleasingly and so long with me, as if it meant to make amends for its tedious delay: One of the chief subjects of its discourse was the extensive design of divine love to men.

I have been debating with myself, whether I should return my friend an answer to his proposed thoughts on a point so abstruse and difficult: I have not yet decided the cause for myself for want of sufficient study and thoughtfulness, though you know I have been no stranger to diligence in academical studies these several years past: It seems to require larger time, and a vast and more comprehensive survey of things, in order to fix my opinions in these controversies, or pronounce any thing certain in doctrines so much disputed; unless it please God himself by a divine ray to strike a powerful light upon any particular truth, and convey it in that light to the understanding and the conscience of the enquirer. I am persuaded this is his frequent method with humble and tractable spirits, who have not capacity nor advantages for a long train of reasonings, and years of suspense and enquiry. In the mean time I would pursue knowledge with honesty and diligence in the ordinary methods which are suited to attain it.

When I am in doubt about any point, and set my thoughts at work in a search after truth, I think I ought to retire more than hitherto I have done, from the noisy and furious contests which the several factions and parties of christians are engaged in. I am very unwilling to contend in a dispute, or to flourish in a declamation upon the subject into which I am enquiring. Sophistry and oratory throw so much paint upon the question in dispute, or raise so much dust about it, as to conceal the truth from the eye of the mind, and hide the merits of the cause from reason.

In matters of the christian faith, I would make the scripture my guide, and enter into a calm conference with myself in a survey of the oracles of God, in order to a decision of the sense and meaning of them; not neglecting the assistance of pious and learned authors, but conversing very little with the angry and supercilious. I would with daily and hourly importunity address the Father of lights, to shine upon his own word, and to discover his intent therein. I would humbly implore the spirit of wisdom and revelation to take the things of *Christ*, and shew them to my understanding in a most convincing light, and to lead me as it were by the hand into all needful truths. My reason should be used as a necessary instrument to compare the several parts of revelation together, to discover their mutual explication, as well as to judge whether they run counter to any dictates of natural light. But if an inquisitive mind overleap the bounds of faith, and give the reins to all our reasonings upon divine themes in so wide and open a field as that of possibles and probables, it is no easy matter to guess where they will stop their career. I have made experiment of this in my own meditations; when I have given my thoughts a loose, and let them rove without confinement, sometimes I seem to have carried reason with me even to the camp of *Socinus*; but then *St. John* gives my soul a twitch, and *St. Paul* bears me back again (if I mistake not his meaning) almost to the tents of *John Calvin*. Nor even then do I leave my reason behind me. So difficult a thing is it to determine by mere reasoning those points which can be learnt by scripture only.

But you would urge me further perhaps to inform you, why am I so cold and backward to enter into a debate on the subject you propose, and upon which you flourish with such a force of similes, and in language so bright and pathetic? I am too sensible, dear *Pocyon*, and that by reading your letter, that such disputations can hardly be managed without interesting the affections in them, and I am afraid to be biassed, for I seek the truth. It is exceeding hard to dispute without gaining some invisible prejudice and good-liking to the opinion we defend. So devoted are we to ourselves, in this dark and degenerate state, that self-love too easily engages our favour to the cause we have espoused, and for no other reason than because we
espoused

espoused it. Though we had no kindness before for an opinion that we maintain for disputing-sake, yet if a plausible and smiling argument for it occurs in our hasty thoughts, how prone are we to hug the creature of our brain, and be almost in love with the opinion for the sake of the argument? I confess there are no such formal reasonings in our minds as these; yet we are insensibly captivated to esteem any thing that proceeds from ourselves: Our passion first thinks it pity that such a happy argument of our own invention should be on the false side, and by secret insinuation persuades the judgment to vote it true. How often have I experienced these fallacies working within me in verbal disputations before my tutor! And, for this reason, I have no great esteem of the method of our academical disputes, where the young sophisters are obliged to oppose the truth by the best arguments they can find, and the tutor defends it and assists the respondent. There is a certain wantonness of wit in youth, and a pleasing ambition of victory, which works in a young warm spirit, much stronger than a desire of truth. There is a strange delight in baffling the respondent, and it grows bigger sensibly, if we can put the president to a puzzle or a stand. The argument which is so successful, relishes better on the lips of the young opponent, and he begins to think that it is solid and unanswerable; "Surely my tutor's opinion can hardly be true, and though I thought I was put on the defence of a false doctrine, yet since I have found so good an argument for it, I can hardly believe it false." Then his invention works on to strengthen his suspicion, and at last he firmly believes the opinion he sought for. Often have I been in danger of such delusions as these, and feel myself too ready to submit to them now. Even a closet, and retirement, and our coolest meditations are liable to these secret sophistries. Upon the first sight of an objection against our arguments, our thoughts are strangely hurried away to ransack the brain for a reply, and we torture our invention to make our side have the last word, before we call in cool judgment calmly to decide the difference; and thus from a hot defence of our own reasonings, we unimaginably slide into a cordial defence of the cause.

This unaccountable prejudice for an opinion in dispute, sticks so close to human nature, that I question whether *Pocyon* himself can boast an absolute freedom. You seem, my friend, to indulge and maintain some hard consequences now, which some time ago would have startled your soul, and affrighted and forbid your assent. Farewel, dear man, and let your next letter proceed on the philosophical themes that are before us, in which you may expect a bolder freedom of thought, a more agreeable reply and correspondence from.

Yours, &c.

Southampton, 1696.

L. Of Labour and Patience in instructing Mankind.

To Pocyon, complaining of his just Anger and melancholy Resentment, that he met with so many Persons of narrow and uncharitable Souls, obstinate in Opinions, and violent against all other Notions, and Practices but what themselves had embraced.

Yesterday, my friend, I received your long complaint; and I have already five hundred things to say to you; for there is not a person I converse with that can stir up the thoughts which lie at the bottom of my soul like you. All my notions are afloat when I read your letters, but at present it is in a troubled sea; for you express

express your own melancholy with so lively an air, that it raises a gust of the same passion in me; though nature has not mingled much of that dark humour in my constitution. If I cannot present you my sympathy in such vivid and tender expressions as I would, yet I can read over your lines again and again, and say I feel them.

I could help you, methinks, to spurn this globe away, and join with you in renouncing commerce with men, while we arise to some higher worlds, furnished with inhabitants of a better composition. Or, if this be too bold a thought, and we cannot ascend above the common rank of human nature, let us retire from them into some solitary shade, that we may be free from their impertinences; for we cannot live happily among the race which this earth breeds, they are of so perverse a mold. How have I fretted sometimes to stand by and hear the nonsense of a brutal world that pretends to reason! It is education, it is passion, it is prejudice, it is stubbornness, it is what you will but good sense, that commands the judgments, and stamps the opinions of men. How often have I laboured by reasons of the brightest evidence to rectify a gross and vulgar mistake? But words have been lost in the wind: Prejudice and education had eleven points of the law, and it was impossible for argument to dispossess them. Those arguments that I have sought out from afar, and digged deep for them with the sweat of my soul, and have felt and yielded to their resistless power, those very arguments, I say, have been answered with a jest or a loud laugh, and been scorned by unlettered animals, as the *Leviathan* derides and mocks at a spear of straw. Then, my friend, I have almost regretted the labours of my brain, and wondered to what purpose I had devoted myself to studies that improved my reason. It is true, our design is to tame and polish an uncultivated world; but if this world be so mad and savage as never to be tamed, then I do but teach an ass *Latin*, and wash an *Æthiop*.

“ Union of hearts, and impotence to bear
 “ Thy sorrows, friend, transported me thus far
 “ With sympathetic fury, not my own;
 “ But now my reason reassumes the throne,
 “ And strikes my passion dumb.”

Were I a heathen philosopher, perhaps I might thus loosely philosophise; if I were a mere orator, or a poet, I would chide and flourish at this rate; but as I pretend to be a christian, I must recant it all, and put these cooler thoughts in the place of it.

When our sovereign Creator formed our souls, and sent them to inhabit these two engines of flesh, which were then a framing for you and me, he knew well what a world he sent us into, and designed our converse to be with men, shall I say, of like infirmities with ourselves: For if they are perverse and intractable, perhaps we are proud, imperious and disdainful; and perhaps too, we are seldom so much in the right as we think ourselves to be; it is probable that minds released from flesh, and the *Genii* of a higher region, may smile at some of the fooleries and airy shapes of reason which we hug and embrace, as much as we do at the senseless notions and obstinate practices of our fellow-mortals, whom we have the vanity to think so much beneath ourselves. Poor weak reasoners are we and they, when compared with the worlds above us!

But

But to drop this thought: I say still, God designed us to dwell here in such a wretched world, and I grant it is no small part of our state of trial; but to alleviate our unhappiness, he has mingled in the mass of mankind some finer veins, some more intellectual and unprejudiced spirits, in whose conversation we may find suitable delight, and pleasures worthy of the rational nature. Why should not we suppose there are many other minds as happily turned as our own, and of superior size and more divine temper? All men have not been blessed with our advantages, yet their native felicity of thought may transcend ours. And as for the rest, God has ordained it our duty to associate with them for valuable ends and purposes in his providence, which regard both them and us. It is our business to endeavour to persuade them to lay aside their mistaken notions, to remove all the biases of error from their judgment, to quench their indignation against men of different opinions, and to enlarge their narrow souls, though we find it a difficult work. I have often seen what you complain of, and have been ready to conclude that when we have to do with vulgar souls, we should not lavish away our labour to convince them of innocent mistakes in matters of small importance, but only lay out our thoughts to rectify their notions in things that regard their present or future welfare. And when we reflect how very impotent and low are the capacities of some ignorant creatures that we have to do with, how short their reasonings, how few their advantages to improve their minds, how incapable their judgments are of growing up to a solid and mature state by our utmost cultivation, and how unable their minds are in many cases to discern and distinguish truth; I have been tempted to persuade myself, it is not dishonest policy to engage their affections a little. I know well, that the passions were never made to judge of truth; but if we find persons who will never judge by any other rule, I would make enquiry whether we might not in some cases honestly make use of this. If we find that affection is the great gate of entrance into the judgments of the multitude, and reason is but like the back-door, or some meaner avenue, and seldom opened to let in any doctrine; may we not thence infer, that the softer arts of winning upon men, are to be studied by us as well as hard arguments?

How have I mourned inwardly, to consider that even pious and holy souls have been so over-run with ignorance and zeal (that is, with fire and darkness) and have been so possessed with narrow thoughts and uncharitable notions, that it must be the work of an age, or the power of a God, to correct their errors. Yet I reflect again, that my Maker in his wise providence disposed my lot amongst persons of this constitution, and expects that I should carry it amongst them, as it becomes one to whom he has indulged higher favours; that I should strive with constancy to reduce my neighbours to thoughtfulness, virtue and religion, and not be tired and desist, though I find but little success. It is a coward soldier, that declines the fight, because he cannot every day gain a new victory.

When I recount how many weary months my Saviour spent in preaching divine doctrines to a wild multitude, and to their more conceited leaders, and how little, very little fruit he found whilst he was upon earth; I persuade myself it was with a design to encourage his followers in the gospel, and become a pattern of patience to such as should meet with the same disappointments. "Though *Israel* be not gathered, yet surely my judgment is with the Lord, and my reward with my God. If I cannot bring *Jacob* again to his duty, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength," *Isa.* xlix. 4. 5. These were the encouragements of the Son of God himself, when dwelling in feeble flesh, and contending with

with an obstinate and vicious age; and St. Paul, the next in dignity to the man Jesus, expected to be "a sweet labour unto God in them that perish, as well as in those that were saved," 2 Cor. ii. 15. If we cannot turn stupid and headstrong sinners from the errors of their way, we must not suffer ourselves to swim with the tide, nor fall into a compliance with their mistaken notions and practices. It is our business to move right onward towards heaven, through the midst of a multitude that are travelling another way. The greater the exercise of our patience is, the weightier will be our crown; and if we have broke through a multitude of difficulties in our journey toward paradise, our rewards will not be few. "He that overcomes, shall eat of the tree of life." Large, and shining, and durable glories, in a rich and pleasing variety, are made over by promise to those that overcome, if we can but read the second and third chapters of the *Revelation*, and believe them.

Farewel, my *Pocyon*, and persevere in patience to teach mankind, nor forget to continue your heartiest love and instructions to

Your affectionate lover and willing disciple.

Newington, 1697-8.

LI. *Public Disputations.*

SINCE the true design of philosophy is to learn and know the truth, and to render that knowledge subservient to our practice and happiness here and hereafter, how absurd and impertinent are the methods of the aristotelian schools, who have changed this design into mere sophistry and the art of disputation? They make logic and prime philosophy to be no longer the shop or work-house to form proper instruments to search out truth, or to teach virtue, for they turn it into a seminary of altercations. When they speak of a young philosopher, there is no enquiry how wise or how good a man he is, but how skilful a disputer. He that knows how to attack and foil his adversary, to stand his ground and defend himself and his thesis against all opposition; this is the man of merit and honour. Then they imagine they have attained the most plentiful fruits of philosophy, when they can bravely oppose and defend any themes whatsoever in public, by arguments in form and figure.

I will not deny but some private conversations in the manner of dispute may have a tendency to discover truth, when they are carried on without spectators, without passion or party-spirit; and that on this condition, that on which side soever probability and truth appear, each of the disputants shall be ready to give up his own opinion, and surrender it to the force and evidence of reason. But when contests are so managed, that disputations are become public spectacles, and each of the combatants aim at nothing so much as always to conquer, and never to yield, it is impossible that truth should ever be sought or found in this manner. It is much more likely that if she were present, she would withdraw herself from so profane and ill-deserving a rout of men. Truth is lost in such disputing. The genuine study of truth, which is true philosophy, is a serene and gentle thing, and may be compared to the river *Nile*, that though it flows with a soft and placid stream, yet it renders the whole country fruitful, and carries more profit and plenty with it, than all the torrents and rapid rivers that pour down with noise and violence.

But

But what a ridiculous scene is a scholastic disputation! a mere stage-play! where two combatants meet, and with rounds and flourishes, with many feints and approachings and retirings, with distinctions heaped upon distinctions, to exclude from the question what no man ever could doubt or dispute, they come at last to the point in hand; and their grand design is, that each of them may escape safe, without being forced to yield up this point. Thus when they are put to a plunge, they talk whatsoever comes uppermost; they raise mutual scoffs and clamours and loud reproaches, and scarce withhold themselves from manual conflict, when their tongues have done their utmost. And if one of them happens to silence and overwhelm his adversary, how vain he grows! how he swells and exalts himself! What airs of arrogance he assumes! as though like *Hercules* he had destroyed an *Hydra*, or like *Atlas* he had supported a world; when perhaps the truth lies bleeding on the ground, and by his sophistical subtilties and his brawling battle he has supported some gross error, and established falshood in triumph. The great *Gassendus* was deeply sensible of this folly fourscore years ago, and declaims against the professors of Aristotelian logic and philosophy in his day upon this account.

Yet perhaps it is possible that academic disputations may be reduced to such a form, and put under such regulations, as to render them serviceable for some good purposes among students in the schools. But I have discoursed more largely on this subject in some papers relating to the various methods of improving the mind.

LII. Devotional Writings.

Perhaps it is a wish too glorious and happy to be ever fulfilled in this state of mortality, to see all the disciples of Christ grown up into such a catholic spirit, as to be ready to worship God their common Father, through *Jesus* their common Mediator, in the same assembly, and to join in the same holy fellowship. There are so many punctilios of difference to be adjusted, and so many party-prejudices to be overcome, that such a union of hearts and sentiments lies beyond our present hope. Yet methinks every step towards such a union, carries a blessing in it, and every christian should desire to promote it. *Bobemus* was a German divine, of various knowledge and sedate judgment, of admirable temper and uncommon piety: He had observed long the disputes and divisions in *England* about the imposition and the use of forms of prayer; he stood by as a stranger and spectator, nor took any part in the controversy, but with an indifferent eye beheld their disputes, and thought himself on that account the fitter to become a moderator between both, being under the influence of no prejudice nor party.

I know, said he, the church of *England* hath long prescription on their side for the use of forms in their public assemblies, though they cannot say from the first beginning of christianity, nor will I. They argue, and with much force and evidence, that what we address to the great God ought to be duly considered, nor should our lips pour out words rashly, nor offer to our Maker the sacrifice of fools. What, say they, cannot men of learning, prudence and piety compose better prayers for us than we can utter on a sudden before God, and much fitter for the ear of his Majesty? Ought we not to serve God with our best? And when we have such happy, devout and affectionate prayers made to our hands, by men of great worth and singular goodness, why should we offer up to God such poor, lean, raw sacrifices, such

such loose sentences and weak expressions, as our own thoughts on a sudden can furnish us with?

Besides, say they, is invention the chief talent we are called to exercise when we bow our knees before God? Is the toil of our imagination, and the labour of finding out proper thoughts and words, our chief business at the throne of grace? Should not our faith, our hope, our love, our repentance for sin, our desire of mercy, and every christian virtue which relates to worship, be the chief exercises of our spirits? Should not these be supremely engaged at such a season? Let fancy and invention therefore lie at rest, which are meaner powers of the soul, while the graces and virtues, and devout sentiments of the heart are excited by reading or hearing a well composed form.

On the other hand, I know it is the opinion of the protestant dissenters, that since prayer is but the expression of our sense of divine things to God, there is no man, who can speak his mother tongue, so destitute of words, but that he is able with ease to express his own sins and sorrows, his own hopes and fears, his own faith and his desires before God, in such language as God understands and accepts; and that there is no man called by providence to pray in the presence of others, and to lift up their joint addresses to heaven, but he is, or ought to be, sufficiently furnished with knowledge and language to perform this part of worship in a proper and becoming manner, to the edification of himself and those who join with him. I know also, saith he, it hath been matter of frequent complaint among them, that the constant and unvaried repetition of set forms of prayer has a great tendency to introduce coldness and formality into divine worship. Though the confessions, the petitions and praises are never so happily framed, and the expressions never so proper and pathetic, yet, say they, where the same set of words and phrases pass over the ears in a constant rehearsal, the soul by degrees loses those lively influences and devout sensations which it at first received from them; and the continual round of uniform expressions rolling on in a beaten track, makes little more impression upon the heart, than a wheel that has often travelled through a hardened road.

And yet, further they say, there is no man knows my thoughts, my wants and my desires so well as I do myself; and where the heart and the thoughts of a christian are imprisoned and restrained by the words of any form, so as not to give himself the liberty of expressing his own present devout breathings towards God, whatsoever holy elevations of soul he may feel within himself, this brings a heavy damp upon the inward devotion of the heart, it binds the soul in uneasy fetters, it appears to carry in it a resistance of these good motions of the blessed Spirit, whose assistance is promised us in prayer, because "we know not what to pray for as we ought, and the Spirit maketh intercession for us, or in us, according to the will of God," *Rom. viii.* Such a restraint is indeed painful to a holy and devout worshipper; it cuts short the christian in the pleasure of his converse with heaven, while it makes him speak to God the thoughts of other men, and he neglects his own.

Having represented in short, something of the sense of both parties on this subject, I shall not tarry now, said *Bobemius*, to relate how each party defend themselves against the difficulties objected by the other; but I beg leave to interpose a little, and inquire why mankind, when their sentiments differ, should be so fond of running into extremes? Is there no use to be made of the devout compositions of holy men, without confining ourselves to all the words and syllables of their writings? May we not enjoy their help, without making them our absolute dictators? Whatsoever inconvenience may arise from the constant use or unalterable imposition of forms

forms of prayer, yet certainly there is very considerable benefit and assistance in the christian life to be derived from devotional compositions. Such forms of pious address to God as are drawn from a serious sense of divine things, and framed by a skilful and judicious hand, has given rich advantages to a sincere worshipper, both in solitary and social worship. Many a holy soul has found its inward powers awakened and excited to lively religion by such assistances; many a penitent groined under the sense of sin, many an ardent petitioner for some peculiar grace or virtue, many a pious aspiration of heart, and many a joyful sound of praise, has ascended towards heaven in the words and language of some well-composed form. And I am well assured the blessed Spirit of God neither confines his sacred influences to those who worship without forms, nor withholds it from those who use them. Both have need of his aid, and I am persuaded both do partake of it.

Indeed in the use of forms, there is no need of binding ourselves to a whole page together, as it stands in the book. In the name of God, let us stand fast in our christian liberty, and maintain a just freedom of soul in our addresses to heaven; let us change, enlarge or contract, let us add or omit, according to our peculiar sentiments, or our present frame of spirit. Mr. *Jenks*, a pious divine of the church of *England*, has written an excellent treatise of the liberty of prayer, which I dare recommend to every sort of reader. But when we find the temper, the wants and the wishes of our hearts so happily expressed in the words of the composer, as that we know not how to frame other words so suitable and so expressive of our own present state and case, why should we not address our God and our Saviour in this borrowed language? I confess indeed, when long custom has induced a sort of flatness into these sounds, how happily soever the words might be at first chosen, then perhaps we shall want something new and various to keep nature awake to the devotion. Or if we still confine ourselves intirely to the forms we read, and forbid our spirits to exert their own pious sentiments, we turn these engines of holy elevation into clogs and fetters. But when christians make a prudent use of them, they have frequently experienced unknown advantage and delight. A dull and heavy hour in the closet has been relieved by the use of such devout composures of mingled meditation and prayer; and many a dry and barren heart has been enabled to offer up the first-fruits of a sweet sacrifice to God in the words of another man. The fire of devotion has been kindled by the help of some serious and pathetic forms, and the spirit of the worshipper, which has been straitened and bound up in itself, has found a blessed release by the pen of some pious writer. The wings of the soul have been first expanded toward God and heaven by some happy turn of fervent and holy language; she has been lifted up by this assistance above the earth and mortality; then she has given herself a more unconfined and various flight in the upper regions, she has traversed the heavenly world, she has felt herself within the circle of divine attraction, and has dwelt an hour with God.

The good man *Bobemus* had warmed his imagination a little by this vivid manner of representing the argument. His soul caught fire, was seized with a sacred enthusiasm, and broke out in the following transport.

Hail, *Hebrew* psalmist king! Hail, happy hour!
I see, I hear, I feel the sov'reign pow'r
Of language so devout. Th' immortal sound
Thrills thro' my vitals with a pleasing wound.

Z z z z

And

And mortal passions die. Devotion reigns,
 Earth disappears, her mountains and her plains;
 I soar, I pray, I praise in *David's* heav'nly strains.
 Here thoughts divine in living words express'd,
 Pour'd out and copy'd glowing from the breast,
 Spread o'er the sacred page; what eye, what heart,
 Can read the rapture, and not bear its part
 In holy elevation?
 Where love and joy exult, the glorious line
 Gives the same passions, spreads the fire divine,
 And kindles all the reader. See him rise
 On wings of extasy, shoot thro' the skies,
 And mix with angels: Hail, ye choirs above,
 Where all is holy joy, where all is heav'nly love.

If sins review'd in trickling sorrows flow;
 The page conveys the penitential wo,
 And strikes the inmost spirit. Conscience hears
 The words of anguish, and dissolves in tears.
 Ev'n iron souls relent, and hearts of stone
 Burst at these mournings, and repeat the groan:
 God and his power are there.

Formistes and *Libero* were present while *Bobemus* was carried away in this surprising rapture. The last had been educated in too great an aversion to forms of prayer, and the first never thought of addressing God without them; but both were deeply struck with conviction at this speech of *Bobemus*: They confessed that they had lived all their days in extremes, and begun to confess their mistake.

Surely, says *Libero*, written prayers are not such formidable things as I once imagined them, especially since we are not pinned down to every sentence, but maintain a just liberty to alter as we please. And yet further, now I think of it, christians of every party find it no hindrance to the devout melody and praise which they offer to God, that they have the words of a sacred song provided for them beforehand; and it is as certain that composed forms of prayer are evidently useful, if not necessary, for the assistance of children, to train them up to this part of worship, and lead them in the way to private devotion in their younger years; and why should they not be happy expedients to relieve the weakness of the bulk of christians? Certainly they are so, replied *Bobemus*; for if we consider mankind in the various ranks; conditions and circumstances of life, and take a just survey of the many infirmities that surround human nature, and the numerous weights that hang upon the soul; if we observe the perpetual diversion from the things of God, to which the mind is exposed by constant business in the world; if we think of the low capacity, scanty furniture and poor invention of many serious persons whose hearts have a sincere tendency toward God, and their want of words to express even the pious thoughts that arise within them; may we not suppose that they would be thankful for some such assistances in this work of inward religion, if they were but once furnished with them by their friends, and encouraged to make use of them: and even the wisest and the best of men might be glad of them at some seasons.

And

And let me add also, said he, there is many a family which would have lived to this day without paying homage to the God of nature and grace in social worship, which has been enabled by the help of pious forms to maintain daily religion in the house, and the children and the servants of the family have been trained up to constant devotion and daily acknowledgment of God, by these assistances, borrowed from holy and skilful writers. And God forbid that any house among christians should be prayerless, since these devout compositions are so easy to be had.

This is well known and abundantly practised amongst the christians of the established church, and they rejoice in it as their privilege and their constant blessing; whereas I fear there are some among the protestant dissenters have been educated with such an unreasonable and superstitious aversion to all precomposed prayers, that a few of them, even to this day, are hardly willing that children and ignorant persons should use them. And there are but few, I doubt, who give themselves leave to make a full and proper use of such advantages with which our nation and our age are furnished. Dr. Patrick, Dr. Innet, Dr. Meriton, and Mr. Jenks, with several other worthy divines, have done much this way; some of the dissenters themselves have given assistance in this affair, and have composed forms of address to God upon the common occasions of life, as well as upon the various themes of the christian religion. Mr. Baxter in the last age, and Mr. Howe; and in this century Mr. Murrey, Mr. Bourne, and others; and I wish this sort of devotional writings were multiplied among them.

I acknowledge, says *Libero*, this is the case; we have some unhappy prejudices still hanging about our spirits, in making a religious use of written or printed prayers, either in our retirements, or in the family; and I am now sensible this has bereaved us of those advantages for the religion of the closet and the household, which our neighbours partake of, and which we might enjoy with great liberty of soul, and rejoice in with rich improvement. I thank you from my heart, dear *Bobemus*, for the lesson I have learnt of you this day, and I will endeavour that many of my friends shall learn it too, that they may no more renounce that spiritual assistance and relief which may be borrowed from pious composures; and especially that masters of families may begin to make a happy use of them in their household, and worship God by these helps, when they want them, without the least restraint laid either upon the just freedom of their own spirits, or the hopes of divine influences.

And I, for my part, saith *Formistes*, return you my sincere thanks, good *Bobemus*, that you have marked out so happy a medium between an utter rejection of all forms of prayer, and an absolute confinement of ourselves to them. I cannot but acknowledge I have sometimes found inward motions of repentance for particular sins, of humble desires towards God, and wishes for assistance against particular temptations and snares, while I have been reading my written devotions; and yet I was unwilling to express them with my tongue, lest I should utter any thing rashly before God. But upon what you have said, I now give myself leave to think, that the sincere workings of a man's heart towards virtue and religion, and things of the upper world, are best known to himself, and may be expressed by himself, when they arise in his heart, in such language as a gracious God will accept. I shall never more therefore suppress these good desires for want of courage to utter them; but while I make use of forms of worship composed by pious and learned men, I shall remember that they were designed only as assistances to my devotion, and not impose them on my conscience as restraints upon all the good motions of the blessed Spirit, which our church teaches us humbly to pray for, and to expect according to the
divine

divine promise. And since the holy scripture often requires us to pray to God, but never prescribes to us whether we should use our own words, or the words of other men, I will learn for the future to look upon that as a matter of greater indifference than I once thought it, and not make that a duty for myself, which God has not made so, nor charge my neighbour *Libero* with sin, for praying in such a free manner as God has never forbid.

LIII. *An Elegy on Sophronia, who died of the Small-Pox, 1731.*

Sophron is introduced Speaking.

I. FOrbear, my friends, forbear, and ask no more, Where all my chearful airs are fled? Why will ye make me talk my torments o'er? My life, my joy, my comfort's dead. II. Deep from my soul, mark how the fobs arise, Hear the long groans that waste my breath, And read the mighty sorrow in my eyes, Lovely <i>Sophronia</i> sleeps in death. III. Unkind disease, to veil that rosy face With tumours of a mortal pale, While mortal purples with their dismal grace And double horror spot the vail. IV. Uncomely vail, and most unkind dis- ease! Is this <i>Sophronia</i>, once the fair? Are these the features that were born to please? And beauty spread her ensigns there? V. I was all love, and she was all delight. Let me run back to seasons past; Ah flow'ry days, when first she charm'd my sight! But roses will not always last.	VI. Yet still <i>Sophronia</i> pleas'd. Nor time, nor care, Could take her youthful bloom away: Virtue has charms which nothing can im- pair; Beauty like hers could ne'er decay. VII. Grace is a sacred plant of heav'nly birth: The seed descending from above Roots in a soil refin'd, grows high on earth, And blooms with life, and joy and love. VIII. Such was <i>Sophronia</i>'s soul. Celestial dew, And angels food were her repast: Devotion was her work; and thence she drew Delights which strangers never taste. IX. Not the gay splendors of a flatt'ring court Could tempt her to appear and shine: Her solemn airs forbid the world's resort: But I was blest and she was mine. X. Safe on her welfare all my pleasures hung, Her smiles could all my pains con- trol; Her soul was made of softness, and her tongue Was soft and gentle as her soul.
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XI.

She was my guide, my friend, my earthly
all;
Love grew with every waning moon:
Had heav'n a length of years delay'd its
call,
Still I had thought it call'd too soon.

XII.

But peace, my sorrows! nor with mur-
muring voice
Dare to accuse heav'n's high de-
cree:
She was first ripe for everlasting joys;
Sopbron, she waits above for thee.

LIV. *An ELEGY on the much lamented Death of Mrs. ELIZABETH BURY,*

*Late Wife of the reverend Mr. Samuel Bury of Bristol, annexed to some Memoirs of
her Life, drawn up by him; but collected out of her own Papers.*

SHE must ascend; her treasure lies on high,
And there her heart is. Bear her thro' the sky
On wings of harmony, ye sons of light,
And with surrounding shields protect her flight.
Teach her the wond'rous songs yourselves compose
For yon bright world; she'll learn 'em as she goes;
The sense was known before: Those sacred themes,
The God, the Saviour, and the flowing streams
That ting'd the curst tree with blood divine,
Purchas'd a heav'n, and wash'd a world from sin;
The beams, the bliss, the vision of that face
Where the whole godhead shines in mildest grace;
These are the notes for which your harps are strung,
These were the joy and labour of her tongue
In our dark regions. These exalted strains
Brought paradise to earth, and sooth'd her pains.
"Souls made of pious harmony and love,
"Can be no strangers to their work above."

But must we lose her hence? The muse in pain
Regrets her flight, and calls the saint again.
Stay, gentle spirit, stay. Can nature find
No charms to hold the once-unsetter'd mind?
Must all those virtues, all those graces soar
Far from our sight, and bless the earth no more?
Must the fair saint to worlds immortal climb,
For ever lost to all the sons of time?
O, no; she is not lost. Behold her here,
How just the form! how soft the lines appear!
The features of her soul, without disguise,
Drawn by her own bless'd pen: A sweet surprise
To mourning friends: The partner of her cares
Seiz'd the fair piece, and wash'd it o'er with tears,
Dress'd it in flow'rs, then hung it on her urn,
A pattern for her sex in ages yet unborn.

Daughters

Daughters of *Eve*, come, trace these heav'nly lines,
 Feel with what power the bright example shines;
 She was what you should be. Young virgins, come,
 Drop a kind tear, and dress you at her tomb:
 Gay silks and diamonds are a vulgar road;
 Her radiant virtues should create the mode.
 Matrons, attend her hearse with thoughts refin'd,
 Gaze and transcribe the beauties of her mind,
 And let her live in you. The meek, the great,
 The chaste, yet free; the chearful, yet sedate:
 Swift to forgiveness, but to anger slow,
 And rich in solid learning more than show,
 With charity and zeal, that rarely join,
 And all the human graces and divine,
 Reign'd in her breast, and held a pleasing strife
 Thro' every shifting scene of various life,
 The maid, the bride, the widow, and the wife.

Nor need a manly spirit blush to gain
 Exalted thoughts from her superior vein.
 Attend her hints, ye sages of the schools,
 And by her nobler practice frame your rules.
 Let her inform you to address the ear
 With conquering suasion, or reproof severe,
 And still without offence. Thrice happy soul,
 That could our passions, and her own control;
 Could wield and govern that unruly train,
 Sense, fancy, pleasure, fear, grief, hope and pain,
 And live sublimely good! Behold her move
 Thro' earth's rude scenes, yet point her thoughts above.
 "Seraphs on earth pant for their native skies,
 "And nature feels it painful not to rise."

Ye venerable tribes of holy men,
 Read the devotions of her heart and pen,
 And learn to pray and die. *Burissa* knew
 To make life happy, and resign it too.
 The soul that oft had walk'd th' ethereal road,
 Pleas'd with her summons, took her farewell flight to God.

But ne'er shall words, or lines, or colours paint
 Th' immortal passions of th' expiring Saint.
 What beams of joy, angelic airs, arise
 O'er her pale cheeks, and sparkle thro' her eyes
 In that dark hour! how all serene she lay
 Beneath the openings of celestial day!
 Her soul retires from sense, refines from sin,
 While the descending glory wrought within;

Then

Then in a sacred calm resign'd her breath,
And as her eyelids clos'd, she smil'd in death.
O may some pious friend, who weeping stands
Near my last pillow with uplifted hands,
Or wipes the mortal dew from off my face,
Witness such triumphs in my soul; and trace
The dawn of glory in my dying mien,
While on my lifeless lips such heav'nly smiles are seen!

September 29, 1720.

LV. An Elegiac ODE on the Death of Sir THOMAS ABNEY,
Knight and Alderman of London, February 6, 1721-2, in the 83d Year of his Age.

Affixed to some Memoirs of his Life, and inscribed to the Lady ABNEY.

Madam,

“YOUR grief is great and just. It is not in the power of verse to charm it:
“Your comforts must arise from a diviner spring. My residence in your
“family hath made me a witness to the lustre of Sir Thomas Abney's character, and
“to the years of your felicity; and I bear a sensible share in the sorrows that are shed
“on his tomb.

“The nation mourns a good man lost from the midst of us, a public blessing
“vanish'd from the earth. The city mourns the loss of a most excellent magistrate,
“a sure friend to virtue, and a guardian to the public peace. The church of Christ
“mourns a beautiful pillar taken from the support and ornament of the temple. All
“these are public sorrows; but your loss, madam, carries a pain in it, that must
“be unknown to all but such as knew the domestic virtues of the deceased.

“Those who have the honour of your ladyship's acquaintance, can tell whence
“you derive your daily consolations; even from that world where your departed
“relative drinks them at the fountain-head. O may those streams descend in full
“measure hourly, and refresh yourself and your mourning house!

“But if a verse cannot give comfort to the living, yet it may do honour to the
“dead: and it is for this reason that your ladyship desires a verse to attend these
“few memorials of Sir Thomas Abney's life. His modesty hath concealed a thousand
“things from the world which might have stood as witnesses of his piety and good-
“ness, but he thought it sufficient that his record was on high: yet your unfeigned
“love follows him to the grave, and would do every thing that might adorn his
“name and memory. Since you have called me to this piece of service, the obli-
“gations that your ladyship hath laid upon me are strong enough to summon up
“my youthful powers and talents, even when I look upon them as buried and al-
“most forgotten.

“Besides, madam, there are some occurrences that can of themselves rouse the
“muse from the deepest sleep. Poesy is not always under the command of the will.
“As there have been occasions heretofore when I have wished to write, but the
“imagination has refused to attend the wish; so there are seasons when verse comes

" almost without a call, and the will might resist in vain. A few such seasons have
 " I met with in the course of my life, and some of them have found me even in the
 " chambers of death. When I have spent days in the midst of mourning, and the
 " whole soul hath been turned to sorrow, the harp hath sounded of its own accord,
 " and awakened all the doleful strings. Such was the hour when your dear and
 " honoured brother Mr. Thomas Gunston departed this life; and such is the present
 " providence. Uncommon worth forsaking our world, strikes all the powers of
 " nature with sentiments of honour and grief, and the hand and the heart consent
 " to raise a monument of love and sorrow.

" Accept then, honoured madam, these lines of elegy, as a sincere pledge of the
 " greatest veneration which my heart pays to the memory of Sir Thomas Abney. How
 " far so ever the verse may fall below the theme, yet now it must always live, since
 " it is joined to these memoirs, and attached to a character that cannot die. And
 " while succeeding ages shall read the honours due to the deceased, let them know
 " also the gratitude I pay to your ladyship, for the signal benefits of many years
 " conferred on

Your Ladyship's

most obliged, and

abedient servant,

L. WATTS.

At the Death of that excellent Man Sir THOMAS ABNEY,

A Soliloquy, or Mourning Meditation.

" Quis desiderio fit pudor aut modus
 " Tam chari capitis? præcipe lugubres
 " Cantus, *Melpomene*.

" Ergone *Abneium* perpetuus sopor
 " Urget? Cui pudor & justitiæ soror
 " Incorrupta fides, nudaque veritas,
 " Quando ullum invenient parem?"

Hor.

P A R T I.

His private Life.

I. *ABNEY* expires. A general groan
 Sounds thro' the house. How must
 a friend behave
 Where death and grief have rais'd their
 throne,
 And the sad chambers seem th' apartments
 of the grave?

II. Shall I appear amongst the chief
 Of mourners, wailing o'er the dear de-
 ceas'd?
 Or must I seek to charm their grief,
 And in distress of soul to comfort the
 distress'd?

III.

III.

I mourn by turns, and comfort too;
He that can feel, can ease another's
smarts.

The drops of sympathetic wee
Convey the heavenly cordial warmer to
the heart.

IV.

We mourn a thousand joys de-
ceas'd;
We name the husband with a mournful
tongue;

He, when the pow'rs of life de-
creas'd,
Felt the diviner flames of love for ever
young.

V.

Thrice happy man! Thrice happy
pair!
If love could bid approaching death re-
move,

The painful name of widow here
Had ever been unknown: But death is
deaf to love.

VI.

* *Albina* mourns, she mourns alone,
Her grief unrival'd in a house of tears,
The partner of her soul is gone,
Who doubled all her joys, and half sus-
tain'd her cares.

VII.

See the fair offspring of the dead,
With their young griefs *Albina* they in-
close,
Beside the father's dying bed;
And as her woes increase, their love and
duty grows.

VIII.

The children feel the mother's pain,
Down their pale cheeks the trickling sor-
rows roll;
The mother sees and weeps again,
With all the tender passions struggling in
her soul.

* The lady *Abney*.

† *Iustum & tenacem propositi virum; sed
Hac arte—Enixus arces attigit igneus.* *Hor.*
‡ *Cunctis ille bonis scilicet occidit.* *Her.*

IX.

The tender passions reign and spread
Thro' the whole house, and to the courts
descend:

We mourn the best of brothers dead;
We mourn the kindest master, and the
firmest friend.

X.

We mourn, but not as wretches do,
Where vicious lives all hope in death
destroy:

A falling tear is nature's due,
But hope climbs high, and borders on
celestial joy.

XI.

There sits the late departed saint †;
There dwells the husband, father, brother,
friend:

Then let us cease the sore complaint,
Or mingled with our groans let notes of
praise ascend.

XII.

Great God, to thee we raise our song,
Thine were the graces that enrich'd his
mind;

We bless thee, that he shone so long,
And left so fair a track of pious life behind.

PART II.

His public Character and Death.

I.

BUT can domestic sorrow shew
A nation's loss? Can private tears
suffice
To mourn the saint and ruler too,
Great names, so rarely join'd below the
blissful skies?

II.

Could *Abney* in our world be born,
Could *Abney* live, and not *Britannia* smile?
Or die, and not *Britannia* mourn †,
When such ethereal worth left our dege-
nerate isle?

III.

'Twas heav'nly wisdom, zeal divine,
Taught him the balance and the sword to
hold :

His looks with sacred justice shine
Beyond the scarlet honours, or the wrea-
then gold.

IV.

Truth, freedom, courage, prudence
stood
Attending, when he fill'd the solemn
chair :

He knew no friendships, birth, nor
blood,
Nor wealth, nor gay attire, when crimi-
nals were there *.

V.

He sign'd their doom with steady
hand ;
Yet drops of pity from his eyelids roll :
† He punish'd to reform the land,
With terror on his brow, and mercy in
his soul.

VI.

His tongue was much unskill'd to
chide ;
Soft were his lips, and all his language
sweet :
His soul disdain'd the airs of pride.
Yet love and reverence greet him thro'
the crouded street.

VII.

Godlike he liv'd and acted here,
Moving unseen, and still sublimely great ;
Yet when his country claim'd his care,
Descending he appear'd, and bore the
pomp of state.

VIII.

He more than once oblig'd the
throne,
And sav'd the nation ; yet he shun'd the
fame,
Careless to make his merit known.
The christian hath enough, that heav'n
records his name.

IX.

His humble soul convers'd on high ;
Heav'n was his hope, his rest, his native
home :
His treasures lay above the sky ;
Much he possess'd on earth, but more in
worlds to come.

X.

With silent steps he trac'd the way
To the fair courts of light, his wish'd
abode ;
Nor would he ask a moment's stay,
Nor make the convoy wait, that call'd his
soul to God.

XI.

See the good man with head reclin'd,
And peaceful heart, resign his precious
breath :
No guilty thoughts oppress his mind ;
Calm and serene his life, serene and calm
his death.

XII.

Laden with honours and with years,
His vigorous virtue shot a youthful
ray ;
And while he ends his race, ap-
pears
Bright as the setting-sun of a long cloud-
less day.

* — Est animus tibi
Rerumque prudens, & secundis
Temporibus, dubiisque rectus ;
Vindex avaræ fraudis, & abstinent
Ducentis ad se cuncta pecunie.
— Bonus atque fidus
Judex honestum prætulit utili, &
Rejecit alto dona nocentium
Vultu — Hor.

† Qui querit Pater urbium
Subscribi statuis, in domitiam audeat
Refrenare licentiam,
Cædes, & rabiem tollere civium — Hor.

XIII. Spent with the toil of busy hours, The heart of every Briton rears
Nature retir'd, and life sunk down to sleep: A monument to Abney's spotless fame;
Come, dress the bed with fadeless flow'rs, The pencil faints, the muse de-
spairs;
Come, angels, round his tomb immortal His country's grief and love must eternise
his name.
vigils keep.

*Sic cecinit marens,
Inter marores domesticos,
Et patriæ suæ luctus,*

I. W.

LVI. Entrance upon the World.

Curino was a young man brought up to a reputable trade; the term of his apprenticeship was almost expired, and he was contriving how he might venture into the world with safety, and pursue business with innocence and success. Among his near kindred, Serenus was one, a gentleman of considerable character in the sacred profession; and after he had consulted with his father, who was a merchant of great esteem and experience, he also thought fit to seek a word of advice from the divine. Serenus had such a respect for his young kinsman, that he set his thoughts at work on this subject, and with some tender expressions, which melted the youth into tears, he put into his hand a paper of his best counsels. Curino entered upon business, pursued his employment with uncommon advantage, and under the blessing of heaven advanced himself to a considerable estate. He lived with honour in the world, and gave a lustre to the religion which he professed; and after a long life of piety and usefulness, he died with a sacred composure of soul, under the influences of the christian hope. Some of his neighbours wondered at his felicity in this world, joined with so much innocence, and such severe virtue. But after his death this paper was found in his closet, which was drawn up by his kinsman in holy orders, and was supposed to have a large share in procuring his happiness.

Advices to a Young Man.

I. Kinsman, I presume you desire to be happy here, and hereafter: you know there are a thousand difficulties which attend this pursuit; some of them perhaps you foresee, but there are multitudes which you could never think of. Never trust therefore to your own understanding in the things of this world, where you can have the advice of a wise and faithful friend; nor dare venture the more important concerns of your soul, and your eternal interests in the world to come, upon the mere light of nature, and the dictates of your own reason; since the word of God, and the advice of heaven, lies in your hands. Vain and thoughtless indeed are those children of pride, who choose to turn Heathens in the midst of Great Britain; who live upon the mere religion of nature and their own stock, when they have been trained up among all the superior advantages of christianity, and the blessings of divine revelation and grace.

II. Whatsoever your circumstances may be in this world, still value your bible as your best treasure; and whatsoever be your employment here, still look upon religion

religion as your best business. Your bible contains eternal life in it, and all the riches of the upper world; and religion is the only way to become a possessor of them.

III. To direct your carriage towards God, converse particularly with the book of psalms; David was a man of sincere and eminent devotion. To behave aright among men, acquaint yourself with the whole book of Proverbs: Solomon was a man of large experience and wisdom. And to perfect your directions in both these, read the gospels and the epistles; you will find the best of rules and the best of examples there, and those more immediately suited to the christian life.

IV. As a man, maintain strict temperance and sobriety, by a wise government of your appetites and passions; as a neighbour, influence and engage all around you to be your friends, by a temper and carriage made up of prudence and goodness; and let the poor have a certain share in all your yearly profits. As a trader, keep that golden sentence of our Saviour's ever before you, "Whatsoever you would that men should do unto you, do you also unto them."

V. While you make the precepts of scripture the constant rule of your duty, you may with courage rest upon the promises of scripture as the springs of your encouragement. All divine assistances and divine recompences are contained in them. The spirit of light and grace is promised to assist them that ask it. Heaven and glory are promised to reward the faithful and the obedient.

VI. In every affair of life, begin with God. Consult him in every thing that concerns you. View him as the author of all your blessings and all your hopes, as your best friend and your eternal portion. Meditate on him in this view, with a continual renewal of your trust in him, and a daily surrender of yourself to him, till you feel that you love him most entirely, that you serve him with sincere delight, and that you cannot live a day without God in the world.

VII. You know yourself to be a man, an indigent creature and a sinner, and you profess to be a christian, a disciple of the blessed Jesus: But never think you know Christ nor yourself as you ought, till you find a daily need of him for righteousness and strength, for pardon and sanctification; and let him be your constant introducer to the great God, though he sit upon a throne of grace. Remember his own words, John xiv. 6. "No man cometh to the Father but by me."

VIII. Make prayer a pleasure and not a task, and then you will not forget nor omit it. If ever you have lived in a praying family, never let it be your fault if you do not live in one always. Believe that day, that hour, or those minutes to be all wasted and lost, which any worldly pretences would tempt you to save out of the public worship of the church, the certain and constant duties of the obsequy, or any necessary services for God and godliness. Beware lest a blast attend it, and not a blessing. If God had not reserved one day in seven to himself, I fear religion would have been lost out of the world; and every day of the week is exposed to a curse, which has no morning religion.

IX. See that you watch and labour, as well as pray. Diligence and dependance must be united in the practice of every christian. It is the same wise man acquaints us,

us, "that the hand of the diligent and the blessing of the Lord join together to make us rich," *Prov. x. 4—22.* rich in the treasures of body or mind, of time or eternity.

It is your duty indeed, under a sense of your own weakness, to pray daily against sin; but if you would effectually avoid it, you must also avoid temptation, and every dangerous opportunity. Set a double guard wheresoever you feel or suspect an enemy at hand. The world without, and the heart within, have so much flattery and deceit in them, that we must keep a sharp eye upon both, lest we are trapped into mischief between them.

X. Honour, profit, and pleasure have been sometimes called the world's trinity, they are its three chief idols; each of them is sufficient to draw a soul off from God, and ruin it for ever. Beware of them therefore, and of all their subtle insinuations, if you would be innocent or happy.

Remember that the honour which comes from God, the approbation of heaven, and of your own conscience, are infinitely more valuable than all the esteem or applause of men. Dare not venture one step out of the road of heaven, for fear of being laughed at for walking strictly in it. It is a poor religion that cannot stand against a jest.

Sell not your hopes of heavenly treasures, nor any thing that belongs to your eternal interest, for any of the advantages of the present life: "What shall it profit a man to gain the whole world, and lose his own soul?"

Remember also the words of the wise man, "He that loveth pleasure shall be a poor man; he that indulges himself in wine and oil, that is, in drinking, in feasting, and in sensual gratifications, shall not be rich." It is one of St. Paul's characters of a most degenerate age, when men become lovers of pleasure more than lovers of God. And that fleshly lusts war against the soul, is St. Peter's caveat to the christians of his time.

XI. Preserve your conscience always soft and sensible. If but one sin force its way into that tender part of the soul, and dwell easy there, the road is paved for a thousand iniquities.

And take heed that under any scruple, doubt or temptation whatsoever, you never let any reasonings satisfy your conscience, which will not be a sufficient answer or apology to the great Judge at the last day.

XII. Keep this thought ever in your mind, It is a world of vanity and vexation in which you live; the flatteries and promises of it are vain and deceitful; prepare therefore to meet disappointments. Many of its occurrences are teizing and vexatious. In every rustling storm without, possess your spirit in patience, and let all be calm and serene within. Clouds and tempests are only found in the lower skies; the heavens above are ever bright and clear. Let your heart and hope dwell much in these serene regions, live as a stranger here on earth, but as a citizen of heaven, if you will maintain a soul at ease.

XIII. Since in many things we offend all, and there is not a day passes which is perfectly free from sin, let repentance towards God, and faith in our Lord Jesus Christ, be your daily work. A frequent renewal of these exercises which make a christian at first, will be a constant evidence of your sincere christianity, and give you peace in life, and hope in death.

XIV. Ever carry about with you such a sense of the uncertainty of every thing in this life, and of life itself, as to put nothing off till to-morrow, which you can conveniently do to-day. Dilatory persons are frequently exposed to surprise and hurry in every thing that belongs to them: The time is come, and they are unprepared. Let the concerns of your soul and your shop, your trade and your religion, lie always in such order, as far as possible, that death at a short warning may be no occasion of a disquieting tumult in your spirit, and that you may escape the anguish of a bitter repentance in a dying hour. Farewel.

Phronimus, a considerable east-land merchant, happened upon a copy of these advices about the time when he permitted his son to commence a partnership with him in his trade; he transcribed them with his own hand, and made a present of them to the youth, together with the articles of partnership. Here, young man, said he, is a paper of more worth than these articles. Read it over once a month, till it is wrought in your very soul and temper. Walk by these rules, and I can trust my estate in your hands. Copy out these counsels in your life, and you will make me and yourself easy and happy.

LVII. Souls in Fetters.

WHAT a fore unhappiness is it to the christian world, that men are confined in parties! There are some noble souls imprisoned from their infancy within the pales of a particular clan, or narrow tribe, and they must never dare to think beyond those limits. What shameful bars are laid in the way to obstruct the progress of knowledge, and the growth of the intellectual world! Generous sentiments are stifled and forbid to be born, lest the parent of them, who belongs perhaps to one sect, should be suspected of too much intimacy with another: and a thousand brave and free thoughts are crushed to death in the very bud, lest they should look like the offspring of a foreign tribe, when they appear in open light. What a wretched influence, names, and sects, and parties have upon the commonwealth of christianity! We hardly dare believe ourselves when we have found out a truth, if our ancestors did not believe it too.

A few days ago *Aleutherus* told me, that when he was a boy, he firmly believed the mystery of the mass, and thought the priest could turn bread into flesh and blood, for all his relations were of that mind; but when I began to think for myself a little, said he, my faith staggered, the falshood seemed too big for my belief; and yet I know not what strange secret attachment to the religion of my fathers forbid me to deny what they had professed. So I shut my eyes, and laid all my rising doubts to sleep; I stretched my faith to its former size, and swallowed the old doctrine again. Without thinking whether it were possible, I called it divine; for I could not bear the thoughts of being a heretic.

Clerico would gladly have heard *Euphonus* preach, if he durst have ventured the censure of his friends, and been seen in a meeting-house. He could willingly have let his soul loose from all human forms and inventions, if he had not lately subscribed the twentieth article of the church among the rest, and declared that she has power to ordain rites and ceremonies. But since he has subscribed, he does not care to indulge his thoughts in so much freedom.

Phileuchus

Philearchus happened to lodge a week at the house of *Sebastes*, where he heard Mr. *Jenks's* prayers read daily in the family with great devotion; he prevailed with himself to join in the worship, and felt his soul refreshed by it; yet his own house continued prayerless still: for though he loved religion at his heart, yet he could not express himself with any tolerable decency, propriety or courage in family-worship, and he was ashamed to let his friends know that he made use of forms.

What a poor foolish thing is man! Human nature in all ages is too much like itself. What is now practised among christians, to the reproach and injury of revealed truth, has been a bar to the profession and improvement of natural religion, in the days and the nations of ancient *Heathenism*.

Socrates is famous in history for his belief of the one true God, in opposition to the polytheism of the world, and the numerous idols of the priest and the people: But he is reported by this means to have exposed himself to the resentment and popular fury of some of his countrymen, so that he is counted a sort of martyr for that cause. Yet, as some report, he was scarce able to support his courage in the public profession of that one true God in a dying hour; for it is said that he ordered a cock to be offered as a sacrifice to *Esculapius* the god of physic. I confess it is so mean and servile a compliance, that I can hardly believe it concerning *Socrates*.

But if the soul of the noble *Grecian* was bound in these fetters of a popular religion, which forbid his bold and final profession of his diviner sentiments; it is not *Greece* only, but *Rome* also has produced examples of the same weakness among some of its heroes. It must be acknowledged, they had some heavenly flights of thought, and courage enough to let their notions just start into light, and give broad hints of their faith; but they were forced to cramp and discourage the progress and the growth of it, for fear of the national idolatry which reigned in their age. They had not strength of soul and bravery enough to become martyrs for the truth.

Cicero was a great man, but he was afraid to speak what he knew of the unity of the eternal God, the Maker of all. "It is hard, says he, to find out him who is the parent of this universe; and when you have found him, it is not lawful to shew him to the vulgar world. *Illum quasi parentem hujus universitatis invenire difficile: & cum inveneris, indicare in vulgus nefas;*" *Lib. de Univers. p. 2.* And the same he saith again, *Lib. II. de Nat. Deor.* Let not our men of *Heathenism* then, or *British* infidels, charge all this folly upon christians alone, since their pagan predecessors were guilty of it as well as we.

O where shall that city stand, whose inhabitants shall traffic in intellectual treasures, and set forth all their new improvements and acquisitions in open day-light, without the danger of public penalties or reproach? Where shall that happy race of men be born, who shall see truth with an unbiassed soul; and shall speak it freely to mankind, without the fear of parties, or the odium of singularity? When shall that golden age arise in *Great Britain*, in which every rich genius shall produce his brightest sentiments to the honour of God, and to the general profit of men, and yet stand exempted from common slander! When shall the sacred mines of scripture be digged yet deeper than ever, and the hidden riches thereof be brought out of their long obscurity, to adorn the doctrine of God our Saviour? O that these dark and stormy days of party and prejudice were rolled away, that men would once give leave to their fellow christians to spell out and read some ancient and unknown glories of the person of Christ, which are contained in scripture, and to unfold some hidden wonders of his gospel! The wisest of men know yet but in part; and it is always possible to grow wiser, at least on this side heaven: but public prejudice is a

friend to darkness; nor could ignorance and error, without this shield, have defended their thrones so long among creatures of reason, under the light of divine sun-beams.

LVHL. *To Lucius, on the Death of Serena*

Dear Sir,

SOME of these verses attempted to sooth your sorrows in a melancholy and distressing hour: They were all finished near the same time, and united in this form, though they have thus long lain in silence, nor ventured to present themselves to you. I am almost in pain already, lest they should awake your heart-ake by a recollection of some dear mournful images, and vanished scenes of grief. Let these lines rather call your views upward to the better mansions of your absent kindred, and awaken you to aim every step of life toward those regions of holiness and joy. Adieu, and be happy. I am,

STR,

Yours, &c.

DEATH and HEAVEN. In Five Lyric Odes.

ODE I.

ODE II.

The Spirit's Farewel to the Body after long Sicknefs. *The Departing Moment: Or, Absent from the Body.*

I.

HOW am I held a prisoner now,
Far from my God! This mortal
chain

Binds me to sorrow: All below
Is short-liv'd ease or tiresome pain.

II.

When shall that wondrous hour appear,
Which frees me from this dark
abode,

To live at large in regions, where
Nor cloud nor veil shall hide my God!

III.

Farewel this flesh, these ears, these eyes,
These shares and fetters of the mind;
My God, nor let this frame arise
Till every dust be well refin'd.

IV.

Jesus, who mak'st our natures whole,
Mold me a body like thy own:
Then shall it better serve my soul
In works of praise and worlds un-
known.

I.

ABSENT from flesh! O blissful thought!
What unknown joys this moment
brings!

Freed from the mischiefs sin hath wrought,
From pains, and tears, and all their
springs.

II.

Absent from flesh! Illustrious day!
Surprising scene! triumphant stroke,
That rends the prison of my clay,
And I can feel my fetters broke!

III.

Absent from flesh! Then rise, my
soul,

Where feet or wings could never
climb,

Beyond the heav'ns where planets roll,
Measuring the cares and joys of
time.

IV.

IV.

I go where God and glory shine :
His presence makes eternal day.
My all that's mortal I resign,
For Uriel waits and points my way.

O D E III.

*Entrance into Paradise : Or, Present with
the Lord.*

I.

AND is this heav'n? And am I
there!
How short the road! how swift the
flight!
I am all life, all eye, all ear;
Jesus is here,—my soul's delight.

II.

Is this the heav'nly Friend who hung
In blood and anguish on the tree,
Whom Paul proclaim'd, whom David
sung,
Who dy'd for them, who dy'd for
me?

III.

How fair thou offspring of my God!
Thou first-born image of his face!
Thy death procur'd this blest abode,
Thy vital beams adorn the place.

IV.

Lo, he presents me at the throne
All spotless; there the godhead
reigns
Sublime and peaceful thro' the Son:
Awake, my voice, in heav'nly strains.

O D E IV.

The Sight of God in Heaven.

I.

Creator-God, eternal Light,
Fountain of Good, tremendous
Power,
Ocean of Wonders, blissful Sight!
Beauty and Love unknown before!

II.

Thy grace, thy nature, all unknown
In yon dark region whence I came;
Where languid glimpses from thy throne
And feeble whispers teach thy name.

III.

I'm in a world where all is new;
Myself, my God: O blest amaze!
Not my best hopes or wishes knew
To form a shadow of this grace.

IV.

Fix'd on my God, my heart, adore:
My restless thoughts, forbear to rove;
Ye meaner passions, stir no more;
But all my pow'rs be joy and
love.

O D E V.

*A Funeral Ode at the Interment of the Body,
supposed to be sung by the Mourners.*

I.

UNvail thy bosom, faithful tomb;
Take this new treasure to thy
trust,
And give these sacred relics room
To seek a slumber in the dust.

II.

Nor pain, nor grief, nor anxious fear
Invade thy bounds. No mortal
woes
Can reach the lovely Sleeper here,
And angels watch her soft repose.

III.

So Jesus slept: God's dying Son
Past through the grave, and blest
the bed.
Rest here, fair Saint; till from his throne
The morning break and pierce the
shade.

IV.

Break from his throne, illustrious morn;
Attend, O earth, his sov'reign word;
Restore thy trust, a glorious form;
She must ascend to meet her Lord.

LIX. *Divine Conduct disputed and justified.*

WHEN we meet with any thing in the conduct of men which appears strange and unaccountable to us, if at the same time it seems to carry in it the aspect of something low and trifling, we are too ready to think ourselves such sons of wisdom as to pronounce puerility and contempt upon the persons and their practice. So hasty are we to pass sudden and rash judgments on the present appearances of things, and to imagine every thing is unreasonable when we don't immediately see the reason of it; as if all reason were ingrossed in our bosoms, and wisdom had no other abode. *Gelotes*, to shew his own superior genius, treats the rites of *Moses*, and the ceremonies of the *Jewish* religion, in the same manner; he cannot devise what all these bells and pomegranates, and twenty other little fineries, were made for upon the garments of the high priest; nor can he guess the reason of all the petty punctilios about lambs, and rams, and red heifers, about pigeons, hyssop, and scarlet, sprinklings and washings. He is utterly at a loss what they were designed for; and therefore he roundly declares his opinion, that *Moses* had little to do, who could employ his mind in contriving such trifles. It is unaccountable, says he, that a person who seems in other things to be a man of sense, should prescribe such an endless ritual with minute directions about a hundred little matters relating to the pins and tacks, the boards and curtains of the tabernacle, and all that scenery of puerile worship, which a wise man would neither command nor practise. And thus he goes on to shoot his bolts of blasphemy at divine wisdom over the shoulders of *Moses*, and through his sides to smite the God of *Israel* with ridicule and reproaches. How often does such a sudden and rash censure discover its own folly when it is passed on the actions of men, by a further insight into their wise designs; and the man who poured out his laughter and contempt upon others, how justly does he become the object of contempt and ridicule himself, on the account of his pride and rashness? But when the counsels and appointments of the blessed God, when the works of his wisdom, which is vast and deep, beyond our ken and fathom, are thus taken to task by silly mortals, and derided because they don't understand the purpose and intent of them, what flagrant impiety is this? what impudence added to their rashness? and how much does it deserve the divine indignation?

This very man, this *Gelotes*, a few days ago was carried by his neighbour *Typiger* to see a gentleman of his acquaintance; they found him standing at the window of his chamber, moving and turning round a glass prism, near a round hole which he had made in the window-shutter, and casting all the colours of the rainbow upon the wall of the room: They were unwilling to disturb him, though he amused himself at this rate for half an hour together, merely to please and entertain his eye-sight, as *Gelotes* imagined, with the brightness and strength of the reds and the blues, the greens and the purples, in many shifting forms of situation; while several little implements lay about him, of white paper and shreds of coloured silk, pieces of tin with holes in them, spectacles and burning-glasses. When the gentleman at last spied his company, he came down and entertained them agreeably enough upon other subjects, and dismissed them.

At another time *Gelotes* beheld the same gentleman blowing up large bubbles with a tobacco-pipe out of a bowl of water well impregnated with sope, which is a common diversion of boys. As the bubbles rose, he marked the little changeable colours on the surface of them with great attention, till they broke and vanished into
air

air and water. He seemed to be very grave and solemn in this sort of recreation and now and then smiled to see the little appearances and disappearances of colours, as the bubble grew thinner toward the top, while the watry particles of it ran down along the side to the bottom, and the surface grew too thin and feeble to include the air, then it burst to pieces, and was lost.

Well, says *Gelotes* to his friend, I did not think you would have carried me into the acquaintance of a madman: Surely he can never be right in his senses who wastes his hours in such fooleries as these. Whatsoever good opinion I had conceived of a gentleman of your intimacy, I am amazed now that you should keep up any degree of acquaintance with him, when his reason is gone, and he is become a mere child. What are all these little scenes of sport and amusement, but proofs of the absence of his understanding? Poor gentleman! I pity him in his unhappy circumstances; but I hope he has friends to take care of him under this degree of distraction.

Typiger was not a little pleased to see that his project, with regard to his neighbour *Gelotes*, had succeeded so well; and when he had suffered him to run on at this rate for some minutes, he interrupted him with a surprising word: This very gentleman, says he, is the great Sir *Isaac Newton*, the first of philosophers, the glory of *Great Britain*, and renowned among the nations. You have beheld him now making these experiments over again, by which he first found out the nature of light and colours, and penetrated deeper into the mysteries of them, than all mankind ever knew before him. This is the man, and these his contrivances, upon which you so freely cast your contempt, and pronounce him distracted. You know not the depth of his designs, and therefore you censured them all as fooleries; whereas the learned world has esteemed them the utmost reach of human sagacity.

Gelotes was all confusion and silence. Whereupon *Typiger* proceeded thus: Go now and ridicule the lawgiver of *Israel*, and the ceremonies of the *Jewish* church, which *Moses* taught them: Go, repeat your folly and your slanders, and laugh at these divine ceremonies, merely because you know not the meaning of them: Go and affront the God of *Israel*, and reproach him for sending *Moses* to teach such forms of worship to the *Jews*. There is not the least of them but was appointed by the greatest of beings, and has some special design and purpose in the eye of divine wisdom. Many of them were explained by the apostle *Paul*, in his letter to the *Hebrews*, as types and emblems of the glories and blessings of the new testament; and the rest of them, whose reason has not been discovered to us, remain perhaps to be made known at the conversion of the *Jews*, when divine light shall be spread over all the ancient dispensations, and a brighter glory diffused over all the rites and forms of religion, which God ever instituted among the race of *Adam*.

Thus far *Typiger*; while *Gelotes* was still silent, being pierced to the heart with a conviction of his rashness and folly, and stung inwardly with bitter remorse at the thoughts of his impious and profane rallery. He went home mournful, and set himself with a sincere and humble enquiry to learn all the successive religions of the bible, which he had ridiculed, and found so much reason in a great part of them, that he submitted to believe the dignity of them all, and professed himself a hearty christian.

The book of nature and the book of providence have some obscure pages in them, as well as the book of religion and grace. There are many appearances in the creation of God, and many more in his government of the world, which are thus impudently arraigned by thoughtless mortals. They discover not the symmetry and exact proportion between the several parts of them, and therefore they pronounce them

them the works of chance, and mere caprices of nature. They cannot penetrate into the distant designs of the all-wise Creator and Ruler of the universe, and they are ready to conclude that there is no design, no wisdom in them. But he was a much wiser man who tells us, "that God has made every thing beautiful in its season, but man has this world in his heart," that is, he is so intent upon the present little spot of ground on which he stands, and the little incidents of that inch of time in which he appears, that he cannot discern the work that God does from the beginning to the end thereof; and therefore men are not able to comprehend the admirable beauty of his works, and they are resolved to believe no farther than they can see. Vain animals of flesh and blood! Proud swelling reptiles of the earth! As if a company of worms who are just crept out of their native glebs, and retiring into it again after a few moments, should pretend to arraign and censure the motions and phases of the moon, and all the rules and movements of the planetary worlds. That man surely should have a stretch of thought equal to deity, and with one single survey grasp all the atoms of created matter, and all the world of minds with all their ideas, he should view at once all their infinite relations to each other, with all the scenes and appearances in the upper and lower regions of creation, from the beginning of time far into eternity, who would dare to contest the wisdom of providence, or of any of the works or the appointments of his Maker? "How manifold are thy works, O Lord? in wisdom hast thou made them all. How unsearchable are thy ways, and thy judgment untraceable by all the sons of men! Who has known the mind of the Lord, and who has been his counsellor? Of him, and by him, and for him, are all things; to whom be glory for ever and ever." *Amen.*

LX. *Sinful Anger for God's sake.*

IT is a very possible thing for us to be sinfully angry with our neighbour, even upon the account of sin: We have hearts of unsearchable subtilty and unfathomable deceit. The best of us are too often tempted to follow the violence of our own carnal affections, under an appearance of zeal and duty, and screen our own wrath to man, under the covert of love to God. And when the angry powers of our nature are set at work under the colour of so divine a principle, they are impatient of all restraint, and know no bounds; for we cannot do too much for God and his honour.

Deirus is ready to think, that if he let fly all his wrath against a man for a sinful action, that wrath can't rise to excess; he persuades himself that it is rather a work of righteousness than a fault, and puts it amongst his virtues and his honours. I wish *Deirus* would take heed, lest he mingle the heat of corrupt flesh and blood with holy zeal, and offer iniquity for a sacrifice. In order to manage well in this matter, I would admonish him to take notice of these things.

First, When an action offends both God and ourselves at the same time, we must watch with the utmost diligence, lest self-love disguise itself in the form of zeal, and command our passions entirely into our own service, while we think they are at work for God. Suppose I have often instructed young *Pravo*, as to his morals; suppose I have earnestly persuaded him to any duty, or cautioned him often against some evil practice, and I see him nevertheless obstinately proceed in his own way; perhaps I shall be ready to indulge my anger against him, because he disobeys me, more than because he displeases God. Or, suppose my neighbour *Calumnio* rails at me

me as a puritan and a madman, because I am seen often at public prayers, and upbraid and reproach me with odious charges for the sake of my religion; I am tempted to kindle perhaps into sudden indignation, chiefly because self is reviled, and not because God is dishonoured.

In such instances as these, there is an easy way to find whether our zeal be more selfish or divine. Let me ask my own heart, "Should I have been so angry with this youth, if he had neglected another friend's pious advice in the same case wherein he has neglected mine?" and yet the sin against God would have been the same. Again, "Should I have grown so warm again *Calumnio* for reproaching my fellow-christian on the account of his devotions, as I am for reproaching me?" and yet his offence against the gospel had been the same still. Thus by putting self out of the case, we guard against the deceit of self-love, and pass a juster sentence on our own actions.

Now if upon due search we find that our wrath is awakened rather because an action offends us, than because it offends God, this is a work of the flesh, and must be mortified; our passions should all be pure. Our blessed Lord *Jesus* bore a load of personal reproaches falling heavy upon himself, and opened not his mouth; but when the *Jewish* buyers and sellers profaned his Father's house of prayer, then indeed he assumed an extraordinary character, and gave an instance of severe zeal by scourging them out of the temple, *John* ii. 17.

Secondly, Take care of giving up the reins intirely to an angry passion, though it pretend sin for its object, lest it run to an ungovernable excess. It is *St. Paul's* counsel, "Be angry and sin not," *Ephes.* iv. 26. so hard it is to be angry upon any account without sinning. It was a happy comparison, whosoever first invented it, that the passions of our Saviour were like pure water in a clear glass: shake it never so much, and it is pure still; there was no defilement in his holy soul by the warmest agitation of all those powers of his animal nature; but ours are like water with mud at the bottom, and we can scarce shake the glass with the gentlest motion, but the mud arises, and diffuses itself abroad, polluting both the water and the vessel. Our irascible passions can scarce be indulged a moment, but they are ready to defile the whole man.

We may find whether our anger rise to a sinful excess or no, by such enquiries as these.

Does it fire my blood into rage, and kindle my spirits into a sudden blaze, like a train of gunpowder? Then it looks too much like a work of the flesh, and may create a just suspicion of the pious purity of it; for this has not the appearance of a christian virtue. Our holy religion is a more reasonable and more gentle thing, and never teaches us to act with a thoughtless violence, though it sometimes calls the active powers of flesh and blood into the assistance of sincere zeal.

Does it transport us away to the practice of any thing unbecoming our character? Does it arm our tongues with vile and scandalous names, or our hands with hasty weapons of outrage and cruelty? This sort of conduct carries in it more of the resemblance of the evil spirit that seeks revenge and mischief. I confess there have been some examples of severe and terrible zeal amongst the pious *Jews*; but we must remember that the meek and peaceful religion of the gospel was not then established; and we must consider too, that most of these examples had a divine commission, and were immediately inspired by God himself. Such was the case of *Phineas*, when he slew the two offenders in the camp of *Israel*: So *Elijah* called for fire from heaven, to destroy the two captains and their companies; and our Lord *Jesus Christ*,

Christ, under the same divine influence, scourged the merchants out of the temple. But our Lord himself reproved his own disciples when they had a mind to imitate the wrath of *Elijah*, and taught them, that under his dispensation, which was shortly to be set up, zeal was a gentler virtue, and more of a piece with the rest of that religion which he designed to institute.

Another question we should put to ourselves to find whether our anger be excessive, or no, is this: Does it throw us off from our guard, dispossess us of our temper, and darken our judgment? Does it make us fierce and positive? Does it rob us of our patience, and render us deaf to all sober remonstrances and excuses? Then it can never be from God, though it pretend to be for him: for self-government is an eternal duty; and the wisdom which is from above is swift to hear, and slow to speak; it is easy to be intreated, and full of forgiveness.

Finally, let us ask, Does the passion render us unfit for any duty to God, tempt us to omit any duty to man, or hinder us in the performance of either? We may then assure ourselves it rises to excess, and becomes in some measure criminal.

It is a certain rule of prudence, that all these animal powers, be they never so justly employed, deserve a watchful and severe guard upon them, lest they grow unruly and extravagant.

The last piece of advice that I would give to my friends, and learn to take myself, is this, That where the mere appearance of an angry passion will attain the same end, I would not choose to give myself the trouble and disquietude of feeling a real one. Why should I suffer my blood and spirits to rise into disorder, if the picture of anger in my countenance, and the sound of it imitated in my voice, will effectually discourage and reprove the vice I would forbid? If I am but wise enough to raise an appearance of resentment, I need not be at the pains to throw myself into this uneasy ferment. Is it not better for me, as a man and a christian, to maintain a calm, sedate aversion to the sin, and express my dislike of it, sometimes at least, rather by a counterfeit than real anger? If hypocrisy be lawful any where, surely it may be allowed in this case to dissemble a little.

And to carry the matter yet further, I think I may assert, there are several such occurrences in life, wherein it is better not so much as to imitate anger, and to express nothing like it, though the sin may be heinous: *Anorgus*, an excellent man, and an exemplary christian, would not only suppress all wrath, but conceal all appearance of it, lest the offending person, by seeing him discomposed or resenting, might be kindled into the same passion, and thus be rendered unfit to receive a reproof from him, and grow deaf to all his divine reasonings.

It is a certain and shameful truth, that in this frail and sinful state, we love ourselves so much, and God so little, that we seldom begin to grow angry for God's sake, but we soon grow more angry for our own: Therefore upon almost all accounts it may be given as a piece of general and safe advice, That let the occasion be never so provoking, yet the less fury the better. "The wrath of man never works the righteousness of God."

LXI. On the Coronation of their Majesties King George II. and Queen Caroline.
October 11, 1727.

“**E**RGO armis invictæ heros age : fortibus apta
 “ Ensem humeris ; meritam clementia temperet iram.
 “ Dum regis, & leges molli clementer acerbis.
 “ Te super æquævos omnes regnator olympi
 “ Diligit, & læto vultum exhilaravit olivo ;
 “ Ille tuum sacro cingit diademate crinem,
 “ Transmittetque tuam longæva in sæcula famam.
 “ En regina tori confors tibi dextera adhæret,
 “ Auro picta sinus, auro radiata capillos ;
 “ Tota decens, tota est gemmisque insignis & auro :
 “ At facies cultum illustrat, facieque decorâ
 “ Pulchrior est animus.

Buchan.

The Coronation-Day. An Ode.

I.
RISE, happy morn ; fair sun, arise ;
 Shed radiant gold around the skies,
 And rich in beams and blessings shine
 Profuse on *George* and *Caroline*.

II.
 Illustrious pair ! no tear to-day
 Bedew the royal parents clay !
 'Tis *George* the blest remounts the throne,
 With double vigour in his son.

III.
 Lo, the majestic form appears,
 Sparkling in life and manly years :
 The kingdom's pride, the nation's choice,
 And heav'n approves *Britannia's* voice.

IV.
 Monarch, assume thy pow'rs, and stand
 The guardian-hero of our land :
 Let *Albion's* sons thy style proclaim,
 And distant realms revere thy name.

V.
 Bear on thy brows th' imperial crown ;
 Rebellion dies beneath thy frown :
 A thousand gems of lustre shed
 Their lights and honours round thy head.

VI.
 Lift up thy rod of majesty *,
 The foes of God and man shall flee ;
 Vice with her execrable band
 Shakes at the sword in *George's* hand,

VII.
 Law, justice, valour, mercy ride
 In arms of triumph at his side ;
 And each celestial grace is seen
 In milder glories round the Queen.

VIII.
 Hail, Royal Fair ! divinely wise !
 Not *Austrian* crowns † could tempt thy
 eyes
 To part with truth. 'Twas brave dis-
 dain,
 When *Cæsar* sigh'd, and lov'd in vain.

IX.
 But heav'n provides a rich reward :
George is thy lover and thy lord :
 The *British* lion bears thy fame,
 Where *Austrian* eagles have no name.

X.
 See the fair train of princes near :
 Come, *Frederic*, royal youth, appear,

* The Scepter.

† Archducal and Imperial.

And grace the day. Shall foreign * charms
Still hold thee from thy country's arms.

XI.

Britain, thy country * ? Prince arise,
The morning-star to gild our skies;
(O may no cloud thy lustre stain!)
Come, lead along the shining train.

XII.

Each in parental virtues dress'd,
Each born to make a nation blest'd:
What kings, what heroes yet ungrown,
Shall court the nymphs to grace their
throne!

XIII.

Mark that young branch † of rising fame,
Proud of our great Deliverer's name:
He promises in infant-bloom,
To scourge some tyrant-power of *Rome*.

XIV.

Bloom on, fair stem! Each flower that
blows,

Adds new despair to *Albion's* foes,
And kills their hearts. O glorious view
Of joys for *Albion*, ever new!

XV.

Religion, duty, truth and love,
In ranks of honours shine and move;
Pale envy, slander, fraud and spite,
Retire, and hide in caves of night.

XVI.

Europe, behold the amazing scene:
Empire and liberty convey
To join their joys and wishes here,
While *Rome* and hell consent to fear.

XVII.

Eternal God, whose boundless sway
Angels and starry worlds obey,
Command thy choicest favours down,
Where thy own hands have fix'd the
crown.

XVIII.

Come, light divine, and grace unknown,
Come; aid the labours of the throne:

* That ingenious device of the figures of *Great Britain* and the protestant religion attending her majesty on her coronation medal, with the motto, *Elio auro*, *Hæc patria*, may support and justify these expressions.

† Prince *William*.

Let *Britain's* golden ages run:
In circles lasting as the sun.

XIX.

Bid some bright legion from the sky
Assist the glad solemnity:
Ye hosts, that wait on favourite kings,
Wave your broad swords, and clap your
wings.

XX.

Then rise, and to your realms convey
The glorious tidings of the day:
Great *William* shall rejoice to know,
That *George* the second reigns below.

LXII. *A Loyal Wish on her Majesty's
Birth-Day, March 1, commonly called
St. David's-Day.*

Borrowed from *Psalms* cxxxii. 10, 11.

I.

Silence, ye nations; *Israel*, hear:
Thus hath the Lord to *David*
sworn,

"Train up thy sons to learn my fear,
And *Judah's* crown shall all thy race
adorn;

"Theirs by the royal honours thou hast
won,

"Long as the starry wheels of nature
run;

"Nature, be thou my pledge; my wit-
ness be the sun."

II.

Now, *Britain*, let thy vows arise,

"May *George* the royal saint assume!"

Then ask permission of the skies,
To put the favourite name in *David's*
room:

Fair *Carolina*, join thy pious cares
To train in virtue's path your royal heirs,
And be the *British* crown with endless
honour theirs,

LXIII. *Pity in a Court.*

To PHILOMELA.

Madam,

I Know not by what train of ideas I was led this morning to muse on these four lines which I read somewhere many years ago.

"The court's a golden but a fatal circle,
"Upon whose magic skirts a thousand devils
"In crystal forms sit tempting innocence,
"And beckon early virtue from its center."

This description of a court gave occasion to the following enquiries.

Is there a lovely soul, so much divine,
Can act her glorious part, and move and shine
On this enchanted spot of treach'rous ground,
Nor give her virtue nor her fame a wound?

Is there a soul so temper'd, so refin'd,
That pomp nor feeds her sense, nor fires the mind,
That soars above the globe with high disdain,
While earth's gay trifles tempt her thoughts in vain?

Is there a soul can fix her raptur'd eyes,
And glance warm wishes at her kindred skies
Thro' roofs of vaulted gold; while round her burn
Love's wanton fires, and die beneath her scorn?

Is there a soul at court that seeks the grove
Or lonely hill to muse on heav'nly love;
And when to crowds and state her hour descends,
She keeps her conscience and her God her friends?

Have ye not met her, angels, in her flight,
Wing'd with devotion, thro' meridian night,
Near heav'n's high portal?—Angels, speak her name,
Consign *Eusebia* to celestial fame:
While *Philomel* in language like your own
To mortal ears makes her young vict'ries known;
Let *Raphael* to the skies her honours sing,
And triumphs daily new. With friendly wing
Gabriel in arms attend her thro' the field
Of sacred war, and mercy be her shield,
While with unsully'd charms she makes her way
Thro' scenes of dangerous life, to realms of endless day.

I persuade myself, Madam, you will acknowledge that these queries are determined with much truth and justice, and center in a name that answers every enquiry. *Eusebia* has such a guard of modesty ever attending, as forbids these lines to appear before her from my hand.—

Aletbina happened to sit among a few intimate friends while this letter was read thus far; and here she interrupted the reading with a friendly impatience to confirm it. “I know *Eusebia*’s modesty, said she, and a blush will be easily raised in the face of so much virtue; yet I do not think the writer hath mistook her character. “In my opinion it is just and sincere; her whole conversation is of a piece: Her public and her private hours are of the same colour and hue: She is much a christian in the family and the closet, nor doth she put off any part of that glorious profession at court. I have been favoured with some of the fruits of her retired meditations, and as I have long had the happiness of her acquaintance, I dare pronounce that she lives what she writes. It so happens at present, that I can give you a taste of her piety and her acquaintance with the muses together, for I have had leave to transcribe three or four copies with which I have been much entertained, and I am persuaded you will thank me for the entertainment they give you.”

1. *A Rural Meditation.*

HERE in the tuneful groves and flow’ry fields,
Nature a thousand various beauties yields:

The daisy and tall cowslip we behold
Array’d in snowy white, or freckled gold.
The verdant prospect cherishes our sight,
Affording joy unmix’d, and calm delight;
The forest-walks and venerable shade,
Wide-spreading lawns, bright rills, and silent glade,
With a religious awe our souls inspire,
And to the heav’n’s our raptur’d thoughts aspire,
To him who sits in majesty on high,
Who turn’d the starry arches of the sky;
Whose word ordain’d the silver *Thames* to flow,
Rais’d all the hills, and laid the vallies low;
Who taught the nightingale in shades to sing,
And bid the sky-lark warble on the wing;
Makes the young steer obedient till the land,
And lowing heifers own the milker’s hand;
Calms the rough sea, and stills the raging wind,
And rules the passions of the human mind.

2. *A Penitential Thought.*

CAN I then grieve for ev’ry wretches woe,
And weep if I but hear a tale of sorrow?
Say, Can I share in ev’ry one’s affection,
Yet still remain thus stupid to my own?

Is then my heart to all the world beside
 Softer than melting wax or summer snow,
 But to myself harder than adamant?
 Can I behold the ruin sin has made,
 And feel God's image in my soul defac'd;
 Nor heave a sigh, nor drop a pitying tear,
 At my sad fate, nor lift my eyes to heav'n
 For aid against the flatteries of the world,
 The wiles of Satan and the joys of sense?
 Give me, ye springs, O give me all your streams
 That I may weep; nor thus with stupid gaze
 Behold my ruin, like a wretch enchanted
 Whose faculties are bound with pow'ful charms,
 To some accursed spot of earth confin'd.
 Give me, ye gentle winds, your balmy breath
 To heave my bosom with contented sighs.—
 Teach me, ye wood-doves, your complaining note,
 To mourn my fall; to mourn my rocky heart,
 My headstrong will, and every sinful thought.
 In silent shades retir'd I long to dwell,
 Far from the tumults of the busy world,
 And all the sounds of mirth and clamorous joy,
 'Till every stormy passion is subdu'd,
 And God has full possession of my soul;
 'Till all my wishes center in his will,
 And I no more am fetter'd to the world;
 'Till all the business of my life is praise,
 And my full heart o'erflows with heav'nly love,
 While all created beauties lose their charms,
 And God is all in all.

A Midnight Hymn.

TO thee, all glorious, ever-blessed pow'r,
 I consecrate this silent midnight hour,
 While solemn darkness covers o'er the sky,
 And all things wrap'd in gentle slumbers lie,
 Unwearied let me praise thy holy name,
 And ev'ry thought with gratitude inflame,
 For the rich mercies which thy hands impart,
 Health to my flesh, and comfort to my heart.
 O may my prayers before thy throne arise,
 An humble but accepted sacrifice!
 And when thou shalt my weary eyelids close,
 And to my body grant a soft repose,
 May my ethereal Guardian kindly spread
 His wings, and from the tempter screen my head!

Grant

Grant of celestial light some pleasing beam,
To bless my sleep and sanctify my dream.

4. *The dying Christian's Hope.*

WHEN faint and flaking to the shades of death,
I gasp with pain for erring lab'ring breath,
O may my soul by some blest foretaste know
That she's deliver'd from eternal woe
May hope in Christ dispel each gloomy fear,
And thoughts like these my drooping spirits cheer.
What tho' my sins are of a crimson stain,
My Saviour's blood can wash me white again.
Tho' numerous as the twinkling stars they lie,
Or sands along the margin of the sea;
Or as smooth pebbles on some beachy shore,
The mercies of th' almighty God are more;
He looks upon my soul with pitying eyes,
Sees all my fears, and listens to my cries:
He knows the frailty of each human breast,
What passions our unguarded hearts molest,
And for the sake of his dear dying Son
Will pardon all the ills that I have done.
Arm'd with so bright a hope, I shall not fear
To see my death hourly approach more near;
But my faith strength'ning as my life decays,
My dying breath shall mount to heav'n in praise.

The company was not a little charmed with the unaffected air of piety and devotion which runs through all these Odes, and pronounced the pen which wrote *Eusebia's* character guiltless of flattery, where the life corresponds with such sacred poesy as this, and makes the most tuneful harmony in the ears of the blessed God, and of all the inhabitants of heaven.

LXIV. *The Courteous and the Perverse.*

THere are two evident reasons why a creature who is proud and angry in youth, generally grows old in these vices, and never corrects them. Some who were born near neighbours to *Vesper*, and have known his conduct from the cradle, have named him to me as a very remarkable example, in whom these two reasons prevail, to keep him an everlasting slave to these passions; for in the first place he had always such an unchangeable good opinion of himself and his own conduct, that he could never spy out his own blemishes, nor could he find any occasion to charge himself with these iniquities, and therefore he indulged them without self-reproof; and then also he is of so very waspish a temper, that he will not bear any friend to give him the gentlest notice of his own follies. He kindles at once, upon the softest syllables of remonstrance, into a sudden fit of indignation; his spirits rise into a blaze
all

all in a moment, and with fire and thunder he silences the most friendly admonisher. The peevish and the furious boy by this means is become a man of peevishness and fury. He wears his native crimes to old age: Growing years and decaying nature increase these unhappy passions, these inward uneasy ferments; and while vegetables lose their four juices, and are mellowed by time, this animal grows sourer still by age; he appears daily more fretful and more imperious. Though he will bear no admonition himself, yet he deals out his rebukes to others with a sovereign air; and while many fear him, there are few or none that love him.

He has passed through several indispositions in the course of life, and been often confined to his chamber by sickness; but at such seasons the whole family is in terror, for the peevish humour grows intolerable. No person or thing can please him; whether things, or persons, or circumstances, all offend. Not a motion, not a step, not a word is right. He is ever teasing his attendants with sharp and insolent language, though they do all that nature and art can do to comport with his will. He has lived uneasy in the midst of health and ease, and no wonder that he is all chagrin and impatience when pain attacks him; and he seems to fret then with some colour or pretence. In short, he inwardly murmurs at providence which has smitten him; and while he resents the conduct of heaven, he makes all who are near him on earth feel his resentment. He is now in the last stage of life, and the same man still. "The leopard cannot put off his spots, nor the ethiopian change his skin." And he that has indulged his vices throughout his whole life against all admonitions, has little reason to expect that he shall be delivered from these iniquities at death. The sins of his nature seem to go down with him to the dust, and they cleave so close to the whole man, that it is well if they do not rise again with him, and attend him for ever.

Not so *Placentia*, the wife and the courteous. Though she has been surrounded with temptations to pride and anger, yet she had but little of those vices in her original constitution, and has almost nullified that little by rules of virtue, by the labours of piety, and the aids of divine grace. She was educated from her cradle in all the forms of grandeur; she has been surrounded with complaisance of every kind, and the civilities due to the sex have less exposed her to rudeness and contradiction; yet she has learnt to bear an opposition, both to her sentiments and her will, without awakening an angry passion, or feeling an uneasy ferment within. She rectifies the sentiments of her companions, when they are different from her own, with all the serene airs of a philosopher, who has nothing in pursuit but reason and truth; and if she happens to take a step amiss, the admonition of a friend is numbered amongst her benefits and her obligations.

Her nature is not robust, but rather of a sickly make; yet neither pain nor sickness provoke a peevish word from her. She has learnt to receive the affliction as an awakening stroke from heaven, designed to loosen her heart from all that is mortal: She is all submission to the hand of a heavenly Father, and weans herself daily from every thing beneath and beside God. She knows, or believes at least, that her friends and her attendants seek her ease, and she accepts all they do with a grateful pleasure. She had rather bear an inconvenience herself, than give an uneasiness even to the meanest figures of mankind. Every one loves to do kind offices for *Placentia*, and happy are they who can administer any relief to her in all her painful hours.

If she ever finds occasion to give a reproof, it is with so much address, with such wisdom and such sweetness, that the person reproved is convinced and pleased at once, and

and his reformation is effectually begun. A few days ago she made this appear with peculiar happiness.

Critillo happened to pay his morning attendance, and heard divine service at the same church which *Placentia* frequented. When prayers were done, the preacher began; he spoke many substantial truths, agreeable enough to the text whence he derived his discourse, and he drew some practical inferences at the close, with justice; and with some degree of fervency. But, alas! said *Critillo*, there were so many old-fashioned similitudes and awkward flourishes with which he seemed to garnish his sermon; sometimes the language was so mean and creeping, some of the phrases appeared so antiquated, others so vulgar, and many of them carried such an affected air of the sublime and magnificent, that all my devotion was spoiled. I think I went to church with a good heart and desires of improvement, but I had no appetite even to spiritual food, when it was dressed and dished out in so disagreeable a manner. I must confess I came home much out of humour, and found no profit at all. *Placentia* made but few and gentle replies; but in order to obtain more conversation on the subject, she invited *Critillo* to dinner last *Wednesday*. She provided wholsom and proper food in a becoming variety, but the dishes were of a very antic mold, the disposition of them quite out of fashion, and while the garnish of some was profusely rich and gay, that of others was very coarse and poor. *Critillo* knowing his sincere welcome, sat down, and confessed he eat very heartily; but after dinner he took the freedom to ask the lady whether this was the newest mode of entertainment, or what she meant by such an odd sort of elegance in the oeconomy of her table. I meant, said *Placentia*, to try whether your stomach was not in a more healthy state than your soul and conscience. You complained last *Sunday*, that the sermon was so dished and dressed, that you could not relish it; and though you confessed there was much truth and duty contained in it, yet you were so disgusted with the style of the preacher and his awkward manner, that you went away fretting at the discourse, and received no profit at all; but you own you fed heartily upon the provisions of my table to-day, nor was your stomach so squeamish as to keep your fast, though the dishes and garniture were inelegant enough, and very much akin to the sermon you described. *Critillo* took the hint, and was convinced of his folly, begged pardon of *Placentia*, and learnt for the future to attend with a better spirit on public worship: "For you have now taught me, says he, to make this observation, that if the soul of a christian be found in a healthy state, it will not grow peevish and refuse all spiritual food, because it is not surrounded with every proper and modish elegance in the dispensing of it."

But this is but one instance of her prudence and address in reclaiming mankind from their follies; those who have the happiness of her intimate acquaintance, have been witnesses to many such pieces of gentle and effectual reproof. A pleasing serenity of soul has run through her whole course: But some years ago, when she was verging towards the decline of life, she happened for several months together to be ruffled and teized with two or three unhappy occurrences, which came upon her at once, and gave her so much disquietude, as made her carriage to those round about her savour a little of the inward vexation. She was soon conscious of the inroad which was made upon her peace and her gentle virtues; she found the angry ferment arise too often, and work too near her heart; she gave herself many silent rebukes, and by repeated prayer and religious watchfulness, she suppressed the growing evil, and recovered her native serenity. Happy those, who in such an hour of temptation do not lose their temper intirely beyond all recovery.

She

She is now far advanced in years, and the infirmities which tend to put a period to life are growing upon her; yet she is not ever loading the company with her complaints, nor repeating to them the history of her daily pains and aches, nor does she often speak of them even amongst her friends, but when it seems necessary to excuse her inactivity, or the omission of any of the duties of her place, or to prevent too much expectation from her under her present incapacity and weakness. "What can I get, says she, by buzzing all my ails into the ears of my friends? I shall but render myself disagreeable to the world, and my company more unpleasant to those whom I love; and when I have talked my diseases all over to them, they cannot relieve me; therefore I choose to complain in secret, only to him who can send relief, or give me a complete and joyful release."

In the long series of her life she met with few enemies, and those have chiefly sprung from envy at her happiness. Even while she has been scattering her blessings among mankind, she has now and then met a very unmerited reproach; yet *Placentia* has never ceased her kind offices to them, but travelled on still in the paths of virtue and goodness with a sublime disregard of their malice.

"So glides the moon along th' ethereal plains,
"Bright'ning the midnight world with silver blaze,
"And great in silent majesty disdains
"The clamorous envy of the barking race;
"Yet shines upon them still with generous light,
"While brutes abuse her beams but to direct their spite."

Philagatha, a lady of six and twenty years old, was present while this bright character was rehearsed; she had been the mother of three children, and was still proceeding; she was so charmed with the many agreeable parts of such a life, that she resolved if ever she had another daughter, it should be named *Placentia*.

LXIV. Common Occurrences moralized.

AS *Theophrastus* one evening was sitting solitary by the fire, which was sunk low, and glimmering in ashes, he mused on the sorrows that surrounded human nature, and beset the spirits that dwell in flesh. By chance he cast his eye on a worm which was lodged on the safer end of a short firebrand; it seemed very uneasy at its warm station, writhing and stretching itself every way for relief. He watched the creeping creature in all its motions. I saw it, said he, when he told this incident to *Philemus*, I saw it reach forward, and there it met the living coal; backward, and on each side, and then it touched the burning embers: still starting from the present torment, it retreated and shrunk away from every place where it had just before sought a refuge, and still met with new disquietude and pain.

At last I observed, said he, that having turned on all sides in vain, it lifted its head upward, and raised its length as high as possible in the air, where it found nothing to annoy it; but the chief part of the body still lay prone on the wood; its lower or worse half hung heavy on the aspiring animal, and forbid its ascent. How happy would the worm have been, could it then have put on wings and become a flying insect!

Such, said he, is the case of every holy soul on earth; it is out of its proper element, like the worm lodged amongst hot embers. The uneasy spirit is sometimes ready to stretch its powers, its desires and wishes on every side, to find rest and happiness amongst sensible goods: But these things, instead of satisfying its nobler appetites, rather give some new pain, variety of vexation, and everlasting disappointment. The soul finding every experiment vain, retires and shrinks backward from all mortal objects, and being touched with a divine influence, it raises itself up towards heaven to seek its God: But the flesh, the body, the meaner and worse half of the man, hangs heavy, and drags it down again, that it cannot ascend thither, where rest and ease are only to be found.

What should such a soul do now, but pant and long hourly for a flight to the upper world, and breathe after the moment of its release? What should be more joyful to such a spirit, than the divine and almighty summons to depart from flesh? O blessed voice from heaven that shall say to it, "Come up hither;" and in the same instant shall break off all its fetters, give it the wings of an angel, and inspire it with double zeal to ascend.

At another time, said *Philemus*, I happened to be with this good man when he was walking through a grove, and we unperched a squirrel and a lark. The squirrel leaped nimbly from bough to bough, and ran round half the trees of the grove to secure itself; but the lark, after it had just tried a bough or two, took wing upward, and we saw it no more. Just such is the difference, said *Theophron*, between a christian and a man of this world. When the sons of earth are beat off from one mortal hope, they run still to others, they search round among all the creatures to find relief, and dwell upon earthly comforts still; but the soul of a christian, unperched from his rest on earth, flies immediately towards heaven, and takes its relief in the upper world among things that are invisible.

When *Philemus* told these little occurrences of *Theophron*, together with his pious remarks upon them, *Ridelio* sat simpering with an air of contempt till the story was done, and then burst out into a loud laugh. "What," says he, "is the old puritanical age returned again? Must we spiritualise the affairs of larks, and worms, and squirrels, and learn religion from all the trifles in nature? At church let us be grave, and mind the business of the church; but let us not fill our chimney with lessons of godliness, nor sadden our fire-side with devotion; let us never be so excessively religious as to make temples of the fields and the groves, and talk of God and heaven there."

Philemus could hold no longer, but, with a solemn and severe countenance, gave *Ridelio* a just rebuke. Must we never think of heaven but at church? I fear we shall then banish religion out of the world. Hath not the blessed God given us notices of himself among all the creatures, and must we never dare to take notice of him in any of them, lest we be out of the mode, and ridiculed as unfashionable? Perish all these fashions of an ungodly world, which would thrust heaven from our thoughts! Let the fashion of our Saviour obtain among us, who when he came down from God and dwelt among men, from every occurrence of life took occasion to raise the thoughts of his hearers to things divine and heavenly. He drew the lessons of his gospel from the fig-tree and the mustard-seed, from a lost sheep and a louring sky, and there was scarce any occurrence of the meanest kind which he did not improve to holy purposes; nor does it become any man who wears the name of a christian, to laugh at the practice of his Saviour, or to forbid his followers the imitation of so sacred an example.

Here follow several *Epigrams, Inscriptions, and Fragments of Poesy.*

PERhaps there is no person who hath amused himself with verse from fifteen years old to fifty, but hath sometimes writ upon low and common themes, or mingled fragments of poesy on more important subjects in prose, and when friends have been innocently entertained with those little things, and copies are once gone abroad into the world, they are in danger of being published in a very imperfect and mangled manner. To avoid this, it is better they should appear as they are, and if they can give any further innocent amusement to young persons who delight in verse, this may serve for an apology for their publication, though they were written in the early parts of life, and especially since most of them bear some divine or moral sentiment.

LXV. Fragments of Verse.

1. *The Preface of a Letter, written August 1692.*

E'ER since the morning of that day
Which bid my dearest friends adieu,
And rolling wheels bore me away
Far from my native town and you,
E'er since I lost through distant place,
The pleasures of a parent's face,
This is the first whose language sues
For your release from waxen bands;
Laden with humble love it bows
To kiss a welcome from your hands:
Accept the duty which it brings,
And pardon its delaying wings.

2. *The Sun in Eclipse.*

To H O R A T I O.

Dear H.

THE first thought which I glanced upon after I had set pen to paper, was the approach of the solar eclipse, and it impressed me with such force, that I was constrained to spend a few lines to dress up a sudden thought on that subject, in the strain which we learnt not many years ago among the heathen poets.

Now, now 'tis just at hand——
Now the bright sun leaves his meridian stage,
Rolls down the hill, and meets his sister's rage;
Her gloomy wheels full at his chariot run,
And join fierce combat with her brother sun.

The gentle monarch of the azure plain
 Still paints and silvers her rebellious wain,
 And shoots his wonted fires, but shoots his fires in vain.
 Th' ungrateful planet does as fast requite
 Th' o'erflowing measures of her borrow'd light,
 With an impetuous deluge of her resistless night.
 His flaming coursers toss their raging heads,
 And heave and grapple with the stubborn shades;
 Their eyeballs flash, their brazen bellows puff,
 And belch ethereal fire to guard the darkness off;
 In vain their brazen lungs, in vain their eyes,
 Night spreads her banners o'er the wond'ring skies.

Say, peaceful muse, what fury did excite
 The kindred stars to this prodigious fight?
 Are these the rules of nature? Will the skies
 Let such dark scenes of dreadful battle rise?
 What dire events hang threat'ning o'er the earth?
 What plagues, what wars, just bursting into birth?
 Now for his teeming globe the ploughman fears,
 Lest it should yield a crop of iron spears:
 Shepherds see death spread o'er the fleecy downs,
 Monarchs grow pale, and tremble for their crowns:
 Vain dreams of mortal weakness!

Awake, philosophy, with radiant eye,
 Who searcheth all that's deep, and all that's high;
 Awake, survey the spheres, explain the laws
 Of heav'n, and bring to light th' eternal cause
 Of present darkness, &c.

Southampton, June 1695.

3. *In a Letter to Marinda, speaking concerning our blessed Saviour.*

LET your immortal thoughts arise,
 Survey him crown'd with every grace,
 Jesus, the wonder of the skies,
 The great, the meek, the lovely and the wise,
 The joy and glory of the place.
 Here angels fix their gazing sight,
 Here saints releas'd from earth and sin,
 Dwell on his face divinely bright,
 Copy his beauties with intense delight,
 And with advancing lustre shine.

LXVI. The Inscriptions on several small French Pictures, translated.

Angelica singing.

WHAT, music and devotion too?
This is the business angels do:
When hearts, and hymns, and voices
join,
It makes the pleasant work divine.

Chloris stringing of Pearls.

Virtue and truth in heart and head,
Which teach you how to act and speak,
Are brighter pearls than those you
thread,
Chloris, to tie about your neck.

Phyllis playing with a Parrot.

If women will not be inclin'd
To seek th' improvements of the mind,
Believe me, Phyllis, for 'tis true,
Parrots will talk as well as you.

Claudina the Cook-Maid.

The cook, who in her humble post
Provides the family with food,
Excels those empty dames that boast
Of charms and lovers, birth and blood.

Florella singing to her Harp.

Florella sings and plays so well,
Which she doth best is hard to tell;
But 'tis a poor account to say,
All she can do is sing and play.

Amaryllis spinning.

O what a pretty spinner's here!
How sweet her looks! how neat her
linen!

If love and youth came both to see her,
Youth wou'd at once set love a spinning.

Dorinda sewing.

We stand expos'd to every sin
While idle, and without employ;
But business holds our passions in,
And keeps out all unlawful joy.

Iris suckling three Lap-Dogs.

Fond foolish woman! while you nurse
Those puppies at your breast,
Your name and credit fares the worse
For every drop they taste.
Iris, for shame, those brutes remove,
And better learn to place your love.

Pomona the Market-Maid.

Virtue adorns her soul within,
Her homely garb is ever clean:
Such innocence disdaining art
Gives love an honourable dart.

LXVII. Inscriptions on Dials.

Written on a Sun-dial in a Circle.

"SIC petit oceanum Phœbus, sic vita
sepulchrum,
"Dum sensim tacitâ volvitur hora
rotâ;
"Secula sic fugient, sic lux, sic umbra,
theatrum
"Donec stelligerum clausurit una
dies.

Afterwards turned into English.

Thus steal the silent hours away,
The sun thus hastes to reach the sea,
And men to mingle with their clay.
Thus light and shade divide the year,
Thus, till the last great day appear,
And shut the starry theater.

Another.

So slide the hours, so wears the day,
These moments, measure life away
With all its trains of hope and fear,
Till shifting scenes of shade and light
Rise to eternal day, or sink in endless
night,
Where all is joy or all despair.

On

On a Ceiling Dial, usually called a Spot-Dial, made at a Western Window at Theobalds.

Little sun upon the ceiling,
Ever moving, ever stealing
Moments, minutes, hours away;
May no shade forbid thy shining,
While the heav'nly sun declining
Calls us to improve the day.

Another for a Spot-Dial.

Shining spot, but ever sliding!
Brightest hours have no abiding:
Use the golden moments well:
Life is wasting,
Death is hastening,
Death consigns to heav'n or hell.

Another.

See the little day-star moving;
Life and time are worth improving,
Seize the moments while they stay;
Seize and use them,
Lest you lose them,
And lament the wasted day.

Other Mottoes on Dials.

"Festinat suprema.
"Proxima non nostra est.
"Vehimur properantibus horis
"Ad coelum aut erubum.
"Sic imus ad atria lucis
"Aut umbras erebi.

LXVIII. *Inscriptions on Pourtraits.*

The Lines under Dr. Owen's Picture, written by himself.

"Umbra refert fragiles dederint quas cura dolorque
"Reliquias, studis assiduusque labor.
"Mentem humilem sacri servantem limina veri
"Votis supplicibus qui dedit, ille vider."

Englised thus.

Behold the shade, the frail remains
Of sickness, cares, and studious pains.
The mind in humble posture waits
At sacred truth's celestial gates,
And keeps those bounds with holy fear,
While he who gave it, sees it there.

Various Mottoes for an Effigy.

1.
"D O tibi terra quod umbra refert: Iatis exhibet umbra
"Quod modò pulvis erat, quod citò pulvis erit.
"Mens donata deo cupit immortalia, coelum
"Suspicit, æthereis associanda choris.

"Monstrat

- " Monstrat iter mihi sola fides : Amor adjicit alas :
 " Surgo : levatricem, gratia, tende manum.
 " Nox, error, dolor, ira, metus, caro, munde, valete :
 " Lux, via, vita, salus, omnia CHRISTUS erit.

2.
 " In Christo mea vita latet : mea gloria Christus :
 " Hunc lingua, hunc calamus celebrat, nec imago tacebit.
 In uno Jesu omnia.

3.
 Τὰ ὀὐρανῶν, Ἀληθείας ἐν ἔσχατι.
 Seeking the things above, And speaking truth and love.

4.
 " Est mihi Christus vivere, & lucrum mori.

5.
 Χριστὸς ἵππος τοῦ ζῆν. Χριστὸς ἵππος τοῦ θανάτου.

6.
 " Sic levis umbra virum, vir Paulum, Paulus Jesum
 " Sequitur, non assequitur.

LXIX. EPIGRAMS.

1. In mirum aris meridionalis thesauri incrementum, Anno 1720.

" Exorta è medio jam fortiter aura popello
 " Spirat in Australes fructus : Argentea spuma.
 " Tollitur in montes ; (mirandum) atque aurea regna
 " Exurgunt ponto. Circumfremat undique turba
 " Mercantum, in coelum aspirans : Summa æquora nautæ
 " Certatim scandunt, & se mirantur in astris :
 " Quisque sibi diadema facit, nam plurimus extat
 " Cræsus. At infidos, O qui sapis, effuge fructus,
 " Nec tumidæ credas (licet auro splendeat) undæ,
 " Ne repetas miserum per mille pericla profundum,
 " Rex brevis. Heu ! simulac subsiderit aura popelli,
 " Unda jacet ; montes pereunt ; evanida regna ;
 " Nil suberit spumæ nisi fortè marina * vorago."

2. On the wondrous Rise of the South-sea Stock, 1720.

'Tis said the citizens have sold
 Faith, truth and trade, for South-Sea gold :

* Alii legendum vellent mortimerina.

'Tis

Miscellaneous Thoughts, in Prose and Verse.

'Tis false; for those that know can swear

"All is not gold that glisters there."

3. *Inscribendum maris Meridionalis Gazophylacio, sive Officinae.*

"**Q**uifquis es, hic intra, cui crescere nummulus ardet,
 "Cuius crumena gravis nimis est: Hic gaza paratur
 "Ampla magis, sed onusta minus; centena talenta
 "Australi videas citò ter triplicata sub undâ;
 "Quod gravitatis abest numerum supplere videbis,
 "Hic bullæ, fumus, rumor, spes, lana caprina,
 "Nix æstiva, umbræ, phantasmata, somnia, venti,
 "Prædia in Utopiis regionibus, aurea spuma,
 "Aeriæq; arces venduntur, emuntur in horas.

Vel si brevior inscriptio magis aridet.

—"Non omne quod hic micat aurum est."

April 6, 1720.

4. *Sabina and her Companions travelling together to see fine Buildings and Gardens.*

WHile round the gardens and the groves
 Your foot, your eye, your fancy roves,
 With still new forms of pleasure in a warm pursuit,
 Let every tree yield knowledge too,
 Safer than that in *Eden* grew,
 Where your own mother *Eve* found poison in the fruit.

5. *The same.*

Go, view the dwellings of the great,
 The spacious court, the tow'ring seat,
 The roofs of costly form, the fret-work and the gold;
 Mark the bright tap'stry scenes, and say,
 Will these make wrinkled age delay,
 Or warm the cheek, and paint it gay,
 When death spreads o'er the face her frightful pale and cold?

6. *The same.*

In vain to search the verdant scenes,
 The shaded walks, the flow'ry greens,
 The trees of golden fruit for what can ne'er be found:
 You search for blifs, where 'twill not grow,
 There is no paradise below,
 Since life's immortal tree is perish'd from the ground.

7. Ratio, Fides, Charitas.

“ **R**ECTA fidem ratio juvat : alma fides rationem :

“ SED ratio atque fides nil sine amore juvant.

Idem.

“ ET ratio fidei est, & amica fides rationi :

“ AT nihil ambo valent si mihi desit amor.

LXX. E P I T A P H S.

1. *An Inscription on a Monumental Stone in Chessunt Church in Hertfordshire. In Memory of Thomas Pickard, Esq; Citizen of London, who died suddenly, Jan. 29. A. D. 1719. Æt. 50.*

A Soul prepar'd needs no delays,
The summons come, the saint obeys:
Swift was his flight, and short the road,
He clos'd his eyes, and saw his God.
The flesh rests here till *Jesus* come,
And claims the treasure from the tomb.

2. *On the Grave-stone of Mr. John May, a young Student in Divinity, who died after a lingering and painful Sickness, and was buried in Chessunt Churchyard, in Hertfordshire.*

SO sleep the saints, and cease to grone,
When sin and death have done their worst.
Christ hath a glory like his own,
Which waits to clothe their waking dust.

3. *Written for a Grave-stone of a near Relation.*

IN faith she died ; in dust she lies ;
But faith foresees that dust shall rise
When *Jesus* calls, while hope assumes
And boasts her joy among the tombs.

Or thus.

Beneath this stone death's prisoner lies,
The stone shall move, the prisoner rise,
When *Jesus* with almighty word
Calls his dead saints to meet their Lord.

4. *To the Pious Memory of the reverend Mr. Samuel Harvey of London, who died April 17, 1729. Ætat. 30.*

“ He was a person of a very low stature, but of an excellent spirit, adorned with
 “ all the graces of a minister and a christian in a most uncommon degree. His
 “ sickness was a slow fever; but while the disorder was upon him, he ventured
 “ abroad, according to a promise made some time before, and his zeal exhausted
 “ all his spirits in pious and profitable conversation with some younger persons
 “ who greatly valued his ministry; in a few days the distemper prevailed beyond
 “ the reach and power of medicine.”

An EPITAPH.

HERE lie the ruins of a lowly tent,
 Where the seraphic soul of *Harvey* spent
 Its mortal years. How did his genius shine,
 Like heav'n's bright envoy, clad in pow'r's divine!
 When from his lips the grace or vengeance broke,
 'Twas majesty in arms, 'twas melting mercy spoke.
 What worlds of worth lay crowded in that breast!
 Too strait the mansion for th' illustrious guest.
 Zeal, like a flame shot from the realms of day,
 Aids the slow fever to consume the clay,
 And bears the faint up through the starry road
 Triumphant. So *Elijah* went to God.
 What happy prophet shall his mantle find,
 Heir to the double portion of his mind?

*Sic musâ jam veterascenti
 Inter justissimos amicorum & ecclesiæ
 Fletus Harveyæ suo parentat I. W.*

5. *An* EPITAPH on the reverend Mr. Matthew Clarke.

M. S.

“ In hoc sepulchro conditus
 “ MATTHÆUS CLARKE,
 “ Patris venerandi filius cognominis,
 “ nec ipse minùs venerandus:
 “ Literis sacris & humanis
 “ à primâ ætate innutritus:
 “ Linguarum scientissimus:
 “ In munere concionatorio
 “ eximius, operosus & felix:
 “ In officio pastorali
 “ fidelis & vigilans:
 “ Inter theologorum diffidia

“ moderatus

“ moderatus & pacificus :
“ Ad omnia pietatis munia
“ promptus semper & alacris :
“ Conjux, frater, pater, amicus,
“ inter præstantissimos :
“ Erga omnes hominum ordines
“ egregiè benevolus.
“ Quas verò innumeras invicta modestia dotes
“ Celavit, nec fama profert, nec copia fandi
“ Est tumulo concessa : Sed olim marmore rupto
“ Ostendet ventura dies ; præconia cœli
“ Narrabunt ; judex agnoscet, & omnia plaudent.
“ Abi, viator, ubicunq; terrarum fueris,
“ hæc audies.

Natus est in agro Leicestriensi, A. D. 1664.

Obiit Londini, 27^o die Martii, 1726.

Ætat. suæ 62.

Multùm dilectus, multùm desideratus.

In English thus.

Sacred to memory.
In this sepulcher lies buried
MATTHEW CLARKE,
A son bearing the name
of his venerable father,
nor less venerable himself :
Train'd up from his youngest years
in sacred and human learning :
Very skilful in the languages :
In the gift of preaching
excellent, laborious and successful :
In the pastoral office
faithful and vigilant :
Among the controversies of divines
moderate always and pacific :
Ever ready for all the duties of piety :
Among husbands, brothers, fathers, friends,
he had few equals :
And his carriage toward all mankind was
eminently benevolent.
But what rich stores of grace lay hid behind
The veil of modesty, no human mind
Can search, no friend declare, nor fame reveal,
Nor has this mournful marble power to tell.
Yet there's a hasting hour, it comes, it comes,
To rouse the sleeping dead, to burst the tombs

Miscellaneous Thoughts, in Prose and Verse.

And set the faint in view. All eyes behold:
 While the vast records of the skies unroll'd,
 Rehearse his works; and spread his worth abroad;
 The judge approves, and heav'n and earth applaud.
 Go, traveller; and wheresoe'er
 Thy wandring feet shall rest
 In distant lands, thy ear shall hear
 His name pronounc'd and blest.
 He was born in *Leicestershire*, in the year 1664.
 He died at *London*, *March 27*, 1726,
 Aged sixty-two years,
 Much beloved and much lamented.

6. *An EPITAPH on the reverend Mr. Edward Brodhurst.*

" Hoc marmore commemoratur
 " Vir in sacris supra socios peritus,
 " Nec in literis humanis minus sciens:
 " Rebus divinis à primâ ætate deditus,
 " Veritatis liberè studiosus,
 " Fidei christianæ strenuus assertor,
 " Et pietate nulli secundus.
 " Concionator eximius,
 " Ratione, suadellâ eloquio potens:
 " Pastor erga gregem sibi commissum
 " Vigil, & sollicitus penè supra modum:
 " Moribus facilis, vitâ beneficus,
 " Omnigenæ charitatis exemplar:
 " Mille virtutibus instructus
 " Quas sacra celavit modestia;
 " Sed non usque celabuntur:
 " I lector, & expecta diem
 " Quâ cœlo terrisque simul innotescet
 " Qualis & quantus fuit
 " EDWARDUS BRODHURST.
 Agro Derbieni natus est, A. D. 1691.
 Birminghamiæ defunctus Julii die 21, 1730.
 Animam ad superos avolantem
 Ecclesia militans luget,
 Triumphans plaudit,
 Suscipit Christus, agnoscit Deus.
 " Euge, fidelis serve."

Done into English by another hand.

This marble calls to our remembrance
 A person of superior skill in divinity,
 Nor less acquainted with human literature:

Inclined

Inclined from his infancy to things sacred,
An impartial inquirer after truth,
An able defender of the christian faith,
A truly pious and devout man.
A preacher that excelled
In force of reason and art of persuasion :
A pastor vigilant beyond his strength,
Over the flock committed to his charge :
Of courteous behaviour and beneficent life :
A pattern of charity in all its branches :
A man adorn'd with many virtues,
Conceal'd under a veil of modesty ;
But shall not for ever be conceal'd.
Go, reader, expect the day,
When heaven and earth at once shall know
How deserving a person
Mr. EDWARD BRODHURST was.
He was born in *Derbyshire*, 1691.
Dy'd at *Birmingham*, July 21, 1730.
His soul ascending to the blest above,
The church on earth bemoans,
The church triumphant congratulates,
Is received by Christ, approved of God ;
" Well done, good and faithful servant."

7. The following Epitaph on Sir Isaac Newton, was composed by my worthy Friend,
Mr. John Eames, with a few Decorations added at his Request.

" Hic sepultus est
" ISAICUS NEWTONUS,
" Eques auratus,
" Moribus verè antiquis, sanctissimis ;
" Qui nec inter atheos Dei cultum,
" Nec inter philosophos Christi fidem
" Erubuit.
" Ingenio supra hominum sortem sagaci,
" Mathesin immane quantum adauxit ditavitque ;
" Quà juvante
" Naturæ, quaquà patet, motus & vires
" Cœlo, terrâ, mariq; examussim dimensus est :
" Perplexos vagantis lunæ circuitus
" Strictis cancellis solus coercuit :
" Oceani fluentis refluq; leges æthereas
" Terricollis notas fecit ;
" Temporisq; metas
" A multis retrò sæculis vagas & erroneas
" Certis astrorum periodis alligavit, fixitque :
" Quales in femitas

- " Vi gravitatis flectuntur cometae,
 " Advenæ, profugi, reduceſſe, monſtravit.
 " Pallidumque eorum jubar
 " Beneficum potius quam ferale,
 " Planeticolis exhibuit optandum.
 " Lucis ſimplicis ortum multiformem,
 " Variegatæ ſimplicem,
 " Colorum ſc. miram theoriã
 " Primus & penitus exploravit.
 " Fidis experimentis, non fictis hypotheſibus, innixus
 " Scientiæ humanæ limites,
 " Ultra quàm fas erat mortalibus ſperare,
 " Proprio Marte promovit,
 " Poſterisque ulterius promovendos
 " Noſtrum ſuper æthera ſcandens
 " Monuit & indigitavit.
 " Vale, cœleſtis anima,
 " Seculi gentisque tuæ lumen ingens
 " Ac ingens deſiderium,
 " Geniſ humani decus, vale."

LXXI. *The Cadence of Verſe.*

IN writings of every kind, an author ſhould be ſollicitous ſo to compoſe his work, that the ear may be able to take in all the ideas, as well as the eye, and to convey his complete ſenſe to the mind with eaſe and pleaſure. Since every ſentence has ſome words in it which are more emphatical than the reſt, and upon which the meaning, the beauty, the force, and the pleaſure of the ſentence depend, the writer ſhould take great care that the hearer may have a diſtinguiſhing perception of all theſe, as well as the perſon who reads. All the parts of a ſentence from one end to the other, are not to be pronounced with the ſame tone of voice; ſuch a conſtant uniformity would not only be heavy and tireſom, but the hearer would never be impreſſed with the true ſenſe of the period, unleſs the voice of the reader were changed agreeably, as the ſenſe and words require. This is properly called the cadence.

A good cadence in verſe, is much the ſame thing as the proper and graceful ſound of a period in proſe. This ariſes partly from the harſhneſs or ſofterneſs of the words, and the happy diſpoſition of them, in a ſort of harmony with the ideas which are repreſented, partly from the long and ſhort accents which belong to the ſyllables well mingled, and partly alſo from the length and ſhortneſs of the ſentences, and a proper ſituation of the pauses or ſtops, as well as from putting the emphatical words in their true places. All this might be made evident in a variety of inſtances, by ſhewing how obſcure or how languid the ſenſe ſometimes would be found, if the proper cadences be not obſerved by the writer or reader; how ungraceful, how unmusical, and even offensive would ſome ſentences appear in proſe, or ſome lines in verſe, if harſh-ſounding words were put when the ſofter are required, if ſyllables of a ſhort accent were placed in the room of long, if the emphatical words or pauses were diſpoſed in improper places? The moſt ſkilful and melodious reader, with his
utmoſt

utmost labour and art of pronunciation, can never entertain a judicious auditory agreeably, if the writer has not done his part in this respect. And though these matters are of far less importance in poesy, than the propriety, grandeur, beauty and force of the ideas and the elegant disposition of them; yet the late duke of B. in his famous Essay on Poetry, supposes them to be of some necessity to make good verse.

- "Number and rhyme, and that harmonious sound
- "Which never does the ear with harshness wound,
- "Are necessary, tho' but vulgar arts."

This theme would furnish sufficient matter for many pages; but upon occasion of a question put to me a few days ago upon this subject, I shall here take notice only of those vicious cadences in verse, which arise from long or short syllables ill-placed, or from colons, commas and periods ill-disposed, as far as my amusements in poesy have given me any knowledge of this kind.

It has been an old and just observation, that *English* verse generally consists of iambic feet: An iambic foot has two syllables, whereof the first is short, and the latter long. An *English* verse of the heroic kind, consists of five such feet; so that in reading it, the accent is usually laid upon the second, fourth, sixth, eighth, and tenth syllables.

Mr. *Dryden*, who was counted the best versifier of the last age, is generally very true to this iambic measure, and observes it perhaps with too constant a regularity. So in his *Virgil* he describes two serpents in ten lines, with scarce one foot of any other kind, or the alteration of a single syllable.

- "Two serpents rank'd abreast, the seas divide,
- "And smoothly sweep along the swelling tide.
- "Their flaming crest above the waves they show,
- "Their bellies seem to burn the seas below:
- "Their speckled tails advance to steer their course,
- "And on the sounding shore the flying billows force.
- "And now the strand, and now the plain they held,
- "Their ardent eyes with bloody streaks were fill'd;
- "Their nimble tongues they brandish'd as they came,
- "And lick'd their hissing jaws, that spatter'd flame."

Though all these ten lines glide on so smoothly, and seem to caress the ear, yet perhaps this is too long a uniformity to be truly grateful, unless we excuse it by supposing the poet to imitate the smoothness of the serpents swift, easy and uniform motion over the sea and land, without the least stop or interruption.

In the lines of heroic measure, there are some parts of the line which will admit a spondee, that is, a foot made of two long syllables; or a trochee, where the first syllable is long, and the latter short: A happy intermixture of these will prevent that sameness of tone and cadence which is tedious and painful to a judicious reader, and will please the ear with a greater variety of notes; provided still that the iambic sound prevails. And here, according to the best observation I can make, a spondee may be placed in the first, second, third, fourth, or fifth place. But a trochee usually

usually finds no room, except in the first or third; where they are sometimes placed with much elegance of sound.

That a spondee may be used in any part of the verse, appears from this consideration, that ten single words, which are all of long accents, will make a verse, though not a very graceful one:

“Blue skies look fair, while stars shoot beams like gold,”

So that ingenious mimic line of Mr. Pope, in his *Art of Criticism*.

“Where ten low words creep on in one dull line.”

In such verse every foot may be a spondee, or every syllable in the verse long.

Trochees are frequently used for the first foot. This sounds very agreeably, as in the first line of the famous poem called *The Splendid Shilling*, by Mr. Philips.

“Happy the man who void of care and strife.”

And sometimes, though not often, for the third foot as well as the first: Milton describes the devils,

“Hovering on wing, under the cope of hell.”

The words happy in Philips, and under in Milton, are both trochees; but scarce any other place in the verse, besides the first and the third, will well endure a trochee, without endangering the harmony, spoiling the cadence of the verse, and offending the ear.

There are some lines in our old poets faulty in this particular; as,

“None think rewards render’d worthy their worth.”

“And both lovers, both thy disciples were.” Davenant.

Where worthy in the fourth place, and lovers in the second, are very unharmonious, and turn the line into perfect prose. Perhaps there may be some places found in Milton’s works, where he has not been so nice an observer of this matter*; but it is granted, even by his admirers, that his numbers are not always so accurate and tuneful as they should be. He has indeed too much neglected this part of poetry, though he has in many places recompensed the pains of the reader’s ear by the pleasure he gives in the dignity and sublimity of the sense, as well as by the rich variety of his cadences, which are most times just and graceful.

Here let it be observed, that where double rhimes are used, there indeed a trochee comes last; but it is not designed there to be a foot of the verse, for it stands only in the place of the last syllable, which is always long, and the short syllable following is but a sort of superfluous turn or flourish added to the last long syllable, as in Dryden’s *Abraham*, &c.

* Yet it may be allowed, that upon a special occasion, a trochee is found in the fourth place not utterly disagreeable in Milton’s poem.

“Then

" Then all for women, painting, rhiming, drinking,
 " Besides ten thousand freaks that dy'd in thinking."

Note, These trochees, instead of the last long syllable, are very seldom admitted in grave poems in rhyme, but only for burlesk and ridicule, as in the lines now cited; nor doth *Milton* much use them in his blank verse, though they are frequently used in blank verse by more modern writers, and especially in dramatic poetry.

Mr. *Pope*, as well as Mr. *Dryden*, are more careful in their numbers, and never indulge such irregular licence, except where they design something comical; yet there is one instance in Mr. *Pope's* translation of *Homer*, wherein he has introduced a trochee for the fourth foot, but it is with a beautiful intent, and with equal success, when he represents a chariot's uneven motion in a rugged way by the abrupt cadences and rugged sound of his verse.

" Jumping high o'er the routs of the rough ground,
 " Rattled the clatt'ring cars, and the shock'd axles bound."

In the first of these lines there is but one iambic, namely, the routs; the rest are spondees and trochees; and particularly the two trochees, namely, 'jumping,' and 'of the' are inserted in the first and fourth places, to make the verse the rougher. The transposition of the clattering cars, which is the nominative case after the verb rattled, adds something farther to the graceful confusion which arises in the verse from the jumbling idea which the poet describes.

Thus much for the cadence of verse, as it depends upon long and short syllables.

" Thus much indeed (says *Censorio*, who read these five or six pages) and a great deal too much for any man to write upon these trifles, whose profession calls him " to sacred studies."

Uranio, who delighted to read divine poems, took up the cause, and forbid the reprover. Are all verses, said he, profane things? If so, how will the royal psalmist escape? But if verse may lawfully be written, there must be some knowledge of the rules of it, and some acquaintance with the elegance of sound as well as sense. The cheerful and pious half-hours which have been spent in the closet as well as in the church, by the help of devout poetry, give too much encouragement to this art, to have it for ever forbidden to christians.

Besides, if verse were but a mere recreation, may not a life devoted to divine offices, be indulged in some sort of amusements in this animal and feeble state, to divert a heavy hour, and relieve the mind a little, when fatigued with intense labours of a superior kind? Was the character of that spiritual man, the archbishop of *Cambray*, ever thought to be tarnished by his epistolary converse with *De la Motte* the French poet, on such subjects as these? Go home, *Censorio*, and subdue your snarling humour; or learn to employ your reproofs with more justice. For my part, I will proceed to gratify myself in reading the next four or five pages too; though I find by the title, that the argument is much the same.

LXXII. Of the different Stops and Cadences in blank Verse.

MR. Milton is esteemed the parent and author of blank verse among us: he has given us a noble example of it in his incomparable poem called *Paradise Lost*, and has recommended it to the world in his preface. There he assures us, "that true musical delight does not consist in rhyme, or the jingling sound of like endings, but only in apt numbers, fit quantity of syllables, and the sense variously drawn out from one verse into another." Yet however the sentence be often prolonged beyond the end of the line, this does by no means imply that no verse should have a period at the end of it, for that would be running out of one extreme into another, and by avoiding one error to fall into a worse; as I shall make appear in what follows.

Where rhyme is used, there has too generally been placed a colon or a period at the end of every couplet, though without necessity; and thus the whole poem usually runs on in the same pace with such a perpetual return of the same sort of numbers and the same cadences and pauses, that the constant uniformity has grown tiresome and offensive to every musical ear, and is contrary to the rules of true harmony; according to that known remark of *Horace*,

"Ridetur chordâ qui semper oberrat eadem."

But it does not follow from this observation, that blank verse should abandon all colons and periods at the end of the lines; but only that they should be disposed of with care and judgment in a greater variety through several parts of the line, as well as at the end of it. This will assist the poet in forming true harmony, and in making his different numbers and the different cadences of the verse appear more various and grateful: It will constrain the reader to give different rests to his voice; and thus take away that dull uniformity of sound which too often overspreads a poem writ in rhyme.

Now these pauses in the sense, and consequently these rests in the voice, should be judiciously fixed through all the parts of the verse or line in such a manner, that no one sort of pause or cadence should return too often and offend the ear; and this may be happily performed in some measure in verse with rhyme, though not so well as where there is none*. To render blank verse more perfect in this kind, what if one should propose the following rules?

1. Since there are ten syllables in a line of heroic measure, it follows that there are ten places where the sense may be finished, and a stop may be placed; and therefore if we would observe any thing of proportion, there should be at least a colon or period at the end of one line in ten; but perhaps the ease and rest of the ear, the proper partition of the verses one from another, and the distinction of poetry from prose, would require it rather a little more frequent. This *Milton* himself has by no means observed, but has sometimes drawn out his sense from one verse into another, as he expresses it, to such a length, as to run on for sixteen or twenty lines together, without so large a stop as a semicolon at the end of a line; and in many

* In verse with rhyme, custom has almost made it necessary that there should be more colons and periods disposed at the end of couplets, than blank verse stands in need of, which knows no distinction of couplets, nor any sort of stanzas.

places there is not so much as a comma for four or five lines successively, or sometimes for six or seven. There are so many instances of this in his work, that I need not point to any particular page.

2. Though there are ten places in a line wherein the sense may end, or a strong stop may be fixed, yet I think a very strong stop should scarce ever be placed at the first syllable, or the ninth, without some very extraordinary reason for it; the gracefulness of sound will hardly admit it: it seems too abrupt, unless some peculiar beauty in the sense is supposed to be expressed thereby.

3. Two lines should not very often come together, where the stop is placed at the same syllable of the line, whether it be comma, colon, or period; three lines very seldom, and four never; for this would bring in that unpleasing uniformity, which it is the design and glory of blank verse to avoid. This *Milton* seems to have observed almost every where with great care.

4. Where there is a very strong period, or the end of a paragraph, there the line should generally end with the sense; and an intire new scene, or episode, ought generally to begin a new line.

5. The end of a line demands always some small pause of half a comma in the reading, whether there be any in the sense or no, that hereby the ear of the hearer may obtain a plain and distinct idea of the several verses, which the eye of the reader receives by looking on the book: And for this reason a line should never end with a word which is so closely connected in grammar with the word following, that it requires a continued voice to unite them; therefore an adjective ought scarce ever to be divided from its substantive; yet may I venture to say *Milton* has done it too often: As Book VIII. Line 5, 6. in two verses together,

“What thanks sufficient, or what recompense

“Equal have I to render thee, divine

“Historian?”

And in Book IX. Line 44.

“—unless an age too late, or cold

“Climate, or years damp my intended wing.”

Book VII. Line 373. speaking of the sun,

“Invested with bright rays, jocund to run

“His longitude thro’ heav’n’s high road: the gray

“Dawn and the pleiades before him danc’d.”

It must be confessed, where some important adjective of two or more syllables follows the substantive, they may be much better separated, as Book VII. Line 194.

“Girt with omnipotence, with radiance crown’d

“Of majesty divine, sapience and love

“Immense, and all his father in him shone.”

And

And Book IV. Line 844.

" So speak the cherub and his grave rebuke,
 " Severe in youthful beauty, added grace
 " Invincible."

Where the adjective has any thing dependent upon it, then it may be very elegantly divided from the substantive, and begin a new line; as in the midmost of the three last cited, *Severe in youthful beauty*.

Milton has sometimes separated other words at the end of a line, which nature, and grammar, and music seem to unite too nearly for such a separation; as Book IV. Line 25.

" Now conscience wakes the bitter memory
 " Of what he was, what is, and what must be
 " Worst; of worse deed, worse suffering must ensue."

Book VIII. Line 419.

" ——— No need that thou
 " Should'st propagate, already infinite."

Book VI. Line 452.

" ——— yet hard
 " For gods, and too unequal work we find."

Again Verse 462.

" But pain is perfect misery, the worst
 " Of evils."

And you may find a number of instances of this kind in this great poet, whereby he has sometimes reduced his verse too much into a prosaic form. Whether this was negligence or design in the poet, is hard to say; but it is evident that by this unreasonable run of the sense out of one line into another, and by his too frequent avoiding not only colons and periods, but even commas at the end of the line, it becomes hardly possible for the ear to distinguish all the ends and beginnings of his verses; nor is the reader able to observe such accents and such pauses as may give and maintain sufficient distinction. Now if the beginning and ending of every verse is not distinguished by the hearer, it differs too little from a sort of poetical prose.

LXXIII. *A dying World, and a durable Heaven.*

Would one think it possible for the sons and daughters of *Adam*, who see all things round them upon the face of the earth in perishing and dying circumstances, to speak, and act, and live as though they should never die? The vegetable world with all its beauties seems to pass under a spreading death every year; the glory of the field, the forest, and the garden perish. Animal nature is born to die and mingle with its original dust; not the strength of beasts, the ox, or the lion, can resist their fate; nor the fowl of the swiftest wing escape it; nor can the nations
 of

of insects hide from it in their dark holes and caverns, where they seek to prolong their little beings, and keep the vital atoms together through the changing seasons. Our own flesh and blood is much of the same make, it is borrowed from the same materials as theirs, it has a similar composition, and sin has mingled many more diseases in our frame, than are known to the vegetable or brutal kinds. We see our ancestors go before us to the grave, and yet we live as though we should never follow them. We behold our neighbours carried away from the midst of us daily to their beds of earth, and yet we are as thoughtless of this awful and important hour, as though our own turn would never come. Let us survey mankind a little: How are all their tribes employed? What is the grand business of life? Are not all their powers of flesh and mind devoted to the purposes of this poor, short, mortal period, as though there were nothing to succeed it? And yet if we ask those who dwell around us in our nation, Do you not believe a heaven and an eternity of happiness for those who seek it sincerely, and labour for it? they confess this divine truth by the force of reason and conscience, and by the light of scripture; but they forget it in a few moments, and return to their follies again, and with a greedy and incessant desire they repeat the pursuit of perishing vanities.

O that we could but keep ourselves awake awhile from the intoxicating pleasures and cares of this life, and shake off all these golden dreams that perpetually surround our fancy! we should then surely employ our nobler powers to a diviner purpose: If we did but dwell a little with a fixation of thought upon the scenes of death all around us here on earth, and if we now and then surveyed the visible heavens, their brightness and their duration, we might perhaps be put in mind of those momentous truths which might direct our conduct, might wean us from our fondness of these sensible and perishing trifles, and animate us in good earnest to pursue the durable glories of heaven. A walk through a churchyard by sun or star-light, would afford such a meditation as this.

All born on earth must die. Destruction reigns
Round the whole globe, and changes all its scenes.
Time brushes off our lives with sweeping wing:
But heav'n defies its power. There angels sing
Immortal to that world direct thy sight,
My soul, ethereal-born, and thither aim thy flight:
There virtue finds reward; eternal joy,
Unknown on earth, shall the full soul employ.
This glebe of death we tread, these shining skies,
Hold out the moral lessons to our eyes.
The sun still travels his illustrious round,
While ages bury ages under ground:
While heroes sink forgotten in their urns,
Still *Phosphor* * glitters, and still *Syrius* * burns.
Light reigns thro' worlds above, and life with all her springs:
Yet man lies grov'ling on the earth,
The soul forgets its heav'nly birth,
Nor mourns her exile thence, nor homeward tries her wings.

* The morning-star and the dog-star.

Thus

Thus far with regard to the bulk of mankind, whose souls are immersed in flesh and blood, who mind none but earthly things, whose God is this world, and whose end is destruction: But it is a melancholy thing also to consider, that where a divine ray from above has penetrated the heart, has begun to operate a heavenly temper, to kindle a new life in the soul, and set it a breathing after eternal things, it is still ashamed to make this new life appear, and this divine ray discover itself: it is ashamed to shine like a Son of God in such a dark and vicious world, amongst men of degenerate minds, who have an aversion to all that is holy and heavenly. We would fain be always in the mode, and are afraid to be looked at in the dress of piety among thousands whose neglect of God have stamped the fashion. Are there not several such christians amongst us, who dare not open their lips in the language of paradise, nor let the world know they belong to heaven, till death and the invisible state are brought near them, and set in full view by some severe sickness or some terrible accident which threatens their removal hence? It is a near view of the grave and eternity, that subdues all other passions into devotion, that makes them begin to speak and act publicly like the children of God, and gives them a sacred fortitude, a blessed superiority of soul over all their foolish fears, and all the reproaches of sinful men.

I. WHEN death and everlasting things Approach and strike the sight, The soul unfolds itself, and brings Its hidden thoughts to light. II. The silent christian speaks for God, With courage owns his name, And spreads the Saviour's grace abroad: The zeal subdues the shame.	III. Lord, shall my soul again conceal Her faith, if death retire? Shall shame subdue the lively zeal, And quench th' ethereal fire? IV. O may my thoughts for ever keep The grave and heav'n in view, Lest if my zeal and courage sleep, My lips grow silent too!
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LXXIV. *The Rewards of Poesy.*

Damon, Thalia, Urania.

Damon.

MUSE, 'tis enough that in the fairy bow'rs
My youth has lost a thousand sprightly hours,
Attending thy vagaries, in pursuit
Of painted blossoms or enchanted fruit.
Forbear to tease my riper age: 'Tis hard
To be a slave so long, and find so small reward.

Thalia.

Man, 'tis enough that in the books of fame
On brazen leaves the muse shall write thy name,
Illustrious as her own, and make thy years the same.

Fame

Fame with her silver trump shall spread the sound }
 Of *Damon's* verse, wide as the distant bound }
 Of *British* empire, or the world's vast round. }
 I see, I see from far the falling oars,
 And flying sails that bear to western shores
 Thy shining name; it shoots from sea to sea;
 Envy pursues, but faints amidst the way.
 In vision my prophetic tube descries }
 Behind five hundred years new ages rise, }
 Who read thy works with rapture in their eyes. }
 Cities unbuilt shall bless the lyric bard.
 O glorious memory! O immense reward!

Damon.

Ah flatt'ring muse! how fruitless and how fair
 These visionary scenes and sounding air?
 Fruitless and vain to me! Can noisy breath
 Or fame's loud trumpet reach the courts of death?
 I shall be stretch'd upon my earthy bed,
 Unthinking dust, nor know the honours paid
 To my surviving song. *Tbalia*, say,
 Have I no more to hope? Hast thou no more to pay?

Tbalia.

Say, what had *Horace*, what had *Homer* more,
 My favourite sons, whom men almost adore;
 And youth in learned ranks for ever sings,
 While perish'd heroes and forgotten kings
 Have lost their names? 'Tis sov'reign wit has bought
 This deathless glory: This the wise have thought
 Prodigious recompense—

Damon.

Prodigious fools,
 To think the hum and buz of paltry schools,
 And aukward tones of boys are prizes meet
 For *Roman* harmony and *Grecian* wit!
 Rise from thy long repose, old *Homer's* ghost!
Horace arise! Are these the palms you boast
 For your victorious verse? Great poets, tell,
 Can echo's of a name reward you well,
 For labours so sublime? Or have you found
 Praise make your slumbers sweeter in the ground

Tbalia.

Yes, their sweet slumbers, guarded by my wing,
 Are lull'd and soften'd by th' eternal spring
 Of bubbling praises from th' *Aonian* hill,
 Whose branching streams divide a silver rill

To

To every kindred urn : And thine shall share
 These purling blessings under hallow'd air
 The poets dreams in death are still the muses care.

Damon.

Once, thou fair tempter of my heedless youth,
 Once and by chance thy tropes have hit the truth;
 Praise is but empty air, a purling stream,
 Poets are paid with bubbles in a dream.
 Hast thou no songs to entertain thy dead?
 No phantom-lights to glimmer round my shade?

Thalia.

Believe me, mortal, where thy relics sleep,
 My nightingales shall tuneful vigils keep,
 And cheer thy silent tomb : The glow-worm shine
 With evening lamp, to mark which earth is thine :
 While midnight fairies tripping round thy bed,
 Collect a moon beam glory for thy head.
 Fair hyacinths thy hillock shall adorn,
 And living ivy creep about thy urn :
 Sweet violets scent the ground, while laurels throw
 Their leafy shade o'er the green turf below,
 And borrow life from thee to crown some poet's brow.

Damon.

Muse, thy last blessings sink below the first;
 Ah wretched trifer! To array my dust
 In thy green flow'ry forms, and think the payment just!
 Poor is my gain should nations join to praise;
 And now must chirping birds reward my lays?
 What! shall the travels of my soul be paid
 With glow-worm light, and with a leafy shade,
 Violets and creeping ivies? Is this all
 The muse can promise, or the poet call
 His glorious hope and joy? —
 Are these the honours of thy favourite sons,
 To have their flesh, their limbs, their mouldring bones
 Fatten the glebe to make a laurel grow,
 Which the foul carcase of a dog might do,
 Or any vile manure? Away, be gone;
 Tempt me no more : I now renounce thy throne :
 My indignation swells. Here, fetch me fire,
 Bring me my odes, the labours of the lyre;
 I doom them all to ashes.

Urania.

Rash man restrain thy wrath, these odes are mine;
 Small is thy right in gifts so much divine.

Was it thy skill that to a Saviour's name
Strung *David's* harp, and drew th' illustrious theme
From smoking altars and a bleeding lamb?
Who form'd thy sounding shell? Who fix'd the strings,
Or taught thy hand to play eternal things?
Was't not my aid that rais'd thy notes so high?
And they must live till time and nature die.
Here heav'n and virtue reign: Here joy and love
Tune the retir'd devotion of the grove,
And train up mortals for the thrones above.
Sinners shall start, and, struck with dread divine,
Shrink from the vengeance of some flaming line,
Shall melt in trickling woes for follies past;
Yet all amidst their piercing sorrows taste
The sweets of pious hope: *Emanuel's* blood
Flows in the verse, and seals the pardon good.
Salvation triumphs here, and heals the smart
Of wounded conscience and a breaking heart.
Youth shall learn temp'rance from these hallow'd strains,
Shall bind their passions in harmonious chains;
And virgins learn to love with cautious fear,
Nor virtue needs her guard of blushes here.
Matrons, grown reverend in their silver hairs,
Sooth the sad memory of their ancient cares
With these soft hymns; while on their trembling knee
Sits their young offspring of the fourth degree
With list'ning wonder; till their infant-tongue
Stammers and lisps, and learns th' immortal song,
And lays up the fair lesson to repeat
To the fourth distant age, when sitting round their feet.

Each heav'n-born heart shall choose a favourite ode
To bear their morning homage to their God,
And pay their nightly vows. These sacred themes
Inspire the pillow with ethereal dreams:
And oft amidst the burdens of the day
Some devout couplet wings the soul away,
Forgetful of this globe: Adieu, the cares
Of mortal life! Adieu, the sins, the snares!
She talks with angels, and walks o'er the stars.
Amidst th' exalted raptures of the lyre
O'er-whelm'd with bliss, shall aged saints expire,
And mix their notes at once with some celestial choir.

Damon.

What holy sounds are these? What strains divine?
Is it thy voice, O blest *Urania*, thine?
Enough; I claim no more. My toils are paid,
My midnight-lamp, and my o'er-labour'd head,

My early sighs for thy propitious pow'r,
 And my wing'd zeal to seize the lyric hour:
 Thy words reward them all. And when I die,
 May the great Ruler of the rolling sky }
 Give thy predictions birth, with blessings from his eye.
 I lay my flesh to rest, with heart resign'd
 And smiling hope. Arise, my deathless mind,
 Ascend, where all the blissful passions flow }
 In sweeter numbers; and let mortals know,
 Urania leaves these odes to cheer their toils below.

LXXV. *A moral Argument to prove the natural Immortality of the Soul.*

THE great God has manifested astonishing wisdom in the works of his creation, contriving, forming and endowing every creature with powers and properties suitable to the various purposes of its designed existence, and of his own government.

God has given to his creature man an understanding and will, and various powers whereby he is capable of knowing, loving, and serving his Maker; by these same powers he also becomes capable of dishonouring, affronting and blaspheming him.

Man is formed also with a power or capacity of receiving recompences according to his works, that is, pleasure and happiness answerable to his obedience, or punishment and misery if he disobey: And the great God, as a righteous Governor of the world, has thought fit to assign happiness to virtue, and misery to vice, as a reward or recompence of good or evil actions.

Man is also created with a power to destroy his own animal life, as well as the animal life of his fellow-creatures.

Now if a man be never so pious, and has no surviving spirit, no conscious power remaining after this animal life be destroyed, God cannot certainly reward him according to the course of nature; because a wicked man may put a speedy end to the animal life of the righteous, by sword or club, and thus he may insolently forbid or prevent all God's rewarding goodness and justice, with regard to that righteous man.

Or if a man be never so vicious, if he blaspheme and insult his Maker with never so much indignity, and commit all outrages possible against his neighbours; yet God cannot punish him for such aggravating guilt, according to the course of nature, if he has no surviving spirit, no conscious power remaining beyond this animal life: for by the sword, halter or poison, he may put a speedy end to his own animal life, and to all his consciousness of being, and to all power of suffering punishment.

But surely the all-wise God would never form creatures of such a nature, and with such powers, as that they might insolently prevent his governing justice from distributing rewards and punishments according to their works: He would never make a creature capable of breaking his laws and insulting his authority, and then defying his Maker to punish him; a creature who might do outrage to his Creator, and yet have power to escape beyond the reach of his avenging hand. This would be such a piece of conduct as would tempt one to suspect great weakness in the Creator and Governor of the world; which God forbid.

Perhaps

Perhaps it may be said here, that God can find a way to reward or punish, by raising his creatures again from the dead to a more firm and durable life.

To this I answer two ways.

First, If the thinking spirit in man, or the conscious principle, be intirely extinguished at the death of the body, the resurrection of man to a new consciousness, is the creation of a new conscious being, and it is not the same conscious being which once merited reward or punishment; and where would be the justice of such punishments or rewards? It is possible indeed, that almighty power might make a new conscious being which should suppose itself to remember things done in a former state, before it had any existence; but this would be properly a false apprehension, an error, and not real memory of what was done before, and would lay no just foundation for the recompences of vice or virtue.

Secondly, This very resurrection must be a miracle, a supernatural exercise of divine power, in contradiction to the laws of nature, and not according to the course of nature. Now is it not hard to say, and very unreasonable to suppose, that God has so contrived the nature of his creature man, that though he be capable of high degrees of virtue, or of most insolent and horrid vices, yet, according to the course of nature, he cannot effectually and certainly reward or punish him; or that the wise Creator and righteous Governor of the universe cannot effectually and certainly distribute the recompences of virtue and vice without a miracle?

Upon the whole, doth it not evidently follow from this argument, that since God is a wise Creator and Governor of the world, since man is capable of voluntary vice or virtue, and consequently of deserving rewards or punishments, there is, and there must be, some living conscious principle in man which may be naturally capable of rewards and punishments, answerable to his behaviour? That there is a soul in man which survives his animal life, and is immortal, which cannot put an end to its own life and consciousness, nor to the life and consciousness of its fellow-souls? And by this natural immortality of the soul it comes to pass, that it is not in the power of a wicked man to prevent the rewards of the righteous, nor to convey himself out of the reach of his Maker's vengeance.

And may it not be hence inferred, in the first place, that the soul of man is so immortal, that it is not in the power of any mere creature to kill it? For it doth not seem fit that the great Lord of the universe should give the prerogative of rewards and punishments so far out of his own hand, as to put it intirely into the power of a creature, to defraud the righteous of their reward, or secure the wicked from due punishment. It is fit that God only, who gave life, and being, and consciousness to the soul, should be able to destroy it, or take away its consciousness, or make it cease to be.

May we not also infer yet farther, in the second place, that there is no such thing as the sleep of the soul; or at least that neither the soul itself, nor any other creature, can put the soul into a sleeping state? For this is a state without perception or consciousness; and if this could be done, then the designed rewards and punishments of divine justice might be as effectually disappointed by creatures as if they could kill or annihilate the soul.

Perhaps you will here say also, that the soul may be awakened again by divine power to receive punishments or rewards. To this I answer, that if the soul is laid to sleep, or sinks into an insensible state when the animal body dies, will it ever awake again of itself naturally to be punished or rewarded; or can any creature awaken it? If not, then God alone who works supernaturally, can awaken it. And thus,

in the order of nature, there is no capacity in this soul to be punished or rewarded, nor can it be done without a miracle.

I think therefore we may draw this conclusion, namely, that every intelligent being, as it is made capable of virtue and vice, of rewards and punishments, so it must necessarily be made immortal in its own nature, and hath such an essential and perpetual consciousness belonging to it, as is not in the power of creatures either to stupify or destroy, lest the recompences of vice and virtue be wrested out of the hands of God, as the God of nature, the wise Creator, and the righteous Governor of all intelligent creatures.

And may we not draw a third inference also, namely, that the mere death of the body is not the only punishment of the sin of man against the God of nature, and against the natural law; for then the worst of criminals, by a dose of opium, or a halter, might finish his punishment at once, he might convey himself away from the reach of punishing justice, and the crimes of men could not be punished in proportion to their aggravations? It is the immortality of the soul that lays the foundation of different degrees of punishment according to crimes.

After all, perhaps some persons may raise another objection against my argument, namely, if there be such sufficient provision in the very nature of man after death, to receive the due rewards of virtue or vice in his immortal part, or his soul, what necessity is there of a resurrection of the body? And yet we find that in the new testament, where the invisible world and future state of rewards and punishments is most particularly discovered, the holy writers generally represent those rewards and punishments as consequents of this resurrection.

To this I think there is a full answer given in the last pages of a late "essay towards the proof of a separate state of souls," to which I refer the reader. But in this place I think it sufficient to say, that the soul only is the moral agent, and the God of nature can effectually reward or punish the virtues or the vices of man in his immortal part, or his soul, which naturally survives the body; but the God of grace having introduced a gospel for the recovery of sinful mankind from ruin, whereby the resurrection of the body is promised to those who comply with it, for an increase of happiness, he thought it proper also and just, that the rejection of this gospel, or the utter impenitence of men, should be punished with a resurrection of the body, for an increase of misery. It is the gospel only which introduces the resurrection of the body; the original law of God knows nothing of it. "As by man, that is *Adam*, came in death, so by man, that is *Christ*, came in the resurrection of the dead," 1 Cor. xv. 21.

And thence may I not take occasion to infer, that the gospel, or the covenant of grace, which is founded in the undertaking of Christ, hath been some way or other made known to all mankind, at least by some obscure and general notices of it; and that the great God doth actually deal with all men now upon terms of grace, from this very argument, because "all mankind are to be raised again from the dead, who have done good or evil," *John* v. 28, 29. Whereas those who never sinned against a gospel, or against the grace or mercy of God, but only against God as the God of nature, would perhaps only lie exposed to such a sentence as the light of nature might find out, or as might be executed according to the course of nature, without the miracle of a resurrection, that is, by the death of the body, and the punishment of the surviving spirit in a separate state.

If this last inference should be found to run counter to the sense of any one text of scripture, I renounce it upon the spot: But if by venturing to step out of the common

mon track of the schools, we may find any little beam of light shed upon the conduct of God toward man, and be thereby enabled the better to vindicate the wisdom and righteousness of the God of nature and the God of grace; let not that little beam be quenched, merely because it has not the support of vulgar opinion, nor been consecrated by creeds or councils.

LXXVI. *Three modern Absurdities.*

SENSE, consciousness and reason are three of the chief principles or mediums of our knowledge of things. This, I suppose, will be acknowledged by men of all religions, and of none. Sense informs us chiefly of the things that are without us, even all that we know by sight or hearing, by smell, taste, or feeling. Consciousness acquaints us with all that passes within us, and particularly the ideas we have in our mind, the inclination of our hearts, the consent, the choice, or any action of our wills. And then reason assures us of the truth of a conclusion which is evidently derived from other propositions which we know to be true before. Now the *Deists*, the *Papists*, and the *Fatalists* among them do really renounce all these; they run on blindly and resolutely in their opinions, and maintain several articles of their own belief, in direct contradiction to these three principles of knowledge, how much soever they may profess to be led by them.

First, The *Papist* tells you, that in all the instances of common life he believes the dictates of his senses about things which are near to him, and which he hath all proper advantages to examine; but in the business of transubstantiation he begs your excuse, for he believes a piece of bread to be real flesh and blood, and gives the lie grossly and obstinately to his eye-sight and his feeling, his smell and his taste at once, and his religion requires him to contradict all his senses.

Crucifer, a man of this profession, believes the resurrection of the body of Christ from the dead, and confesses that it could not be known nor proved without giving credit to our senses, our seeing and feeling; and yet he renounces the dictates of these senses utterly, when they tell him that the bread of the sacrament is not the body of the risen Saviour: And thus he chooses to overthrow the foundation on which he believes the doctrine of the resurrection of Christ, (which doctrine is the foundation of all his christianity) rather than believe what his senses tell him, when they assure him the body of Christ is not a wafer-cake. Monstrous victory and dominion of the church of *Rome* over all the powers of sense and reason at once, and the very principles of our faith!

In the next place, *Hylander*, a young *Fatalist*, will acknowledge in general, that though he cannot assent to any of the religions of men, nor believe a word of what they preach about vice and virtue, a heaven and a hell, yet he believes what he himself feels, and what he is conscious of within himself. But if you ask him presently, Whether man be a free creature? Whether he himself hath a liberty of choice in any motion of his will, or in any action of his life? he denies it. No; he is necessarily moved by a train of other causes to every particular volition and action, and has not, nor ever had, any free choice. Ask him, Whether he is not conscious in himself, that he can walk or stand still, rise or sit, move his finger to the north or to the south? No, he can do none of these; he is but a mere machine, acted by certain invisible springs; and that when two things are offered him, he cannot choose or refuse this or that, but is necessarily impelled to every thing that he thinks, or wills,

wills, or acts*. Enquire of him yet further, when he shuns the church, when he dwells at the tavern till midnight, when he seeks out the partners of his vices, and pursues forbidden pleasures, whether he does not feel his own self, or his own inward powers choosing and acting all this with freedom? He will own that he seems to choose and act these things; but he still persists in direct contradiction to his own feeling and consciousness, that it is God acts all this in him and by him; and while he feels himself so wilful and vile a criminal, blasphemes the blessed God, and makes him the author of all his crimes.

Contrary to all the dictates of his conscience, he affirms there is no virtue or vice, no such things as good or evil actions in a moral sense; and consequently that God hath provided no heaven or hell, no rewards or punishments for any thing which is done by us in this life: for whatsoever we seem to do, it is all really effected by the will of God putting the train of causes in motion at first, and none of us could ever act otherwise than we do. And yet after all this mechanical account of themselves, and this denial of all freedom, these men of matter and motion have the impudence, in opposition to common sense, reason, and grammar, to abuse language so far as to call themselves free-thinkers. Strange and prodigious! that men should ever hope for the honours of that title which their own opinions constantly disclaim! That they should with such a steady effrontery deny what they feel continually in themselves, and what they practise ten times in an hour, to gratify a humour, and support a most absurd opinion, which takes away all virtue, order and peace from this world, and all hope and happiness from the next!

The third sort of men of this odd composition, are the *Deists* among us. *Apistus* professes he is a friend to reason above all things, and he is led by nothing so much as reason; it is by reason that he believes there is a God who made, and who governs all things; that he is bound to honour this God, and obey his will; that he must make it his business to love God and his neighbour; that there is an eternal difference between vice and virtue: that man is an intelligent and free agent; and by reason he is convinced that there are rewards and punishments provided for man in a future state, according to his behaviour here. He believes also by the force of reason, according to ancient history, and the secure conveyance of it by writing, that there was such a man as *Jesus Christ*, as well as he believes there was such a man as *Julius Caesar*; and as he confesses this *Julius* was a *Roman* and a general, and fought many battles, he cannot but confess by the same reasonings, that this *Jesus* lived in *Judea* and *Galilee*; that he was the son of a carpenter, and that he taught many excellent rules about vice and virtue, and the love of God and our neighbour; and by the same exercise of his reason on the historical account of the facts of past ages, he is persuaded that there were several men of mean education and circumstances who followed this *Jesus*, and without the help of arms or bribery, carried his doctrine afterward through the world. And yet, contrary to all reason, this very *Apistus* believes, that this obscure young man, *Jesus of Nazareth*, this son of a country carpenter, who was brought up to his father's trade, gave a better set of rules for the honour of God, for the love of our neighbour, and the conduct of our lives, than ever any philosopher did in *Greece* or *Rome*, and that he did all this without human literature, without any divine assistance, without any inspiration from God.

* See the true liberty of choice explained and proved in a late essay of the freedom of will in God and man.

He believes farther, contrary to all reason, that this poor carpenter had art and cunning enough to impose false miracles on thousands of people in *Judea* and *Galilee*, and even in *Jerusalem* itself; that he made them believe that he cured the blind, that he gave hearing to the deaf, and feet to the lame, that he healed all manner of diseases by his word or his touch, and raised several who were dead to life again, without doing one real miracle, or having any extraordinary power given him by God.

He believes yet farther still, and in opposition to all the principles of true reasoning, that the disciples of this *Jesus*, poor illiterate creatures and fishermen as they generally were, except one *Paul*, who was a scholar; I say, he believes that these men went about the world, and persuaded mankind to believe that this *Jesus Christ* arose from the dead after he had been crucified and buried some days, and made multitudes of his own countrymen and strangers, rich and poor, wise men and philosophers, and whole countries, believe it, though there was not a syllable of truth in it, says he, and it is scarce possible that it should be true. He believes yet again, that these silly men were sometimes cheats and impostors, who practised the greatest subtilities and artifice to deceive the world; that sometimes they were wild enthusiasts, and half mad with devotion, though reason might assure him, that imposture and enthusiasm cannot long reside together in the same breast, but one will betray or destroy the other.

He believes on still, that these impostors or enthusiasts, be they what they will, engaged mankind to receive all the doctrines of this *Jesus*, and his religion, either by their tricks of art, or their fooleries of honest zeal, beyond what any of the wisest men of the world with all their skill and learning could ever do in the like case, and went on successfully to propagate his doctrine, and foretold it should stand and continue to the world's end, without any extraordinary commission from heaven, or presence of God with them. He believes also very unreasonably, that such a band of knaves, as he supposes them generally to be, carried on this imposture with such unanimity and faithfulness for many years, even to the end of their lives, that not any one of them ever discovered the cheat, though they could expect to get nothing by it here in this world but poverty, shame, persecution, imprisonments, stripes, and a bloody death; and in the other world, the wrath of God, for such knavery.

His belief goes further yet, contrary to all reasonable grounds; for he believes these followers of this *Jesus Christ*, by mere false pretences to miracles and gifts of tongues, spread his religion through the nations, though he knows that they appeared in a public manner to whole societies of men concerning the truth of these miraculous gifts conferred upon themselves and other christians, and concerning this power of miracles, which displayed itself with such evidence and glory particularly in *Corinth*, where *St. Paul* must have been confuted with shame, and utterly confounded, if these things had not been true, because that was a city of great learning and knowledge; and yet *Apistus* obstinately believes still that neither these men, nor *Paul* himself, nor any of their followers, ever wrought one real miracle, nor spoke one tongue but what they learnt before in the common way: And that they spread this religion so widely among the nations, and so effectually, without any commission or help from God, though this religion contained in it doctrines contrary to the fashions and customs of the world, to the idolatrous religions of the nations, to the vicious inclinations of mankind and their corrupt appetites and passions. And though

though he cannot but see evidently that these men, and their successors in this opinion, have turned many thousands of persons to more virtue and piety than all the philosophers could do with all their learning; yet he believes still that these men had no divine power attending them, nor any assistance from heaven.

In short, he believes contrary to all reason, these things which are far harder to believe than any of the peculiar articles of the christian faith; and yet *Apostus* pretends he cannot believe those articles, because they do not carry reason with them.

My God, deliver me from the blinding and stupifying prejudices of these three sorts of men, who contradict the plainest evidences of truth, and to maintain their absurd peculiarities, renounce the chief springs of all our knowledge; and let me be led honestly and sincerely by these faculties of sensation and consciousness which thou hast given me, in conjunction and harmony with each other, and under the guard and improvement of right reason. The exercise of these powers, under thy holy influence, will effectually bring me to faith in the gospel of my blessed Saviour, and in compliance with the rules of that gospel I trust I shall find eternal life. *Amen.*

REMNANTS

R E M N A N T S

A D V E R T I S E M E N T
O F

T I M E

Employed in

P R O S E and V E R S E:

Or, Short

E S S A Y S and C O M P O S U R E S

O N

V A R I O U S S U B J E C T S.

REMNANTS

THE

Employed in

PROSE and VERSE:

Of Short

ESSAYS and COMPOSURES

ON

VARIOUS SUBJECTS

REMANENTS

H

Vol. IV

A D V E R T I S E M E N T.

Dr. Watts's Opinion about publishing these Papers, appears in the following Advertisement prefixed to them by himself.

THese papers were written at several seasons and intervals of leisure, and on various occasions arising through the greatest part of my life. Many of them were designed to be published among the *Reliquiae Juveniles*, but for some reason or other, not worth present notice, were laid by at that time. Whether I shall ever publish them I know not, though far the greatest part of them have long stood corrected among my manuscripts; nor do I suppose many of them inferior to those Essays and Remarks of this kind which have before appeared in the world with some acceptance. If they are not published in my life-time, my worthy friends, who have the care of my papers, may leave out what they please.

I. W.

July 3, 1740.

THE MARYLAND

ADVERTISMENT.

Dr. Watts's Opinion about publishing this Paper, appears in the following Advertisement, printed to them by himself.

These Papers were written at several seasons and intervals of leisure, and on various occasions ailed through the greatest part of my life. Many of them were designed to be published among the *Robinson's Yewlands*, but for some reason or other, not worth patient notice, were laid by at that time. Whether I had ever published them I know not, though for the greatest part of them have long been regarded among my manuscripts; nor do I suppose many of them intended to them. Essays and Remarks of this kind which have before appeared in the world with some acceptance. If they are not published in my lifetime, my worthy friends, who have the care of my papers, may leave out what they please.

Nov 3. 1740.

THE MARYLAND

REMNANTS OF THE MIME

Employed in

PROSE and VERSE, &c.

I. *Justice and Grace.*

NEVER was there any hour since the creation of all things, nor ever will be till the last conflagration, wherein the holy God so remarkably displayed his justice and his grace, as that hour that saw our Lord *Jesus Christ* hanging upon the cross, forsaken of his Father and expiring. What a dreadful glory was given to vindictive justice when the great and terrible God made the soul of his own Son a painful sacrifice for sin! What an amazing instance of grace that he should redeem such worthless sinners as we are from the vengeance by exposing his beloved Son to it! When I view the severity or the compassion of that hour, my thoughts are lost in astonishment: It is not for me, it is not for *Paul* or *Apollos*, it is not for the tongue of men or angels to say which was greatest, the compassion or the severity. Humble adoration becomes us best, and a thankful acceptance of the pardon that was purchased at so dear a rate.

Next to this I know not a more eminent display of terror and mercy, than the dying hour of a pious but desponding christian under the tumultuous and disquieting temptations of the devil.

See within those curtains a person of faith and serious piety, but of a melancholy constitution and expecting death. While his flesh is tortured with sharp agonies and terribly convulsed, a ghastly horror sits on his countenance, and he groans under extreme anguish. Behold the man a favourite of heaven, a child of light, assaulted with the darts of hell, and his soul surrounded with thick darkness: All his sins stand in dreadful array before him, and threaten him with the execution of all the curses in the bible. Though he loves God with all his heart, he is in the dark, he knows it not, nor can he believe that God has any love for him; and though he cannot utterly let go his hold of his Saviour and the gospel, yet in his own

own apprehension he is abandoned both of the Father and the Son. In every new pang that he feels his own fears persuade him that the gates of hell are now opening upon him: ~~He hangs hovering over the burning pit, and at the last gasp of life,~~ when he seems to be sinking into eternal death, he quits the body with all its sad circumstances, and feels himself safe in the arms of his Saviour, and in the presence of his God.

What amazing transport! What agreeable surprise! not to be uttered by the words of our scanty mortal language, nor conceived but by the person who feels it. The body indeed, which was the habitation of so pious a spirit, is demolished at once: Behold the lifeless carcase; it makes haste to putrefaction. The released soul in extasy feels and surveys its own happiness, appears before the throne, is acknowledged there as one of the sons of God, and invested with the glories of the upper world. Sorrows and sins, guilt, fetters and darkness vanish for ever: It exults in liberty and light, and dwells for ever under the smiles of God.

What was it could provoke the wise and gracious God to permit the wicked spirit to vex one of his own children at this rate, and to deal so severely with the man whom he loves? To expose that soul to exquisite anguish in the flesh which he designed the same day to make a partner with blessed spirits? To express in one hour so much terror and so much mercy?

St. Paul will give a short and plain answer to this enquiry, Rom. viii. 16. "The body is dead because of sin, but the spirit is life because of righteousness." Hence that anguish, those agonies and convulsions in the sinful flesh that must die, and these will be felt in some measure by the partner-spirit; though that spirit being vested with divine righteousness, or justified in the sight of God, shall survive these agonies in a peaceful immortality. Though the sufferings of the Son of God have redeemed it from an everlasting hell, yet it becomes the offended Majesty of heaven sometimes to give sensible instances what misery the pardoned sinner has deserved; and the moment that he receives him into full blessedness, may, on some accounts, be the fittest to make a display of all his terror, that the soul may have the full taste of felicity, and pay the higher honours to recovering grace. The demolition of the earthly tabernacle with all the pangs and the groans that attend it, are a shadow of that vengeance which was due even to the best of saints: It is fit we should see the picture of vindictive justice, before we are taken into the arms of eternal mercy.

Besides, there may be another reason that renders the dying hour of this man more dreadful too: Perhaps he had walked unwatchfully before God, and had given too much indulgence to some congenial iniquity, some vice that easily beset him; now it becomes the great God to write his own hatred of sin in deep and piercing characters sometimes on his own children, that he may let the world know that he is of purer eyes than to behold iniquity any where without resentment. The man had "built much hay and stubble upon the divine foundation Christ Jesus, and it was proper that he should be saved so as by fire." 1 Cor. iii. 15.

Will the papist therefore attempt to support the structure of his purgatory upon such a text as this? An useless structure, and vain attempt! That place was erected by the superstitious fancy of men to purge out the sins of a dead man by his own sufferings, and to make him fit for heaven in times hereafter; as though the atoning blood of Christ were not sufficient for complete pardon, or the sanctifying work of the Spirit were imperfect even after death. Whereas the design of God in some such instances of terror, is chiefly to give now and then an example to survivors in this

this life how highly he is displeased with sin, and to discourage his own people from an indulgence of the works of the flesh. Now this end could not be attained by all the pains of their pretended purgatory, even though it were a real place of torment, because it is so invisible and unknown.

But whatsoever sorrows the dying christian sustains in the wise administrations of providence, it is by no means to make compensation to God for sin; the atoning work of Christ is complete still, and the sanctifying work of the Spirit perfect as soon as the soul is dismissed from earth; therefore it has an entrance into full blessedness, such as becomes a God infinite in mercy to bestow on a penitent sinner, presented before the throne in the name and righteousness of his own Son. "We are complete in him," *Col. ii. 10.* By him made perfectly acceptable to God at our death, we are filled with all grace and introduced into complete glory.

II. *The Death of a young Son.*

In a Letter to a Friend.

MADAM, it has been the delight and practice of the pious in all ages, to talk in the words of scripture and in the language of their God: The images of that book are bright and beautiful; and where they happily correspond with any present providence, there is a certain divine pleasure in the parallel. The Jews have ever used it as a fashionable style, and it has always been the custom of christians in the most religious times, till iniquity and prophaneness called it Cant and Phanaticism. The evangelists and the apostles have justified the practice; those later inspired authors have often indulged it even where the prophet or first writer of the text had quite another subject in view: And though an allusion to the words of scripture will by no means stand in the place of a proper exposition, yet it carries something divine and affecting in it, and by this means it may shine in a sermon or a familiar epistle, and make a pleasing similitude. Accept then a few hints of consolation from a part of scripture, which by an easy turn of thought may be applied to your case.

Rev. xii. 1. "A woman clothed with the sun, and the moon under her feet, ver. 2. Being with child, travailed in birth, ver. 5. And she brought forth a man-child, and it was caught up to God and his throne, ver. 6. And the woman had a place prepared of God in the wilderness, ver. 14. To be nourished for a time and times, ver. 9. But the great dragon that was cast out of heaven, the old serpent called the Devil and Satan, ver. 13. Persecuted the woman, ver. 15. And cast out of his mouth water as a flood, ver. 17. And went to make war with the remnant of her seed."

Thus far the words of scripture.

Now, madam, if you have put on Christ, and are clothed by faith with the sun of righteousness, if you are drest in the shining graces of heaven, and have the pale and changing glories of this world under your feet, then you may be assured the child you have brought forth is not lost, but is caught up to God, and his throne, by virtue of that extensive covenant that includes sincere christians and their offspring together. Mourn not therefore for your son who is with God, but rather for yourself who are yet in the wilderness of this world, where the old serpent has so much power; where he will persecute you with the flood of his temptations, if possible, to
carry

carry you away with them; but I trust God has prepared a place for your safety, even his church, his gospel, his own everlasting arms. To show this to the world in

Yet shall the serpent make war with the remnant of your seed; your little daughter that remains in the wilderness must go through this war, and be exposed to these temptations. O turn your tears for your son into pity and prayer for yourself and your daughter, that ye may never be carried away by these floods, but when the times are past which God has appointed for your abode and nourishment in the wilderness, you may rejoice to find yourself, with all your offspring, in everlasting safety before the throne of God. *Amen.*

So prays your affectionate, &c.

May 2, 1719.

I. W.

III. *Heathen Poesy Christianized.* 1736.

IT is a piece of ancient and sacred history which *Moses* informs us of, that when the tribes of *Israel* departed from the land of *Egypt*, they borrowed of their neighbours gold and jewels by the appointment of God, for the decoration of their sacrifices and solemn worship when they should arrive at the appointed place in the wilderness. God himself taught his people how the richest of metals which had ever been abused to the worship of idols, might be purified by the fire, and being melted up into a new form might be consecrated to the service of the living God, and add to the magnificence and grandeur of his tabernacle and temple. Such are some of the poetical writings of the ancient *Heathens*; they have a great deal of native beauty and lustre in them, and through some happy turn given them by the pen of a christian poet may be transformed into divine meditations, and may assist the devout and pious soul in several parts of the christian life and worship.

Amongst all the rest of the *Pagan* writers, I know none so fit for this service as the odes of *Horace* as vile a sinner as he was. Their manner of composition comes nearer the spirit and force of the psalms of *David* than any other; and as we take the devotions of the *Jewish* king, and bring them into our christian churches, by changing the scene and the chronology, and superadding some of the glories of the gospel, so may the representation of some of the heathen virtues, by a little more labour, be changed into christian graces, or at least into the image of them so far as human power can reach. One day musing on this subject, I made an experiment on the two last stanzas of Ode 29. Book III.

"Non meum est, si mugiat Affricis

"Malus procellis, ad miseræ preces

"Decurrere, & votis pacisci,

"Ne Cypræ Tyriæque merces

"Addant avaro divitias mari.

"Tunc me biremis præsidio scaphæ,

"Tutum per Ægeos tumultus

"Aura feret, geminusque Pollux."

The

IV. *The British Fisherman.*

I.
LET *Spain's* proud traders, when
the mast
Bends groining to the stormy blast,
Run to their beads with wretched
plaints,
And vow and bargain with their saints,
Lest *Turkish* silks or *Tyrian* wares
Sink in the drowning ship,
Or the rich dust *Peru* prepares,
Defraud their long projecting cares,
And add new treasures to the greedy deep.

II.
My little skiff, that skims the shores,
With half a sail and two short oars,
Provides me food in gentler waves :
But if they gape in watry graves,
I trust th' eternal pow'r, whose hand
Has swell'd the storm so high,
To waft my boat and me to land,
Or give some angel swift command
To bear the drowning sailor to the
sky.

V. *Redemption.*

I.
THE mighty frame of glorious grace,
That brightest monument of praise
That e'er the God of love design'd,
Imloys and fills my labouring mind.

II.
Begin, my muse, the heav'nly song,
A burden for an angel's tongue :
When *Gabriel* sounds these awful things,
He tunes and summons all his strings.

III.
Proclaim inimitable love :
Jesus, the Lord of worlds above,
Puts off the beams of bright array,
And vails the God in mortal clay.

IV.
What black reproach defil'd his name,
When with our sin he took our shame !

The pow'r whom kneeling angels blest
Is made the impious rabble's jest.

V.
He that distributes crowns and thrones
Hangs on a tree and bleeds and groans :
The Prince of life resigns his breath,
The King of glory bows to death.

VI.
But see the wonders of his pow'r,
He triumphs in his dying hour,
And whilst by Satan's rage he fell
He dash'd the rising hopes of hell.

VII.
Thus were the hosts of death subdu'd,
And sin was drown'd in *Jesus'* blood :
Then he arose, and reigns above,
And conquers sinners by his love.

" If I could pursue all the wondrous atchievements of a dying and a rising Sa-
viour in verse as fast and as far as my thoughts sometimes attempt to trace them,
" I should lengthen this ode to many stanzas, and yet at last I should lose both my
" thoughts and my verse amongst the unknown wonders of his glory and the ages
" of eternity.

Who shall fulfil this boundless song?
 What vain pretender dares?
 The theme surmounts an angel's tongue,
 And Gabriel's harp despairs.*

VI. *Complaint and Hope under great Pain.* 1736.

LORD, I am pain'd; but I resign
 To thy superior will:
 'Tis grace, 'tis wisdom all divine,
 Appoints the pains I feel.

II.

Dark are thy ways of providence,
 While those that love thee groan:
 Thy reasons lie conceal'd from sense,
 Mysterious and unknown.

III.

Yet nature may have leave to speak,
 And plead before her God,
 Lest the o'er-burden'd heart should break
 Beneath thy heavy rod.

IV.

Will nothing but such daily pain
 Secure my soul from hell?
 Canst thou not make my health attain
 Thy kind designs as well?

VII. *On an Elegy writ by the right honourable the Countess of Hertford on the Death of Mrs. Rowe.* 1737.

Struck with the sight of Philomela's urn
 Eusebia weeps, and calls her muse to mourn:
 While from her lips the tuneful sorrows fell
 The groves confess a rising Philomel.

VIII. *Dr. Young's admirable Description of the Peacock enlarged.*

VIEW next the peacock: What bright glories run
 From plume to plume, and vary in the sun?

* In this ode there are three or four lines taken from Mr. Stennet's *sacramental Hymns*: for when 'I found they express my thought and design in proper and beautiful language, I chose rather to borrow and to acknowledge the debt, than to labour hard for worse lines that I might have the poor pleasure of calling them my own.

Proudly

Proudly he boasts them to the heav'nly ray,
Gives all his colours, and adorns the day.
Was it thy pencil, *Joh*, divinely bold,
Drest his rich form in azure, green and gold?
Thy hand his crest with starry radiance crown'd,
Or spread his sweepy train? His train disdains the ground,
And kindles living lamps thro' all the spacious round.
Mark with what conscious state the bird displays
His native gems, and 'midst the waving blaze
On the slow step of majesty he moves,
Asserts his honours, and demands his loves.

IX. Vanity inscribed on all Things.

TIME, like a long flowing stream, makes haste into eternity, and is for ever lost and swallowed up there; and while it is hastening to its period, it sweeps away all things with it which are not immortal. There is a limit appointed by providence to the duration of all the pleasant and desirable scenes of life, to all the works of the hands of men, with all the glories and excellencies of animal nature, and all that is made of flesh and blood. Let us not dote upon any thing here below, for heaven hath inscribed vanity upon it. The moment is hastening when the decree of heaven shall be uttered, and providence shall pronounce upon every glory of the earth, "Its time shall be no longer."

What is that stately Building, that princely Palace, which now entertains and amuses our sight with ranks of marble columns and wide-spreading arches, that gay edifice which enriches our imagination with a thousand royal ornaments, and a profusion of gay and glittering furniture? Time, and all its circling hours, with a swift wing are brushing it away; decay steals upon it insensibly, and a few years hence it shall lie in mouldering ruin and desolation. Unhappy possessor, if he has no better inheritance!

What are those fine and elegant gardens, those delightful walks, those gentle ascents and soft declining slopes which raise and sink the eye by turns to a thousand vegetable pleasures? How lovely are those sweet borders, and those growing varieties of bloom and fruit which recal lost paradise to mind? Those living parterres which regale the sense with vital fragrant and make glad the sight by their refreshing verdure and entertaining flowery beauties? The scythe of time is passing over them all; they wither, they die away, they drop and vanish into dust; their duration is short; a few months deface all their yearly glories; and within a few years perhaps all these rising terras-walks, these gentle verging declivities, shall lose all order and elegance, and become a rugged heap of ruins. Those well-distinguished borders and parterres shall be levelled in confusion, and thrown into common earth again for the ox and the ass to graze upon them. Unhappy man, who possesses this agreeable spot of ground, if he has no paradise more durable than this!

And no wonder that these labours of the hands of men should perish, when even the works of God are perishable.

What are these visible heavens, these lower skies, and this globe of earth! They are indeed the glorious workmanship of the Almighty; but they are waxing old

and

and waiting their period too, when the angel shall pronounce upon them, "That time shall be no more. The heavens shall be folded up as a vesture; the elements of the lower world shall melt with fervent heat, and the earth and all the works thereof, shall be burnt up with fire." May the unruinable world be but my portion, and the heaven of heavens my inheritance, which is built for an eternal mansion for the sons of God: These buildings shall out-live time and nature, and exist through unknown ages of felicity.

What have we mortals to be proud of in our present state, when every human glory is so fugitive and fading? Let the brightest and the best of us say to ourselves, "That we are but dust and vanity."

Is my body formed upon a graceful model? Are my limbs well turned, and my complexion better coloured than my neighbours? Beauty even in perfection is of shortest date; a few years will inform me that its bloom vanishes, its flower withers, its lustre grows dim, its duration shall be no longer; and if life be prolonged, yet the pride and glory of it is for ever lost in age and wrinkles: or perhaps our vanity meets a speedier fate. Death and the grave with a sovereign and irresistible command, summon the brightest as well as the coarsest pieces of human nature to lie down early in their cold embraces; and at last they must all mix together among worms and corruption. *Aesop* the deformed, and *Helena* the fair, are lost and undistinguished in common earth. Nature in its gayest bloom is but a painted vanity.

Are my nerves well strung and vigorous? Is my activity and strength far superior to my neighbours in the days of youth? But youth hath its appointed limit: Age steals upon it, unstrings the nerves, and makes the force of nature languish into infirmity and feebleness. *Samson* and *Goliath* would have lost their boasted advantages of stature and their brawny limbs in the course of half a century, though the one had escaped the sling of *David* and the other the vengeance of his own hands in the ruin of *Dagon's* temple. Man in his best estate is a flying shadow and vanity.

Even those nobler powers of human life which seem to have something angelical in them, I mean the powers of wit and fancy, gay imagination and capacious memory, they are all subject to the same laws of decay and death. What though they can raise and animate beautiful scenes in a moment, and, in imitation of creating power, can spread bright appearances and new worlds before the senses and the souls of their friends? What though they can entertain the better part of mankind, the refined and polite world with high delight and rapture? These scenes of rapturous delight grow flat and old by a frequent review, and the very powers that raised them grow feeble apace. What though they can give immortal applause and fame to their possessors! It is but the immortality of an empty name, a mere succession of the breath of men; and it is a short sort of immortality too, which must die and perish when this world perishes. A poor shadow of duration indeed, while the real period of these powers is hastening every day; they languish and die as fast as animal nature, which has a large share in them, makes haste to its decay; and the time of their exercise shall shortly be no more.

In vain the aged poet or the painter would call up the muse and genius of their youth, and summon all the arts of their imagination to spread and dress out some visionary scene: In vain the elegant orator would recal the bold and masterly figures, and all those flowery images which gave ardor, grace and dignity to his younger compositions, and charmed every ear: They are gone, they are fled beyond the reach

of

of their owner's call: Their time is past, they are vanished and lost beyond all hope of recovery.

The God of nature has pronounced an unpassable period upon all the powers and pleasures and glories of this mortal state. Let us then be afraid to make any of them our boast or our happiness; but point our affections to those diviner objects whose nature is everlasting; let us seek those religious attainments and those new-created powers of a sanctified mind, concerning which it shall never be pronounced, "that their time shall be no longer."

O may every one of us be humbly content at the call of heaven to part with all that is pleasing or magnificent here on earth; let us resign even these agreeable talents when the God of nature demands; and when the hour arrives that shall close our eyes to all visible things, and lay our fleshly structure in the dust, let us yield up our whole selves to the hands of our Creator, who shall reserve our spirits with himself; and while we cheerfully give up all that was mortal to the grave, we may lie down full of the joyful hope of a rising immortality. New and unknown powers and glories, brighter flames of imagination, richer scenes of wit and fancy and diviner talents are preparing for us when we shall awake from the dust; and the mind itself shall have all its faculties in a sublime state of improvement. These shall make us equal, if not superior, to angels, for we are nearer akin to the Son of God than they are, and therefore we shall be made more like him.

X. *The Rake reformed in the House of Mourning.*

FLorino was young and idle; he gave himself up to all the diversions of the town, and roved wild among the pleasures of sense; nor did he confine himself within the limits of virtue, or withhold his heart from any forbidden joy. Often hath he been heard to ridicule marriage, and affirm that no man can mourn heartily for a dead wife, for then he hath leave by the law to choose a new companion, to riot in all the gaiest scenes of a new courtship, and perhaps to advance his fortune too.

When he heard of the death of *Serena*, "Well, said he, I will go visit my friend *Lucius*, and rally him a little on this occasion." He went the next day in all the wantonness of his heart to fulfil his design, inhuman and barbarous as it was, and to sport with solemn sorrow. But when *Lucius* appeared, the man of gaiety was strangely surpris'd, he saw such a sincere and inimitable distress sitting on his countenance, and discovering itself in every air and action, that he dropt his cruel purpose, his soul began to melt and he assumed the comforter.

Florino's methods of consolation were all drawn from two topics: Some from Fate and Necessity, advising an heroic indolence about unavoidable events which are past and cannot be reversed; and some were derived from the various amusements of life which call the soul abroad, and divide and scatter the thoughts, and suffer not the mind to attend to its inward anguish. "Come, *Lucius*, said he, come, smoothe your brows a little and brighten up for an hour or two: Come along with me to a consort this evening where you shall hear some of the best pieces of music that were ever composed, and performed by some of the best hands that ever touched an instrument. To-morrow I will wait on you to the play, or, if you please, to the new opera, where the scenes are so surprisng and so gay, they would almost tempt an old hermit from his beloved cell, and call

" back

"back his years to three and twenty. Come my friend, what have the living to do with the dead? Do but forget your grievances a little and they will die too: Come, shake off the spleen, divert your heart with the entertainments of wit and melody, and call away your fancy from these gloomy and useless contemplations." Thus he ran on in his own way of talking, and opened to his mourning friend the best springs of comfort that he was acquainted with.

Lucius endured this prattle as long as he was able to endure it, but it had no manner of influence to stanch the bleeding wound or to abate his smarting sorrows. His pain waxed more intense by such sort of applications, and the grief soon grew too unruly to contain itself.

Lucius then asked leave to retire a little; *Florino* followed him softly at a distance to the door of his closet, where indeed he observed not any of the rules of civility or just decency, but placed himself near enough to listen how the passion took its vent: And there he heard the distressed *Lucius* mourning over *Serena's* death in such language as this.

What did *Florino* talk about? Necessity and Fate? Alas, this is my misery, that so painful an event cannot be reversed, that the divine will has made it Fate, and there is a Necessity of my enduring it.

Plays and Music and Operas! What poor trifles are these to give ease to a wounded heart! To a heart that has lost its choicest half! A heart that lies bleeding in deep anguish under such a keen parting stroke, and the long, long absence of my *Serena*! She is gone.—The desire of my eyes and the delight of my soul is gone.—The first of earthly comforts and the best of mortal blessings.—She is gone, and she has taken with her all that was pleasant, all that could brighten the gloomy hours of life, that could soften the cares and relieve the burdens of it. She is gone, and the best portion and joy of my life is departed. Will she never return, never come back and bless my eyes again? No; never, never.—She will no more come back to visit this wretched world and to dry these weeping eyes: That best portion of my life, that dearest blessing is gone, and will return no more. Sorrows in long succession await me while I live; all my future days are marked out for grief and darkness.

Let the man, who feels no inward pain at the loss of such a partner, dress his dwelling in black shades and dismal formalities: Let him draw the curtains of darkness around him and teach his chambers a fashionable mourning: But real anguish of heart needs none of these modish and dissembled sorrows: My soul is hung round with dark images in all her apartments, and every scene is sincere lamentation and death.

I thought once I had some pretences to the courage of a man: But this is a season of untried distress: I now shudder at a thought, I start at shadows, my spirits are sunk, and horror has taken hold of me. I feel passions in me that were unknown before; love has its own proper grief and its peculiar anguish: Mourning love has those agonies and those sinkings of spirit which are known only to bereaved and virtuous lovers.

I talk about like a ghost in musing silence, till the gathering sorrow grows too big for the heart and bursts out into weak and unmanly wailings. Strange and overwhelming stroke indeed! It has melted all the man within me down to softness: My nature is gone back to childhood again: I would maintain the dignity of my age and my sex, but these eyes rebel and betray me; the eyelids are full, they

overflow; the drops of love and grief trickle down my cheeks, and plow the furrows of age there before their time.

How often in a day are these sluices opened afresh? The sight of every friend that knew her calls up my weakness and betrays my frailty. I am quite ashamed of myself. What shall I do? Is there nothing of manhood left about my heart? I will resist the passion, I will struggle with nature, I will grow indolent and forbid my tears. Alas, poor feeble wretch that I am! In vain I struggle; in vain I resist: The assumed indolence vanishes; the real passion works within, it swells and bears down all before it: The torrent rises and prevails hourly, and nature will have its way. Even the Son of God when he became Man, was found weeping at the tomb of a darling friend. *Lazarus died and Jesus wept.*

O my soul, what shall I do to relieve this heart-ache? How shall I cure this painful sensibility? Is there no opiate will reach it? Whither shall I go to leave my sorrows behind me? I wander from one room to another, and wherever I go I still seem to seek her, but I miss her still. My imagination flatters me with her lovely image, and tempts me to doubt, Is she dead indeed? My fond imagination would fain forget her death-bed, and impose upon my hope that I shall find her somewhere. I visit her apartment, I steal into her closet: In days past when I have missed her in the parlour, how often have I found the dear creature in that beloved corner of the house, that sweet place of divine retirement and converse with heaven? But even that closet is empty now. I go thither, and I retire in disappointment and confusion.

Methinks I should meet her in some of her walks, in some of her family cares or innocent amusements: I should see her face, methinks, I should hear her voice and exchange a tender word or two—~~ah~~ Ah foolish ravings of a distressed and disquieted fancy! Every room is empty and silent; closet, parlours, chambers, all empty, all silent; and that very silence and emptiness proclaim my sorrows: even emptiness and deep silence join to confess the painful loss.

Shall I try then to put her quite out of my thought, since she will come no more within the reach of my senses? Shall I loosen the fair picture and drop it from my heart, since the fairer original is for ever gone? Go, then, fair picture, go from my bosom, and appear to my soul no more. Hard word! but it must be done: Go, depart thou dearest form; thou most lovely of images, go from my heart: thy presence is now too painful in that tender part of me. O unhappy word! Thy presence painful? A dismal change indeed! When thou wert wont to arise and shew thyself there, graces and joys were wont to arise and shew themselves: Graces and joys went always with her, nor did her image ever appear without them, till that dark and bitter day that spread the vail of death over her: But her image drest in that gloomy vail hath lost all the attendant joys and graces. Let her picture vanish from my soul then, since it has lost those endearing attendants: Let it vanish away into forgetfulness, for death has robbed it of every grace and every joy.

Yet stay a little there, tempting image, let me once more survey thee: Stay a little moment, and let me take one last glance, one solemn farewell. Is there not something in the resemblance of her too lovely still to have it quite banished from my heart? Can I set my soul at work to try to forget her? Can I deal so unkindly with one who would never have forgotten me? Can my soul live without her image on it? Is it not stamp'd there too deep ever to be effaced?

Methinks I feel all my heart-strings wrap around her, and grow so fast to that dear picture in my fancy, they seem to be rooted there. To be divided from it is to die:

die. Why should I then pursue so vain and fruitless an attempt? What? forget myself? forget my life? No; it cannot be; nor can I bear to think of such a rude and cruel treatment of an image so much deserving and so much beloved. Neither passion nor reason permits me to forget her, nor is it within my power. She is present almost to all my thoughts: She is with me in all my motions; grief has arrows with her name upon them, that stick as fast and as deep as those of love; they cleave to my vitals wheresoever I go, but with a quicker sensation and a keener pain. Alas it is love and grief together that have shot all their arrows into my heart, and filled every vein with acute anguish and long distress.

Whither then shall I fly to find solace and ease? I cannot depart from myself: I cannot abandon these tender and smarting sensations. Shall I quit the house and all the apartments of it which renew her dear memory? Shall I rove in these open fields which lie near my dwelling, and spread wide their pleasing verdure? Shall I give my soul a loose to all nature that smiles around me, or shall I confine my daily walk to this shady and delightful garden? Oh, no: neither of these will relieve my anguish. *Serena* has too often blessed me with her company both in this garden and in these fields. Her very name seems written on every tree: I shall think of her and fancy I see her in every step I take. Here she prest the grass with her feet, here she gathered violets and roses and refreshing herbs, and gave the lovely collection of sweetness into my hand. But alas, the sweetest violet and the fairest rose is fallen, is withered, and is no more. Farewel then, ye fields and gardens, with all your varieties of green and flowery joys! Ye are all a desert, a barren wilderness, since *Serena* has for ever left you and will be seen there no more.

But can friends do nothing to comfort a mourner? Come, my wife friends, surround me and divert my cares with your agreeable conversation. Can books afford no relief? Come, my books, ye volumes of knowledge, ye labours of the learned dead; come, fill up my hours with some soothing amusement. I call my better friends about me, I fly to the heroes and the philosophers of ancient ages to employ my soul among them. But alas! neither learning nor books amuse me; nor green and smiling prospects of nature delight me, nor conversation with my wisest and best friends can entertain me in these dark and melancholy hours. Solitude, solitude in some unseen corner, some lonely grotto, overgrown with shades, This is my dearest choice; let me dwell in my beloved solitude where none shall come near me; midnight and solitude are the most pleasing things to a man who is weary of daylight and of all the scenes of this visible and busy world. I would eat and drink and dwell alone, though this lonesome humour sooths and gratifies the painful passion, and gives me up to the tyranny of my sharpest sorrows. Strange mixture that I am made of! I mourn and grieve even to death, and yet I seem fond of nothing but grief and mourning.

Who is me! Is there nothing on earth can divert, nothing relieve me? Then let my thoughts ascend to paradise and heaven, there I shall find her better part, and grief must not enter there. From this hour take a new turn, O my soul, and never think of *Serena* but as shining and rejoicing among the spirits of the blest, and in the presence of her God. Rise often in holy meditation to the celestial world, and betake thyself to more intense piety. Devotion has wings that will bear thee high above the tumults and passions of lower life: Devotion will direct and speed thy flight to a country of brighter scenes.

Shake

Shake off this earthliness of mind, this dust of mortality that hangs about thee; rise upward often in an hour, and dwell much in those regions whither thy devout partner is gone: Thy better half is safely arrived there, and that world knows nothing but joy and love.

She is gone; the prophets and the apostles and the best of departed souls have marked out her way to heaven: Bear witness ye apostles and holy prophets, the best of departed souls bear witness, that I am seeking to follow her in the appointed moment. Let the wheels of nature and time roll on apace in their destined way. Let suns and moons arise and set apace, and light a lonesom traveller onward to his home. Blessed *Jesus*, be thou my living leader! Virtue, and the track of *Serena's* feet be my daily and delightful path. The track leads upward to the regions of love and joy. How can I dare to wander from the path of virtue lest I lose that beloved track? Remember, O my soul, her footsteps are found in no other road.

If my love to virtue should ever fail me, the steps of my *Serena* would mark out my way, and help to secure me from wandering. O may the kind influences of heaven descend from above and establish and guard my pious resolutions! May the divine powers of religion be my continual strength, and the hope of eternal things my never-failing support, till I am dismissed from this prison of the flesh and called to ascend to the spirits of the just made perfect, till I bid adieu to all that is not immortal, and go dwell with my God and my adored Saviour; there shall I find my lost *Serena* again and share with her the unutterable joys of paradise.

Here *Lucius* threw himself on the couch and lay silent in profound meditation.

When *Florino* had heard all this mournful rhapsody, he retired and stole away in secret, for he was now ashamed of his first barbarous design: He felt a sort of strange sympathy of sorrow such as he never knew before, and with it some sparks of virtue began to kindle in his bosom. As he mused the fire burnt within, and at last it made its way to his lips and vented itself. "Well, said he, I have learnt two excellent lessons to-day, and I hope I shall never forget them. There must be some vast and unknown pleasure in a virtuous love beyond all the madness of wild and transient amours; otherwise the loss of the object could never have wrought such deep and unfeigned woe in a soul so firm and manly as that of *Lucius*. I begin now to believe what *Milton* sung, though I always read the lines before as mere poesy and fable.

"Hail wedded love, mysterious law, true source
 "Of human offspring, sole propriety
 "In paradise; of all things common else:
 "By thee adulterous lust was driv'n from men
 "Among the bestial herds to range; by thee
 "Founded in reason, loyal, just, and pure
 "Relations dear, and all the charities
 "Of father, son and brother, first were known:
 "Perpetual fountain of domestic sweets.
 "Here love his golden shafts employs, here lights
 "His constant lamp, and waves his purple wings;
 "Reigns here and revels; not in the bought smile
 "Of harlots, loveless, joyless, unindear'd,

"Casual amours, mixt dances, or wanton mask

"Or midnight ball, &c.

"Blessed poet, that could so happily unite love and virtue, and draw so beautiful a scene of real felicity, which till this day I always thought was merely romantic and visionary! *Lucius* has taught me to understand these lines, for he has felt them; and methinks while I repeat them now I feel a strange new sensation. I am convinced the blind poet saw deeper into nature and truth than I could have imagined. There is, there is such a thing as a union of virtuous souls, where happiness is only found. I find some glimmerings of sacred light rising upon me, some unknown pantings within after such a partner and such a life."

"Nor is the other lesson which I have learnt at all inferior to this, but in truth it is of higher and more durable importance. I confess since I was nineteen years old I never thought virtue and religion had been good for any thing, but to wean up children from mischief, and frighten fools: But now I find by the conduct of my friend *Lucius*, that as the sweetest and sincerest joys of life are derived from virtue, so the most distressing sorrows may find a just relief in religion and sincere piety. Hear me, thou almighty Maker of my frame, pity and assist a returning wanderer, and O may thy hand stamp these lessons upon my soul in everlasting characters!"

XI. *Thou hast received Gifts for Men.* Psalm lxxviii. 18.

JESUS the Mediator emptied himself for our sakes when he descended to earth in order to die for us, and by his death to subdue our enemies. Now the Father has filled him again at his ascent to heaven with every glory and every blessing, with all authority and power to bestow blessings, grades and glories on the sons of men. "It pleased the Father that in him all fulness should dwell. All power in heaven and earth was given into his hands;" *Col. i. 19. Matt. xxviii. 18.* And when he received the power he distributed the blessings. See *Acts ii. 33.* "Being by the right-hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and hear." He hath shed abroad miracles and graces in abundance among the inhabitants of the lower world.

The triumphs of majesty must have some mercy in them, and ensigns of victory must be interwoven with signal displays of bounty and grace. When he led captivity captive he received gifts for men. Our conquering Redeemer was not so elevated with the pomp of his triumphs over the angels his captive enemies, as to forget the captives that he released among the children of *Adam*. He received many donatives from his Father on high to shower down among them upon his coronation-day, that illustrious day when "he that in righteousness had made war and conquered received on his own head many crowns." *Rev. xix. 11, 12.*

He that could take so much pleasure on earth in his labours of love, takes more delight in heaven in the distributions of grace. This is the sweetest part of his triumph and the most visible among men, even the gifts of the Spirit that he sent down after his ascension. It was necessary that his Grace should have some share of the glory of that day.

What

What was said of the great day of deliverance, when the *Jews* obtained victory over their designed murderers, may be applied with honour to the day when our Lord ascended to heaven and celebrated his triumph over the spirits of darkness. "This was a good day for *Israel*, for all the saints; a day when *Jesus* rested from his enemies, and a month which was turned unto him from sorrow to joy, and from mourning into a day of gladness. This was a day of receiving portions for his brethren and of sending gifts to the poor." *Esther* ix. 22.

Jesus our King is the Prince of power and the Prince of peace, he solemnized his victory with acts of mercy and begun his reign with gifts of grace. He led Satan the arch-traitor bound at his chariot wheels, and scattered donatives of pardon and life among the sons of *Adam* that had been seduced into the great rebellion.

It is another pleasant meditation on this text, "That God the Father had not given away all his gifts to men even when he gave them his only begotten Son;" for since that time he hath given his Son more gifts to be distributed among them. Learn hence the unwearied love of God, the inexhausted stores of divine mercy. *John* iv. 10. Christ is called "The gift of God." And *2 Cor.* ix. 15. "The unspeakable gift." He gave his own Son out of his bosom and gave him up to death for us. His Son that was nearest his heart, his Son the delight of his soul and darling of his eternal enjoyment; and yet he is not weary of giving. O the immeasurable treasures of grace. O the unlimitable bounties of our God. Stand amazed, O heavens, and let the earth lie low in thankfulness and wonder, and every holy soul adore this surprising love!

Our meditations may take another step and see here the divine condescension to human weakness: How a giving God stoops to the capacity of receiving creatures, and bestows the richest blessings on us in a sweet and alluring manner of conveyance. When he gave his Son to us he first arrayed him in flesh and blood that the glories of the deity might not affright us, nor his terror make us afraid: When he proceeds to confer on us further gifts, he puts them into the hands of his Son dwelling in our nature that we might have easy access to him without fear, and receive gifts from him as a delightful medium, by whom a God of infinite purity hath a mind to confer favours on sinful man.

He has put all grace into those hands whence we ourselves would choose to fetch it. If a God of shining holiness and burning justice should appear like himself and call to us, guilty wretches, and held forth his hand, here are gifts, here are pardons, here are salvations for you, we should be ready to say with *Job* xiii. 21. "Withdraw thine hand far from me, and let not thy dread make me afraid." But here we sinners come to a Man, to one that has worn our flesh and blood, that is our Brother and of our own composition, we come with courage to him that looks like one of us to receive the gifts of a holy God, and the terrors of his holiness sink us not, nor the fire of his justice devour us. O my soul bow down and worship that God that stoops so low to thee, and has found such a mild and gentle method of conferring his heavenly favours on thee.

XII. *The Gift of the Spirit.*

WHAT is dearer to God the Father than his only Son? And what diviner blessing has he to bestow upon men than his holy Spirit? Yet has he given his Son for us, and by the hands of his Son he confers his blessed Spirit on us.

"Jesus having received of the Father the promise of the Spirit shed it forth on men." *Acts* ii. 33.

How the wondrous doctrine of the blessed trinity shines through the whole of our religion, and sheds a glory upon every part of it! Here is God the Father, a King of infinite riches and glory, has constituted his beloved Son the High-Treasurer of heaven, and the holy Spirit is the divine and inestimable treasure. What amazing doctrines of sacred love are written in our bibles! What mysteries of mercy, what miracles of glory are these! Our boldest desires and most raised hopes durst never aim at such blessings: There is nothing in all nature that can lead us to a thought of such grace.

The Spirit was given by the Father to the Son for men; for rebellious and sinful men to make favourites and saints of them: This was the noble gift the Son received when he ascended on high. *Psalms* lxxviii. 18. "And he distributed it to grace his triumph."

Was it not a divine honour which Jesus our Lord displayed on that day when the tongues of fire sat on his twelve apostles; when he sent his ambassadors to every nation to address them in their own language, to notify his accession to the throne of heaven, and to demand subjection to his government? When he conferred power upon his envoys to reverse the laws of nature and imitate creation? To give eyes to the blind, and to raise the dead? All this was done by the Spirit which he sent down upon them in the days of *Pentecost*.

But is this Spirit given to none but his apostles and the prime ministers in his kingdom? Was that rich treasure exhausted in the first ages of the gospel and none left for us? God forbid! Every one of his subjects have the same favour bestowed upon them, though not in the same degree: Every humble and holy soul in our day, every true christian is possessor of this Spirit, for "he that has not the Spirit of Christ is none of his." *Rom.* viii. 9. and where-ever this Spirit is it works miracles too; it changes the sinner to a saint, it opens his blind eyes, it new creates his nature; it raises the dead to a divine life, and teaches *Egypt* and *Assyria*, and the *British* isles, to speak the language of *Canaan*. It is this gift of the Spirit which the Son sends down to us continually from the Father that is the original and spring of all these strange blessings.

The Father has a heart of large bounty to the poor ruined race of *Adam*: The Son has a hand fit to be almoner to the King of glory; and the Spirit is the rich alms. This blessed donative has enriched ten thousand souls already, and there remains enough to enrich ten thousand worlds.

The Father, what a glorious Giver! The Son, what a glorious medium of communication! and the Spirit, what a glorious gift! We blush and adore while we partake of such immense favours, and gratitude is even overwhelmed with wonder.

O let our spirits rejoice in this blessed article of our religion! and may all the temptations that we meet with from men of reason never, never baffle so sweet a faith!

XIII. *The Day of Grace.*

IF you ask the opinion of some divines concerning the day of grace, they will tell you that it signifies that particular season of a man's life when the Spirit of God

God by convictions and good motions stirs him up to seek after salvation, and gives him sufficient grace to convert him; and all this while it was possible for him to be saved, and it was within the reach of his own power to make this grace effectual:— But this is determined to a certain, though unknown day, which if a man passes without being converted, then his salvation becomes impossible. Now, though I would not choose to borrow all my sentiments in the chief doctrines of the gospel from the sermons of a bishop published on *The Terms of Salvation*, yet against this scheme I may venture to use an argument taken from that book.

Let us suppose, that it was declared in the gospel that there was a certain number of sins, or a certain period of time, beyond which God would not pardon; and not any particular number, or time, was specified to the world: Yet still most men, it is too justly to be feared, would first be led by Hope to commit many sins, with a flattering persuasion that they should not come to that number, or arrive at that period; and then, when the habit was become strong, they would be fixed by Despair in this opinion, that being probably got past that number of sins, and that period of grace, they had even as good continue in their sins, as their inclination powerfully directs them; they would go on in great wickedness and say, “There is no hope.” And thus we see that even his supposition which seems to take most care of the cause of holiness, leaves it not only in a naked, and unguarded, but in very desperate condition.

Concerning a day of grace thus much may be said, and this is all that I can understand by it, namely, That in the life of a man, there are particular seasons when he enjoys more of the outward means of grace, or advantages for the good of his soul, than at other times; that is, more constant opportunities of hearing the word, a more useful and affecting ministry, better company, warmer admonitions, and plainer warnings by divine providence, more leisure and conveniences for reading, meditation, and prayer; or if all this continue all his life-time, yet there are seasons when the Spirit of God by his common operations does more powerfully convince of sin, and stir up the conscience to duty, and impress his word with more force upon the heart; but being opposed and resisted he is grieved and departs, his workings grow daily fewer and feebler; or it may be he retires at once and leaves the soul in a stupid frame and returns no more.

Yet we could not say heretofore, That the Spirit of God in his former operations, gave him a full and proximate sufficiency of inward converting grace before, since it proved so insufficient in the event and ineffectual: Nor can we say now, That his Day of Grace is quite past and gone; because the Spirit of God who is sovereign in mercy may return again.

Yet it is a very good motive to urge upon delaying sinners, That it is a daring and dangerous piece of impiety and rebellion to quench the motions of the holy Spirit; lest he depart grieved and never return again, lest he never give them so fair an opportunity for conversion, never bring them so near again to the kingdom of heaven.

XIV. *God and Nature unfearable.*

HOW poor and imperfect a creature is man! How unequal his knowledge of things! How large and almost immensely diffusive his acquaintance with some parts of nature, but how exceeding limited and narrow in others! The man of

of learning who has the highest temptations to pride, has also the most powerful motives to humility.

Man can measure the heavens, tell how many miles the planet *Venus* is distant from *Jupiter*, and how far the earth from the sun. He has found out with certainty the periods of their revolutions, and the hour of their eclipses; he can adjust the affairs of the planetary world to a moment, their vast variety of appearances with all their prodigious circuits. But this great artist *Man* is puzzled at a worm or a fly, a grain of sand or a drop of water: There is not the least atom in the whole creation but has questions about it unsearchable to human nature; no, nor the least part of empty space but sets all the wisest philosophers at variance when they attempt to tell what it is, or whether it be any thing or nothing.

This sort of talk my neighbours will say, is a flourish of wit to teach us to undervalue our reason, a mere rant of rhetoric, an hyperbole of reproach to our understanding: But while I leave it to astronomers to confirm what I have said concerning the vast extent of their acquaintance with the heavens, I shall make it appear, even to demonstration, that our knowledge of the things on earth is as mean as I have expressed in the literal and proper sense.

There is not the least grain of sand on the shore, nor the least atom in the whole creation, but has questions about it unsearchable by human nature.

This atom may be divided into millions of millions of pieces, and after all this the least part of it will be infinitely divisible. The infinite divisibility of matter is so often proved and so universally granted by all modern philosophers that I need not stand to prove it here: Yet that my unlearned readers may see and believe, I will set down a plain vulgar demonstration or two of this matter.

I. It is certain that if matter be not infinitely divisible, then there is, or may be, so small a part of matter which cannot be divided further: Now take this supposed smallest part, this fancied atom, and put it between the points of a pair of compasses made of stiff and inflexible matter; it is evident that the legs of the compasses in less and less degrees will be divided asunder quite to the center; and from the points to the center there is room for still less and less pieces of matter to be put between the legs. Therefore that very supposed atom may be conceived to be divided still further into less parts, and consequently it was not indivisible.

II. If there be any indivisible part of matter, the shape of it must be spherical, or a perfect globe, wherein every part of the surface is equally distant from the center; for if you suppose it of any other shape, then some parts of it will be farther from its center than other parts; and all these longer parts may be shortened or pared off till every part be equally short, or equally distant from the center; that is, till it be reduced to a globe. Now from the center of this little globe to the surface, the parts of it are but half so long as from any part of the surface to its opposite part, and therefore this globe may be still divided into two hemispheres or semicircles, which are not the smallest parts of matter that can be, because they are not of a spherical figure as in the beginning of the argument.

And then by a repetition of the same reasoning, those little semicircles or half-globes, by paring of the parts which are farthest from their center, may be reduced to smaller globes again, and those smaller globes again divided in halves as before: There is no end of these divisions, and therefore matter is infinitely divisible.

To carry on this argument yet further to the surprise of my unlearned readers; let us take notice that all matter has three dimensions in it, namely, length, breadth and depth: Now every part of matter, every grain of sand, is infinitely divisible as to each of these dimensions; that is, every part which results from an infinite division of the length of it, may be yet again infinitely divided according to its breadth; thus the division of this grain of sand, becomes infinitely infinite. And yet still it may be further infinitely divided according to the depth or thickness of it: Thus the divisibility of matter swells beyond all imagination, and is more than infinitely infinite, and that with resistless evidence and astonishment to the eye of reason.

Go now, vain man, and find fault with any part of the creation of God, and play the foolish critic on his works of providence; go and censure the justice of his conduct toward *Adam* or any of his children, or blame the wisdom of his institutions in the dispensations of his grace: Monstrous arrogance, and proud impiety! Rather go first and learn what an atom is, or the meanest part of the dust of this vast creation which God has made. It has something of infinity in it, it confounds thee in perplexing darkness, and reaches far beyond all the little stretch of thy boasted powers of reasoning. Be dumb in silence, O vain creature, at the foot of this infinite and eternal being, nor pretend to measure his steps, to censure his motions and direct his conduct, till thou art better able to give an account of the dust which he has put under the feet of the meanest of his slaves.

XV. *The Diamond painted.*

HOW wide and unhappy a mistake it is when christians endeavour to adorn their pure divine worship by the mixture of it with ceremonies of human invention. The symbolical ordinances of the gospel have a noble simplicity in them: Their materials are Water, Bread and Wine, three of the most necessary and valuable things in human life; and their mystic sense is plain, natural and easy: By Water we are cleansed when we have been defiled; so by the grace of the holy Spirit we are purified from sin, which pollutes our souls in the sight of God. By Bread we are fed when we are hungry, and nourished into strength for service: By Wine we are refreshed and revived when thirsty and fainting; so from the Body of Christ which was broken as an atoning sacrifice, and his Blood which was poured out for us, we derive our spiritual life and strength. The application of these symbols is most simple, and natural also: We are commanded to wash with the water, to eat the bread, and to drink the wine: most proper representations of our participation of these benefits.

Thus much of figures and emblems did the all-wise God think proper to appoint and continue in his church, when he brake the yokes of *Jewish* bondage, and abolished a multitude of rites and ceremonies of his own ancient appointment. How plain, how natural, how glorious, how divine are these two christian institutions, Baptism and the Lord's supper, if surveyed and practised in their original simplicity! but they are debased by the addition of any fantastic ornaments.

What think ye of all the gaudy trappings and golden finery that is mingled with the christian worship by the imaginations of men in the church of *Rome*? Are they not like so many spots and blemishes cast upon a fair jewel by some foolish painter? Let the colours be never so sprightly and glowing, and the lustre of the paint never so

so rich, yet if you place them on a diamond they are spots and blemishes still. Is not this a just emblem to represent all the gay airs, and rich and glittering accoutrements wherewith the church of *Rome* hath surrounded her devotions and her public religion?

The reformers of our worship of the church of *England* were much of this mind, for they boldly pass this censure on many of the Popish ceremonies, "That they entered into the church by indiscreet devotion and zeal without knowledge: They blinded the people, and obscured the glory of God, and are worthy to be cut away and clean rejected: That they did more confound and darken, than declare and set forth Christ's benefits unto us, and reduced us again to a ceremonial law, like that of *Moses*, and to the bondage of figures and shadows:" This is their sentence and judgment concerning many of the *Romish* rites, in the preface to the book of Common Prayer. Happy had it been for *Great-Britain* if they had thought so concerning all of them, since they had all the same or a worse original, and they all tend to the same unhappy end! However, let others take their liberty of colouring all their jewels with what greens and purples and scarlets they please; but for my own part I like a diamond best that has no paint upon it.

XVI. Bills of Exchange. 1705.

WHEN a rich merchant who dwells in a foreign land afar off, commits his treasure to the hands of a banker, it is to be drawn out in smaller sums by his servants or his friends here at home as their necessities shall require; and he furnishes them with bills of exchange drawn upon his banker or treasurer, which are paid honourably to the person who offers the bill, according to the time when the words of the bill appoint the payment.

Is it not possible to draw a beautiful allegory hence to represent the conduct of the blessed God in his promises of grace, without debasing so divine a subject?

God the Father, the spring and fountain of all grace, dwells in regions of light and holiness inaccessible, too far off for us to converse with him or receive supplies from him in an immediate way; but he has sent the Son to dwell in human nature, and constituted him Treasurer of all his blessings, that we might derive perpetual supplies from his hand: He has intrusted him with all the riches of grace and glory; he has laid up infinite stores of love, wisdom, strength, pardon, peace and consolation in the hands of his Son for this very purpose, to be drawn out thence as fast as the necessities of his saints require. "It pleased the Father that in him should all fulness dwell. He has received gifts for men." *Col. i. 19. Psalm lxxviii. 18.*

Now all the promises in the bible, are so many bills of exchange drawn by God the Father in heaven upon his Son *Jesus Christ*, and payable to every pious bearer; that is, to every one that comes to the mercy-seat and offers the promise for acceptance, and pleads it in a way of obedient faith and prayer. *Jesus* the High-Treasurer of heaven, knows every letter of his Father's hand-writing, and can never be imposed upon by a forged note; he will ever put due honour upon his Father's bills; he accepts them all, for "all the promises in him are yea, and in him amen. In him they are all sure to the glory of the Father," *2 Cor. i. 20.* It is for the Father's honour that his bills never fail of acceptance and payment.

If you apply to the blessed *Jesus* and offer him a bill of the largest sum, a promise of the biggest blessings, he will never say, "I have not so much of my Father's treasure in my hand." For he has received all things. *John* iii. 35. "The Father loveth the Son, and hath given all things into his hand:" And may I not venture to say, This whole treasure is made over to the saints, "All things are yours," *1 Cor.* iii. 22. And they are parcelled out into bills of promise, and notes under the Father's hand. So the whole treasure of a nation sometimes consists in credit and in promissory notes more than in present sums of gold and silver.

Some of these divine bills are payable at sight, and we receive the sum as soon as we offer the bill, namely, those that must supply our present wants; such as, "Call upon me in the Day of trouble, and I will deliver thee, and thou shalt glorify me" *Psalms* l. 15. And there have been many examples of such speedy payment. *Psalms* cviii. 3. "In the Day when I cried thou answeredst me, and strengthenedst me with strength in my soul."

Some are only payable in general at a distant time, and that is left to the discretion of Christ the Treasurer, namely, "As thy day is so thy strength shall be;" *Deut.* xxxiii. 25. and we need never fear trusting him long, for this bank in the hands of Christ can never fail; "for in him dwelleth all the fulness of the godhead bodily:" *Col.* ii. 9. And *Eph.* iii. 8. we are told of the unsearchable riches of Christ.

Sometimes Christ may put us off with a general kind answer, or give us a note under his hand payable at demand in several parcels, instead of a full payment all at once: Thus he dealt with his dear friend and servant *Paul*, in *2 Cor.* xii. 9. Doubtless *Paul*, in his seeking the Lord thrice for the removal of his thorn in the flesh, had pleaded several large promises of God, had offered those divine bills to Christ for acceptance and payment; but instead of this our Lord gives him a note under his own hand, which ran in this language, "My grace is sufficient for thee." And if we had but the faith which that blessed Apostle had, we might live upon this hope: This would be as good as present payment; for if he delay to give the full sum, it is only because he sees we have not need of it at present: He knows our necessities better than we ourselves; he will not trust us with too much at once in our own hands; but he pays us those bills when he sees the fittest time, and we have often found it so, and confessed his faithfulness.

At other times he pays us, but not in the same kind of mercy which is mentioned in the promise, yet in something more useful and valuable. If the promise mention a temporal Blessing, he may give us a spiritual one: if it express Ease, he may give Patience: and thus his Father's bills are always honoured, and we have no reason to complain. So the banker may discharge a bill of a hundred pounds not with money, but with such goods and merchandise as may yield us two hundred, and we gladly confess the bill is well paid.

Some of these promises, these bills of heavenly treasure, are not made payable till the hour of our death, as, "Blessed are those servants whom when the Lord comes he shall find watching, &c." *Luke* xii. 37. "He that endureth to the end, the same shall be saved." *Matt.* xxiv. 13. "Be thou faithful to the death and I will give thee a crown of life." *Rev.* ii. 10.

Others are not due till the day of the resurrection; as, "Them who sleep in *Jesus* will God bring with him." *1 Thess.* iv. 14. "I will redeem them from death." *Hos.* xiii. 14. *Col.* iii. 4. "When Christ who is our life shall appear, then shall ye also appear with him in glory." *Phil.* iii. 21. "He shall change our vile body,

that it may be fashioned like unto his glorious body." 1 *Pet.* v. 4. "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Now when the great day shall come in which our Lord *Jesus Christ* shall give up his mediatorial kingdom to the Father, and render an account of all his stewardship, how fair will his books appear! how just a balance will stand at the foot of all his accounts! Then shall he show in what manner he has fulfilled the promises to the saints, and present to the Father all the bills that he has received and discharged; while all the saints shall with one voice attest it to the honour of the High-Treasurer of heaven, that he has not failed in payment even to the smallest farthing.

XVII. *The Saints unknown in this World.*

OUT of the millions of mankind that spread over the earth in every age, the great God has been pleased to take some into his own family, has given them a heavenly and divine nature, and made them his sons and his daughters. But he has set no outward mark of glory upon them; there is nothing in their figure or in their countenance to distinguish them from the rabble of mankind. And it is fit that they should be in some measure unknown among their fellow-mortals: Their character and dignity is too sacred and sublime to be made public here on earth, where the circumstances that attend them are generally so mean and despicable. Divine wisdom has appointed the other world for the place of their full discovery; there they shall appear like themselves, in state, equipage and array becoming the children of God and heirs of heaven.

Their blessed Lord himself, who is God's first-born Son, was a mere stranger and unknown amongst men; he laid aside the rays of divinity and the form of a God when he came down to dwell with men, and he took upon him the form of a Servant. He wore no divine majesty on his face, no sparks of godhead beaming from his eyes, no glaring evidence of his high dignity in all his outward appearance. Therefore the world knoweth us not, because it knew him not. But he shall be known and adored when he comes in the glory of his Father with legions of angels, and we know that when he shall appear, we shall be like him. The life of the saints is hidden with Christ in God. But when Christ, who is their life, shall appear, they also shall appear with him in glory. 1 *John* iii. 1, 2. *Col.* iii. 3, 4. In that day they shall stand forth before the whole creation in fair evidence; they shall shine in distinguished light, and appear vested in their own undoubted honours. But here it seems proper there should be something of a cloud upon them, both upon the account of the men of this world, and upon their own account too, as well as in conformity to *Christ Jesus* their Lord.

First, Upon their own account, because the present state of a christian is a state of trial. We are not to walk by sight as the saints above and angels do; they know they are possessed of life and blessedness, for they see God himself near them, Christ in the midst of them, and glory all around them. Our work is to live by Faith, and therefore God has not made either his love to us or his grace in us so obvious and apparent to ourselves, as that every christian, even the weak and the unwatchful, should be fully assured of this salvation. He has not appointed the principle of life within us to sparkle in so divine a manner as to be always self-evident to the best of christians, much less to the lukewarm and the backslider. It is fit that it should

should not be too sensibly manifest, because it is so sensibly imperfect, that we might examine ourselves whether we are in the faith, and prove ourselves, whether Christ, as a principle of life, dwell in us, or no. 2 Cor. xiii. 5. While so many snares, and sins, and dangers attend us, and mingle with our spiritual life, there will be something of darkness ready to rise and obscure it, that so we may maintain a holy jealousy and solicitude about our own state, that we may search with diligence to find whether we have a divine life or no, and be called and urged often to look inwards.

This degree of remaining darkness, and the doubtful state of a slothful christian, is sometimes of great use to spur him onward in his race of holiness, and quicken him to aspire after the highest measures of the spiritual life; that when its acts are more vigorous it may shine with the brightest evidence, and give the soul of the believer full satisfaction and joy. It serves also to awaken the drowsy christian to keep a holy watch over his heart and practice, lest sin and temptation make a foul inroad upon his divine life, spread still a thicker cloud over his best hopes, and break the peace of his conscience. Though the principle of grace be not always self-evident, yet we are required to give diligence to make and to keep it sure. 2 Pet. i. 10. And as it was proper that every little seed of grace should not shine with self-sufficient and constant evidence on the account of the christian himself, so, Secondly, it was fit that their state and dignity should not be too obvious to the men of the world, that they might neither adore nor destroy the saints. A principle of superstition might tempt some weaker souls to pay extravagant honours to the christian, if he carried heaven in his face, and it were visible in his countenance that he was a son of God. On the other hand, the malicious and perverse part of mankind might imitate the rage of Satan, and attempt the sooner to destroy the saint.

This was the case of the blessed *Paul*. When he had wrought a miracle at *Lysra*, and appeared with something divine about him, when he had healed the cripple by a mere word of command, the people cried out with exalted voices, "The Gods are come down to us in the likeness of men;" immediately they made a *Mercury* of *St. Paul*, they turned *Barnabas* into *Jupiter*, and the priest brought oxen and garlands to the gates to have done sacrifice to them; this was the humour of the superstitious *Gentiles*. But in several of the *Jews* their malice and envy wrought a very different effect; for they persuaded the people into fury, so that they stoned the blessed Apostle, and drew him out of the city for dead. *Acts* xiv.

Thus it fared with our Lord *Jesus Christ* himself in the days of his flesh: For the most part he lived unknown among men, he did not cry nor make his voice be heard in the streets; but when he discovered himself to them on any special occasion, the people ran into different extremes. Once when the characters of the *Messiah* appeared with evidence upon him, they would have raised him to a throne and made an earthly king of him. *John* vi. 15. At another time, when his holy conduct did not suit their humour, they were "filled with wrath, and led him to the brow of a hill to cast him down headlong." *Luke* iv. 29. Therefore our blessed Lord did not walk through the streets, and tell the world he was the *Messiah*; but by degrees he let the characters of his mission appear upon him, and discovered himself in wisdom as his disciples and the world could bear it, and as the Father had appointed.

Let us imitate our blessed Lord, and copy after so divine a pattern; let our works bear a bright and growing witness to our inward and real christianity. This is such

a gentle sort of evidence, that though it may work conviction in the hearts of spectators, yet it does not strike the sense with so glaring a light as to dazzle the weaker sort who behold it into superstitious folly; nor does it give such provocation to the envy of the malicious, as if the saints had born the sign of their high dignity in some more surprising manner in their figure or countenance.

I might add also, There is something in this sort of evidence of their saintship, that carries more true honour in it, than if some heavenly name had been written in their forehead, or their skin had shone like the face of *Moses* when he came down from the mount. It is a more sublime glory for a Prince to be found amongst the vulgar in undistinguished raiment, and by his superior conduct and shining virtues to force the world to confess that he is the Son of a King, than to walk through the rabble with ensigns of royalty, and demand honour from them by the mere blaze of his ornaments.

XVIII. *Praise waiteth for thee O God in Zion.* Psalm lxxv. 1.

AND does praise wait for God in the congregation of his saints? Surely it doth not use to be so. Mercy uses to be beforehand with us, and the Lord waiteth to be gracious. Mercy is wont to be ready in the hands of God, before praise is ready on the tongues of men; and we are sure he waited on us to shew his grace long before we had any songs ready for him, or any thought of praising him.

Yet sometimes it is so in this lower world: Holy souls may be waiting at the throne of grace with their praises ready to ascend as soon as mercy appears: Mercy may be silent for a season, and then praise for a season is silent too. This is the original language of the psalm, and this the state of things when the psalmist wrote; "Praise is silent for thee in *Zion*." When the church of God under trouble has been long seeking any particular blessing or deliverance, and God's appointed hour of salvation is not yet come, then the songs of the church are silent: Yet she stands watching and waiting for the desired moment, that she may meet the salvation with praise.

But why should God suffer praise to be silent at all in *Zion*? Is not the church the habitation of his praises? Yes, but it is the house of prayer too: Prayer and patience must have their proper exercise. If praise were never silent on earth, where would there be any room for prayer to speak? When would there be any season for the grace of patience to show itself? God loves prayer as well as praise: His sovereignty is honoured by humble waiting, as well as his goodness by holy gratitude and joy. If praise be silent, then let prayer be more fervent. The absent Saviour loves to hear the voice of his Beloved; the lips of the church must never be quite silent, though they are not always employed in hallelujahs.

Praise is the sweetest part of divine worship; it is a short heaven here on earth. God lets our praises be silent sometimes to teach us that this is not a state of complete blessedness. After the great day of decision, praise shall be continual and unceasing, when there shall be no more sighing for the saints, no more death, no more pain. Then churches shall want ordinances no more, nor saints abstain from the bread of life. *Jesus* their everlasting Pastor shall feed them in pastures ever green, and from the tree of life, and lead them to the fountains of joy and the streams where eternal pleasures run. O may our souls wait with joyful hope for that day, and our praises shall not be silent.

Yet

Yet it is not with the church as it is with the world when praise is silent in both. It is ever silent among the wicked, because they are forgetful of God their Maker ; it is only silent among the saints for a season, when their God seems to frown and hide himself, and as it were to forget his people.

Besides, Let us consider that all praise is not silent there. Daily incense arises before God in his temple, though particular thank-offerings wait till particular mercies are received. Praise for all the greatest mercies, namely, for redeeming grace, for electing love, for the sanctifying Spirit, is never silent in *Zion*. *Psalms* lxxxiv. 4. "Blessed are they that dwell in thine house, they will be still praising thee." But praise for some special favours may be silent for a season, as well as that large revenue of praise that shall grow due at the accomplishment of all the promises and the consummation of blessedness.

Again, The praises of God are silent in the world without any design of breaking forth, but the silence of the church longs to be lost in joyful songs of thanksgiving. It is like an engine charged with praise that wants only the warm touch of mercy to make it shine with the glories of heavenly worship, and sound aloud the name of the God of *Zion*.

Sometimes God is as well pleased that praise should wait with humble silence, as that it should speak. It shows a well-disposed frame and temper of soul that longs to honour God. The hearts of his saints are instruments of music to the Lord ; he has formed their souls for his glory, and tuned their heart-strings to his own praise. Now he loves to see them kept still in tune, though he does not always play his own praises upon them ; he neither wants our services nor our songs, for his own perfections are an everlasting harmony to himself without the slender notes that we can sound.

We may make this sweet remark at last, That *Zion* on earth shall be joined to *Jerusalem* above ; the family below shall be joined to the upper house, for they have learnt the work of heaven, their hearts are tuned to praise ; they want only such harps as angels have to bring glory down and make a heaven on this earth. In the *1 Chron.* xi. 4. we are told that *David* took *Zion* from the *Jebusites*, and built it round about, and added it to *Jerusalem*. So shall *Jesus* the true *David*, the King of saints, take this earthly *Zion* from the powers of this wicked world ; and shall build and adorn it around with glory and strength, with perfect beauty and complete grace, and add it to the *Jerusalem* which is above. Look upwards O souls who are full of praises, and are even impatient to speak the glories of your God, look to *Jerusalem* above, where praise is constant and never ceasing, and rejoice to think that you shall be made inhabitants of that city, and united to the glorious church. It is your chief pleasure here to be praising your God, and it is the chief pleasure of your fellow-saints on high : Where happiness is perfect, praise is perfect too and never silent.

It is the chief delight of happy souls there to run over the glories of their God, and tell one another joyfully, and humbly tell their God, what a wise, what a holy, what an almighty and all-gracious God he is. Every breath of praise is a new gale of pleasure there ; it is sweet breathing in air perfumed with praises, and this climate is most agreeable to your new nature and your constitution, you that are members and parts of *Zion* ; and you shall be translated thither to your kindred souls. In heaven the river of pleasure springs from God's right-hand, because *Jesus* the Saviour sits there. It is a river that makes glad the city of God, and every stream, as it flows along the golden streets, murmurs sweet praises to the fountain.

But

But heaven and the state of glory are not yet complete: The church waits above for many promises that are not yet fulfilled, and future blessings that are yet unknown. The work of grace is not finished till the great resurrection-day; and heaven itself, in all the blissful regions of it, waits for such praises as the ear of men or angels has never yet heard.

While the whole church of God on earth is in a state of imperfection and trial, a state of sins and sorrows, praise waits in all the sanctuaries below, and in *Zion* above too. The souls in glory wait for complete salvation and the redemption of their bodies from the grave. On the harps of angels praise sits waiting, and it waits also on the tongue of *Jesus* the Intercessor. His prayers shall one day change all at once into praises, and lift the praises of angels and of embodied saints to higher notes than ever yet they knew. O the voices, and the songs, the joys, the raptures of that moment, of that day, of that eternity, when such a multitude of praises shall burst out at once, that have been waiting long in that *Zion*, and shall become an everlasting praise! When *Jesus* the Son of God the Mediator shall lead the worship, and the praises that have been growing these seventeen hundred years on his tongue shall break forth and spread themselves abroad, and all the creation shall hear, and all echo to his song, Glory to God in the highest. This is what we wait and hope for, and long to bear a part in those pleasures and those praises.

XIX. Job xxiii. 3. *O that I knew where I might find him!*

AMong all the various kinds and orders of God's intellectual creation, there is not one that uses this language besides a mourning saint in this lower world. As for all other spirits, whether dwelling in flesh or not, their wishes are express'd in a very different manner, nor do they seek and long to find out an absent God.

If we ascend up to heaven and enquire there what are the wishes of those blessed spirits, we shall find that their enjoyments are so glorious and their satisfactions rise so high in the immediate presence of God amongst them, that they have nothing of this nature left to wish for: They know that their God is with them, and all their wish is, what they are assured to enjoy, That this God will be with them for ever.

If we descend to the regions of hell where God reigns in vengeance, we shall hear those unhappy spirits groaning out many a fruitless wish, "O that I knew where I might avoid him that I might get out of his sight, out of his notice and reach for ever. I feel his dreadful presence, and O that it were possible for me to be utterly absent from him and to find a place where God is not!"

If we take the wings of the mornings, and fly to the utmost parts of the eastern or the western world, we shall find the language of those ignorant heathens, "O that I knew where I might find food, and plenty, and all sensual delights!" but they send not a wish after the great God, though he has been so many ages absent from them and their fathers. He is unknown to them, and they have no desires working in them after an unknown God.

If we tarry at home and survey the bulk of mankind around us, the voice of their wishes sounds much the same as that of the heathen world, "O that I knew where I might find trade and merchandize, riches and honours, corn, wine and oil, the necessities or the superfluous luxuries of life!" but God is not in all their thoughts. If they frequent the temples and attend the seasons of worship, they are well enough satisfied with outward forms without the sight of God in them. There is no natural man that with a sincere longing of soul cries out, "O that I knew where to find him!"

As

As for the children of God that live in the light of their Father's countenance, they walk with him daily and hourly, they behold him near them by the eye of faith, and they feel the sweet influences of his gracious presence; their highest ambition and their dearest wishes are, "O that he might abide for ever with me, and keep me for ever near to himself!"

The words of this scripture therefore can only be the language of a saint on earth in distress and darkness, when God who was wont to visit him with divine communications, and to meet him in his addresses to the throne of grace, has withdrawn himself for a season, and left the soul to grapple with many difficulties alone.

This was the case of that holy man whose sorrows and complaints have furnished out almost a whole book of scripture, and supplied the faints in all succeeding ages with the forms and speeches of pious mourning. It is the voice of a sacred impatience that *Job* here utters, "O that I knew where I might find him!" and by a plain paraphrase we may learn both the meaning and the reason of such language, and be taught by his example to lament after an absent God.

Let us suppose the saint therefore pouring out his soul in such sort of expressions as these, in which I shall not intirely confine myself to the darkness of the patriarchal dispensation under which *Job* lived, but indulge the language of the new testament and personate a mourning christian.

Time was when I had a God near me, and upon every new distress and difficulty I made him my present refuge; I was wont to call upon him in an hour of darkness, and he shone upon my path with divine light. He has often taught me to read my duty in his providences, or in his word, or by some secret hints of his own Spirit, even while I have been kneeling at the throne of grace; but now I find not my usual signs and tokens. My Guide and my Counsellor is withdrawn; "O that I knew where I might find him!"

He was once my kind Assistant in every duty, and my support under every burden: I have found the grace of my Lord sufficient for me in my sharpest conflicts, his strength has appeared in my weakness. When my spiritual enemies have beset me round, he has scattered them before me, or subdued them under me; and being held up by his everlasting arms I have stood my ground, and born up my head under the weight of heavy sorrows; but now I am attacked on all sides, my soul wrestles hard with sins and temptations, and I find no assistance, no victory: I sink under my present sorrows; for my God, my strength, and my Comforter is absent, and afar off; "O that I knew where I might find him!"

My God was wont to deal with me as a compassionate friend; when Satan accused, he has justified. He has shown me the all-sufficient sacrifice of his Son, and that spotless righteousness of his which has answered all the demands of his own holy law, and cancelled all the charges of guilt that the Devil or my own conscience could bring against me. He has taught me by faith to put my soul under the sprinklings of this sacred blood, and to wrap around me the robe of this divine righteousness; he himself has arrayed me in garments of salvation. But now the army of my sins rises up before me and overwhelms my spirit with many terrors; Satan the accuser urges on the charge, and my Saviour and his righteousness are as it were hidden from me. "O that I knew where I might find him!"

Many a censure have I born from men, and had my reputation assaulted and my good name blackened with many a scandal. But when man reproached me God has undertook my cause, and made my righteousness shine as the light, and my innocence

cence as the noon-day ; I could then pour out my soul before him, tell him all my sorrows in flowing language, and feel sweet relief; but now, alas, troubles and reproaches are multiplied upon me, and he does not seem to take my part; my spirit is bound and shut up, and I am cut off from that free converse, that humble holy intimacy which I once enjoyed with my God; I cry out of wrong, but I am not heard: I cry aloud but there is no judgment. Will he not help me to pray? Will he not hear my groans and requests? Hath God forgotten to be gracious? yet I would seek his face still, and "O that I knew where I might find him!"

Often have I seen him in his own ordinances in the place of public worship; I have seen his power and his glory in the sanctuary: I have found him in secret corners, and my meditation of him has been exceeding sweet. In dark retirements he has smiled on my soul, and has often given me reviving light. I have found him in his works, and I have had a fairer sight of him in his word; I can name the places, the pleasant lines in my bible, and say, "I have seen the face of my God here:" But now the bible itself is like a sealed book, or like a strange language which I cannot understand; I hear not the voice of my God speaking to me there; I go forward to his promises, and read what he will do for his people, but I perceive him not; backward to his past providences or to my own experiences, and review what he has done, but there is a darkness there too: I turn to my left-hand amongst his works of nature, but I do not see him; I seek him on my right-hand amongst his works of grace, but still he hides himself that I cannot behold him. ver. 8, 9. "I wander in the night and enquire after him, I watch for him more than they that watch for the morning, I say more than they that watch for the morning; O that I knew where I might find him!"

And it is no wonder that I am so impatient under the painful sense of his present distance from me, and so importunate for his return: for I have known the dreadful case of utter distance from him in a state of nature and sin, and I have tasted something of the pleasure of being brought nigh by grace, and now I dread every thing that looks like that old distance, that estrangement; I would fain renew those divine pleasures of a returning and a reconciled God: "O that I knew where I might find him!"

Besides, I bethink myself and say, "What shall I do without a God!" for I find all creatures utterly insufficient to relieve and help me; and I have known something of God's all-sufficiency; he has been my helper in six troubles and in seven; he is my only hope: When creatures stand aloof from me, and each of them say, "There is no help in me," whither should I go then but to my God? "O that I knew where I might find him!"

I have been so much used to live upon him, and found his divine aids and influences so necessary to my life and my peace, that I sink and die at his absence. I feel within myself a sort of heavenly instinct that I want his presence, and cannot live without him. I know he stands in no need of me, for he gives to all his creatures life and breath, and being; but I need his counsels and his comforts, his strength and his love: My soul is touched with such a divine influence that it cannot rest while God withdraws, as the needle trembles and hunts after the hidden loadstone. If my God retire and hide himself, he will forgive a creature that loves him so well as to follow hard after him without ceasing, and is impatient and restless till he search him out; "O that I knew where I might find him!"

Though God is pleased to depart from me for a season, yet I cannot let go all my hope; he hides himself from my soul, yet I dare not think him an enemy, but only a concealed friend: If I could get near him even to his seat, I know I should find

it a mercy-seat, though perhaps judgment may sit there too. It is a throne of grace, says a christian, because *Jesus* is there with the blood of atonement; and having such an high-priest over the house of God, and such a new and living way of access by the blood of Christ, I will seek after him and address myself to him; I will confess mine iniquities before him, and be sorry for my sins, which may have beclouded or eclipsed my heavenly sun, and hid his face from me; I fear I have grieved his blessed Spirit, and provoked him to withdraw his kind influences of light, strength and comfort; nor will I cease grieving for his absence till he return again.

Come, O eternal Spirit, come and visit my poor dark and disconsolate soul; come and awaken all my powers to follow hard after my Father and my God. Come, invigorate my faith, and lead me to the Mediator, the blessed *Jesus*; come, open to me the promises and let me into the covenant of his unchangeable love ratified and sealed with blood. If ever I find my God again, it is there, I know, I must find him; Christ is the only way to the Father. It is by the interest of his Son I shall get near to him, even to his seat; then will I pour out all my woes and my wants in his sight, I will order my cause before him and fill my mouth with arguments. Will he plead against me with his great power? No, but he will put strength in me, and assist and suffer me to prevail with him.

Then, when I have found him whom my soul loveth, I will hold him fast and not let him go: I will charge all the powers and passions of my nature not to yield to one sinful practice, nor provoke him to depart; for he is my everlasting and my almighty friend.

Then, though I should have a thousand enemies set themselves against me, I would not be afraid; yea, though I walk through the valley of the shadow of death, I will fear no evil, for I have found my God, and my God is with me.

XX. The Figure of a Cherub.

A Cherub is a name used in scripture to denote some angelic power or powers under the figure of some strange animal: The plural number in the *Hebrew* is Cherubim, which signifies Cherubs, and I know not how our translators of the bible came so often to speak of Cherubims, adding an s to the *Hebrew* plural number instead of the *English* plural, namely, Cherubs. Perhaps some learned writers using the word Cherubini in *Latin* instead of Cherubi, might lead them into this grammatical irregularity.

The *Jews* themselves greatly differ about the form or figure of a Cherub. *Josephus* in his *Antiquities*, Book III. Chap. 6. tells us That cherubs are flying animals, like to none that were ever seen by man, and whose form no man knoweth. *Abezra*, a learned *Jew*, supposes it to be a general name extending itself to all forms or figures, though in the writings of *Moses* he supposes it to come nearer the figure of a young man or boy.

Some have imagined that the mere face of a boy with wings is sufficient to describe a Cherub, and accordingly such figures are wrought into the ornaments of buildings and curtains, &c. but I know no just ground for this imagination, except it be that those on the ark were beaten out of the same mass of gold which made the mercy-seat: and it must be confessed this sort of figure is more easy to be thus formed than any tall shape with a body and feet. *Exod.* xxv. 10. and xxxvii. 7.

It is generally represented in scripture like some strange living creature with one or more faces, having both wings and feet: When it has four faces, they are borrowed from a man, an ox, a lion and an eagle: the wings are described as very large, and the feet, when they are particularly described, are like those of an ox or calf: but whether the whole figure be more like that of an ox or of a man, the learned are not agreed. This is certain that the several scriptures wherein cherubs are mentioned, can hardly be reconciled without supposing them represented in different forms, sometimes nearer to one of those forms, and sometimes to the other. If therefore after all our searches we cannot come to a full determination, we must be content to acknowledge our ignorance, though perhaps by diligent enquiry we may come pretty near to the truth.

If we consult the derivation of the word it seems to come from כרוב Charab, which in the *Chaldee*, *Syriac* and *Arabic* languages signifies 'to plow,' which is the known work of oxen. This favours the sentiment of those who describe it as a flying ox.

Others tell us that כרוב Cherub, in *Arabic* is: "a ship that carries merchandise," and that a Cherub is a chariot of God, appointed to carry the Shecinah, or bright glory, which is the symbol of God's presence; and therefore God is said to ride upon a cherub. *Psalms* xviii. 11. ירכב על כרוב *jirchab al cherub*, he rode on a cherub: and *Psalms* civ. 3. it is said he maketh the clouds his chariot, רכוב *rechub*, so that by the transposition of a letter, which is frequent with the *Hebrews*, it seems to signify a Chariot: and in *1 Chron.* xxviii. 18. the cherubs upon the ark are called 'the chariots of the cherubims,' and the whole figure in *Ezekiel's* vision had wheels all about it as a chariot, and yet it is sometimes called the Cherub in the singular and sometimes Cherubim or Cherubs.

All this is true; but in a chariot there are generally some animals represented as moving, drawing or carrying it. And though in *Ezekiel's* vision it is a living or animated chariot with living wheels which had the spirit of the animals in them, *Ezek.* i. 20. yet there are winged animals to move it, or to move with it. The whole is composed of four living creatures which had faces and wings, and feet and hands, joined together in a living machine with wheels, and the God of glory rode upon it. But let us proceed and consider several scriptures more particularly and in order.

The first place where we find the name mentioned is *Gen.* iii. ult. "God placed cherubs and a flaming sword to guard the way to the tree of life." This does not seem to mean a chariot or chariots, but living creatures: If they were in the shape of men, then a flaming sword is waving in their hands. If in the form of flying oxen, then with flames about them flashing out like a sword from their eyes, nostrils or mouth. Perhaps the brazen-footed bulls breathing out flames which guarded the golden fleece in *Colchos*, may be derived hence by the fabulous *Greeks*.

"———Adamanteis Vulcanum naribus efflant

"Æripides Tauri."

Ovid:

Or, as the *Greeks* were wont to compound and divide stories at pleasure, these bulls might keep the gardens of the *Hesperides* where golden apples grew, that is, by the fabling interpretation, the fruit of the tree of life; though generally I confess a dragon is made the guardian of them, which wild fable might arise from the serpent being

being there, *Gen. iii. 1.* for stories taken from the bible are variously mangled and confounded by the heathens.

Some have supposed indeed these cherubs and flaming sword are only a *flaming division* visible, made of burning pitch and such materials, and that this was kindled in the borders of that ground to guard it from men, and that it is attributed to angels after the *Jewish* manner: Others think it the divine Shecinah itself guarding the passage to the tree of life, and Cherubs are added by *Moses* to represent God's being attended with invisible angels. But neither of these two last suppositions carry probability with them, because the word Cherub is never used in narratives for mere invisible powers, nor for visible inanimate beings; but it always signifies some visible figure of one animated being or more joined together, though it is designed to denote these invisible angelic powers.

The next scripture where it is mentioned is *Exod. xxv. 18.* Among the orders given to *Moses* for making the ark and the mercy-seat, with the two cherubs to cover it with their wings, one at one end and the other at the other end. Ver 19, 20.

* And whatsoever figure belonged to these Cherubs which is so much unknown to us, it was certainly a common idea and well-known figure to the *Jews* in that day; for *Moses* doth not concern himself to give any particular description of them as he does almost of every thing else, and yet the *Jewish* artificers made them right.

Some think that these two cherubs on the ark were in the shape of flying oxen, or something near to that figure, and that for these reasons.

1. Because both their faces looked toward one another, and yet both faces downward toward the mercy-seat, *Exod. xxv. 20.* and xxxvii. 9. which posture and description is well suited to an ox, but not so happily adapted to the figure and aspect of the face of a man.

2. Because the same face which is called the face of an ox, *Ezek. i. 10.* is called the face of a cherub. *Ezek. x. 14.* and thus a cherub's face is actually and expressly distinguished from that of a man, and determined to be the face of an ox.

3. Because God is said to ride upon a Cherub, *Psal. xviii. 10.* Though this be a metaphorical expression to describe the grandeur and majesty of God, yet the metaphor must be derived from some correspondent sensible figure: Now the figure of a winged ox, or at least of a chariot carried or drawn by winged oxen, is a much fitter vehicle to ride upon in glory and grandeur, in majesty and terror, than the figure of a man.

4. *Aaron's* calf is reasonably supposed to be a Cherub, for neither he nor his abettors can well be imagined so foolish as to make the figure of a mere calf, as some would have it, or of the *Egyptian* God *Apis*, who was worshipped under the form of an ox, when it was made as an idol for the *Israelites* to adore, since the *Egyptian* Gods as well as Men partook of the vengeance of the God of *Israel* for the oppression of his people. *Numb. xxxiii. 4.*

* The Cherubs in *Solomon's* temple stand in another situation, *1 Kings vi. 23.* for they are placed side by side, so that their four wings reached the whole length of the most holy place. But these seem to be made as some further attendants on the Shecinah or divine glory, besides the two cherubs which were on the mercy-seat; for it was the very same ark which *Moses* made that was introduced into *Solomon's* temple, *1 Kings viii. 6.* and the cherubs on it were beaten out of the same mass of gold which made the mercy-seat or covering of the ark. *Exod. xxxvii. 7, 8.* so that it is most likely those ancient cherubs continued there still, and *Solomon's* were additional attendants in the most holy place, of a much larger size and overshadowing those on the mercy-seat.

It is therefore much more credible that *Aaron's calf* was designed as a visible symbol of the presence of the God of *Israel*, even that very God who released them from their *Egyptian* masters. The proclamation made before this image was this, "These are thy gods, O *Israel*, who brought thee out of the land of *Egypt*." *Exod.* xxxii. 4. It would be contrary to all reason to represent the *Egyptian* gods as bringing *Israel* from *Egypt*, for then they would have been kinder to the *Israelites* who were strangers, than they were to their own worshippers the *Egyptians*. Besides, it was a feast to *Yehovah*, the God of *Israel*, which they celebrated, *Exod.* xxxii. 5. and therefore it is more likely that *Aaron's calf* was some symbol of the presence of the God of *Israel*; and that it might be the figure of a Cherub, on or over which they would suppose the divine Shecinah or glory of God to sit, for so it appeared on the ark when it was made, and so it appeared in *Ezekiel's* visions. *Ezek.* i. 26,—28. and x. 18, 19. So *David* describes it. *Psalms* xviii. 10. when the God of *Israel* rode on a cherub.

Shall it be said, that *Aaron* had not yet received the order for making the Cherubs on the Ark, and therefore could not know the figures? But I answer, that Cherubs were well known to the *Jews* of that age, as I hinted before, since *Moses* gives no description of them to instruct the artificers: They were known of old probably to the patriarchs and to mankind, as emblems of divine majesty and terror guarding the way to the tree of life. *Gen.* iii. 24. and some have supposed that *Aaron* with his sons and seventy elders saw God in the mount, *Exod.* xxiv. 10. riding on a cherub as in *Ezek.* i. since the other part of that description of God in *Exodus* is much like that in *Ezekiel* i. 26. and x. 1. But I proceed to another argument to prove cherubs to be flying oxen.

5. Another reason why a cherub is supposed to be a winged ox is this, *Jeroboam* the king of *Israel* is most reasonably supposed to imitate the worship of *Jerusalem*, when he set up golden calves at *Dan* and *Beithel*, and thus to represent God dwelling between the cherubs on the mercy-seat, that the other tribes of *Israel* might have the same worship as the *Jews* at *Jerusalem*, and that the ten tribes might not be inclined to go up to *Jerusalem* to worship, and be in danger of returning to their king *Rehoboam* again: for it is hardly to be supposed that *Jeroboam* should so soon persuade all the ten tribes into such gross idolatry as to worship mere Calves, though the scripture calls them so, as usually it does all idols by some word of contempt.

This idolatry or worshipping a mere calf would have been too plain and too gross to be imposed upon the people at first, and that so soon after their separation from *Judah* and *Jerusalem*, this being so expressly contrary to the second command, "Thou shalt not make unto thyself any graven image, nor the likeness of any thing that is in heaven or earth or the water, &c." Now if we suppose a cherub to be the figure of a winged ox, or any other winged figure with the face and feet of an ox superadded, it will not be the likeness or image of any thing in heaven, earth or water, and consequently *Jeroboam* might persuade the people that this was not plainly forbidden; nay, more, that it was ordered by *Moses* in the tabernacle, and such figures were in the temple.

Let it be further added, that when the worship of *Baal* was introduced into *Israel* by *Abab*, it seems to be a different idol from the calves at *Dan* and *Beithel*, and yet it was something akin to it. The image of *Baal* was the image of a Heifer as we are told in the first chapter of *Tobit*, ver. 5. and it is evident that *Baal* is sometimes used in the masculine and sometimes in the feminine. See 1 *Kings* xvii. 31. in the septuagint, 1 *Kings* xix. 18. and the citation of that text in *Rom.* xi. 4. But if *Baal* was a common heifer, it is probable these calves of *Jeroboam* were something different;

different; for it is plain from many scriptures that *Baal* was an idol of the *Canaanites* which *Ahab* worshipped when both king and people had grown bold in their idolatry: But the calves were designed by *Jeroboam* for symbols of the presence of *Jehovah* the God of *Israel*, and therefore probably they were not common calves, but cherubs, or winged oxen, or a figure near akin to those in the temple of *Jerusalem*.

6. It is further added as another reason, that though the tribe of *Judah* imitated *Israel* in all their other shapes of idolatry, yet they never imitated *Jeroboam's* calves: Now what reason can be given for this, unless it be because the *Jews* are supposed to have had the very originals at *Jerusalem*, that is, the cherubs upon the mercy-seat in the form of flying calves or oxen.

These arguments seem to carry great weight with them, yet others have supposed the Cherub to be a winged man, because it is described often with one face at least as a man, and also with hands in scripture. Some of the *Jews* say, it is a young man in beauty and vigour, because it has been generally taken for granted that the Cherubs represent angels, which are God's attendants, whose vigour and beauty are ever fresh and immortal, and angels, they say, always appear under the figure of men: and they suppose that in this form multitudes of them were wrought in the curtains and vail and all the parts of the tabernacle and temple, as intimating the presence of angels where God dwells.

It is granted that Cherubs represent angelic powers, attending on the great God, but whether the form of a winged man were wrought on the curtains or vail is yet in doubt: and whether this argument be sufficient to out-weigh all that is said in favour of the shape of winged oxen let the reader judge.

This I think is remarkable, that though Angels are always introduced speaking as men with a voice, and Seraphs also speak, as *Isa. vi. 3, 6, 7.* yet I do not find that Cherubs ever spoke: and when *Ezekiel* tells us in so distinguishing a manner, they had the hands of a man under their wings, *Ezek. i. 8.* it looks as if all the rest of their parts were not exactly those of a Man, but of a creature which is not so much designed to perform rational or humane offices, since it appears there and in other places as some kind of living vehicle or divine equipage, rather than as a rational attendant on the majesty of God, exercising its intellectual powers.

Perhaps we have not any place of scripture from which we can derive the complete figure of a Cherub better than the first, and tenth, and forty-first chapters of *Ezekiel*; for all the four animals in *Ezekiel's* vision which are mentioned *Ezek. i. 5.* and *x. 14.* are several times called Cherubs.

If we enquire what their body or general figure was, the prophet says, it was the figure or likeness of a Man, *Ezek. i. 5.* But each of them had four faces, and each had four wings, ver. 6. Their legs were straight, probably like the fore legs of a calf or ox, or like that of a man; and their feet were cloven as an ox's foot, ver. 7. Under their wings they had the hands of a man on their four sides, ver. 8.

Each of them had the face of a man before, and this stood in the middle between the face of a lion on the right side and the face of an ox or a calf on the left side; and the face of an eagle perhaps was placed in the middle above them or behind, though it is not expressly said it was behind, or above; but it is probable the four faces looked four different ways.

But here it must be observed, that what is called the face of an Ox, *Ezek. i. 10.* is called the face of a Cherub, supposing them the same, *Ezek. x. 14.* A cherub has also the feet of a calf or ox as before mentioned. So that a cherub appears upon the whole to be nearer to the figures of a winged ox and a man with wings, than to any

any other creature, for it has the hands, body and face of a man, and it has also the face and feet of an ox: It has nothing of a lion but the face, and that is not always mentioned: It has indeed the wings of an eagle always, but an eagle's face is mentioned as one part of a cherub no where else but in this vision.

Note, This vision does not describe whether each of those animals had four feet or two; but it is probable they had but two feet, because it is said, they had the likeness of a man, that is, the figure of his body.

It is plain they had four wings, ver. 6. two of their wings were stretched upward as for flight, and two covered their bodies, that is, the lower part of their body, for which decency requires a covering. It is very ridiculous therefore to describe them, as some painters do, like naked boys with little wings on their shoulders only.

In these four various faces, the various properties of angels seem to be represented, namely, The understanding and beauty of a man, the obedience and labour or diligence of an ox, the courage and strength of a lion, together with the sharp sight and swiftness of an eagle in fulfilling the commands of God, and in administering his providence.

It may not be improper also to take notice here, that these four creatures, namely, a man, a lion, an ox and an eagle, are unanimously reported by the *Jews*, though not with sufficient proof, to have been wrought upon the standards of the four leading tribes of the camp of *Israel* as they are ranged *Numb. ii.* namely, a lion the standard of *Judah*, a man the standard of *Reuben*, an ox the standard of *Epbraim*, and an eagle the standard of *Dan*. And these also were the figures of the four living creatures, in *Greek ζωα*, which ought not to be translated *Beasts*, *Rev. iv. 6.* which are before the throne of God; who had each of them six wings, and were full of eyes, and are ever engaged in divine worship. These figures in these several places may denote that where ever God is, the creatures that attend him, whether they be men or angels, should be furnished with these qualifications, namely, understanding, obedience, courage and swiftness.

But let us proceed to search out what is said yet further concerning a Cherub in scripture.

In *Ezek. xli. 19, 25.* The inner part of *Ezekiel's* temple was adorned with intermingled cherubs and palm-trees carved on the walls and the doors. Here every cherub had two faces, namely, that of a man and that of a lion; but as they are called Cherubs, we may still conclude their feet were the feet of a calf or ox. And why may not *Solomon's* temple be adorned with the same sort of cherubs and palm-trees, *1 Kings vi. 29.* that is, with the faces of a man and a lion, and the feet of an ox, though their faces are not expressly mentioned in that place.

Solomon's ten lavers for the temple had their several bases adorned in the border between the ledges with lions, oxen and cherubs, *1 King vii. 29.* so that here a Cherub seems to be mentioned instead of the face of a Man, and to be distinguished from an Ox, though in *Ezekiel's* vision *chap. i. and x.* the face of a Cherub is plainly the same with the face of an Ox. Yet on the plates of the ledges were cherubims, lions and palm-trees, *1 Kings vii. 36.* where neither the face of an ox nor man is mentioned.

Perhaps these differences may be in some measure reconciled if we observe that these cherubs which adorned the walls of *Ezekiel's* visionary temple, and of *Solomon's* real temple, and the borders of the brazen lavers, are only graven or carved upon the flat or plane, or at least with some little protuberance above the flat, which the

Italians

Italians call *Basso Relievo*: And then that figure which would have had all four faces visible if it had stood forth by itself as a real animal, or a statue, namely, that of a man, a lion, an ox and an eagle, can have but two faces visible, or three at the most, when figured upon a plain or flat surface; the other one or two being hid behind: And thus the cherubs may be in all these places the same four-faced animals, and yet only two or three of their faces appear according to their designed situation and the art of perspective. And perhaps *Solomon* might diversify these figures for the sake of variety in different parts of these sacred works*.

Upon the whole what if we should conclude a Cherub to be most usually figured with a body like a man with four wings, two whereof are stretched for flight, and two covering the lower parts; with the feet of an ox or calf; with the head of a man or an ox, whatever other faces were joined to it whether lions or eagles, or whether it had any other face or no. It is more likely there was but one sort of face belonged to each of the two cherubs on the mercy-seat, because it is said, their faces looked toward one another, but whether this was the face of an ox or a man is not yet absolutely determined.

I think we may allow *Jeroboam* to be supposed to imitate these cherubs which were on the mercy-seat in his idolatrous worship; and though they had not the perfect shape of a calf, yet they might be called Calves in scripture language, by way of reproach and contempt, because they had the feet of a calf if not the head also.

It is evident that *Aaron's* idol, which was called the golden Calf, had more of the resemblance of an ox or calf than of a man, because the *Israelites* are said to change their glory, that is, their God, into the similitude of an ox that eateth grass, *Psalms* cvi. 19, 20. which would hardly have been thus exprest if the idol had nothing of a calf but its feet.

If any will imagine that in *Psalms* xviii. where God is said to ride upon a Cherub, the grandeur and terror of the appearance may require the whole figure of a flying ox rather than of a flying man, or rather of a flying animal with all these four faces, I will not oppose it, since it is plain from this whole account that a Cherub is described sometimes more like a winged ox and sometimes more like a winged man with feet like oxen or calves. But where it is represented complete in all its various forms united as in the first and tenth chapters of *Ezekiel*, it seems to be the body of a winged man with calves feet, and with four faces, namely, that of a man, an ox, a lion and an eagle; and thus it is always designed to represent the various properties of angels, which are attendants upon the blessed God, more perfectly than any one of these creatures could do alone.

Perhaps when the *Jewish* nation shall be converted and become believers in *Christ*, there may be such a new effusion of the Spirit on men, or such a happy discovery some way made of the darker parts of the *Mosaic* oeconomy and the writings of the prophets, as may shew us much more of the resemblance which God designed between the types of the law in the temple and priesthood, and their antitypes in the gospel, than has ever yet appeared; and among other things the form of a Cherub, as an attendance of angelic beings on the majesty of God in the holy of holies, may appear more conspicuously in its original truth and glory.

XXI.

* It is the opinion of some learned men that *Ezekiel's* temple was but a kind of a repetition of the pattern of the same temple which God gave to *David*, and by which *Solomon* built his temple. And that this pattern was given to *Ezekiel* that he might shew it the *Jews*, if they were pious and obedient, to animate them to hope for another temple in their own land, and to instruct them in the building of it when they should be released from *Babylon*, *Ezek.* xl. 4. and xliii. 10, 11, since it was supposed none remained who could remember so much of their old temple as to give particular directions for the building of it.

XXI. *The Author's solemn Address to the great and ever-blessed God on a Review of what he had written in the Trinitarian Controversy, prefixed by him to some Pieces on that Subject, which it was not judged necessary to publish.*

Righteous art thou, O Lord, when I plead with thee; yet I may talk with thee concerning thy judgments. Permit me, O my God and Father, to plead with thee concerning the revelations of thy nature and thy grace, which are made in thy gospel: And let me do it with all that humble reverence, and that holy awe of thy Majesty, which becomes a creature in the presence of his God.

Hast thou not, O Lord God Almighty, hast thou not transacted thy divine and important affairs among men by thy Son *Jesus Christ*, and by thy holy Spirit? And hast thou not ordained that men should transact their highest and most momentous concerns with thee, by thy Son and by thy Spirit? Hast thou not, by the mouth of thy Son *Jesus*, required all that profess his religion to be washed with water in the name of the Father, and the Son, and the Holy Ghost? Is it not my duty then, to enquire, Who or what are these sacred names, and what they signify? Must I not know thee, the only true God, and *Jesus Christ* thy Son, whom thou hast sent, that I may fulfil all my respective duties towards thyself and thy Son, in hope of eternal life? Hath not thy Son himself appealed to thee in his last prayer, that eternal life depends upon this knowledge? And since thou hast made so much use of thy holy Spirit in our religion, must I not have some knowledge of this thy Spirit also, that I may pay thee all these honours thou requirest from this divine revelation?

Hast thou not ascribed divine names, and titles, and characters to thy Son and thy holy Spirit in thy word, as well as assumed them to thyself? And hast thou not appointed to them such glorious offices as cannot be executed without something of divinity or true godhead in them? And yet art not thou, and thou alone, the true God? How shall a poor weak creature be able to adjust and reconcile these clashing ideas, and to understand this mystery? Or must I believe and act blindfold, without understanding?

Holy Father, thou knowest, how firmly I believe, with all my soul, whatsoever thou hast plainly written and revealed in thy word. I believe Thee to be the only true God, the supreme of beings, self-sufficient for thine own existence, and for all thy infinite affairs and transactions among creatures. I believe thy Son *Jesus Christ* to be all-sufficient for the glorious work of mediation between God and man, to which thou hast appointed him. I believe he is a man, in whom dwells all the fullness of the godhead bodily. I believe he is one with God; he is God manifested in the flesh; and that the Man *Jesus* is so closely and inseparably united with the true and eternal Godhead, as to become one person, even as the human soul and body make one man. I believe that this illustrious person is hereby possessed of divine dignity, sufficient to make full atonement for the sins of men by his sufferings and death, even though sin be accounted an infinite evil; and that he hath all-sufficient power to raise himself from the dead, to ascend to heaven, and fulfil the blessed works for which thou hast exalted him, and to govern and judge the world in thine appointed time.

I believe also thy blessed Spirit hath almighty power and influence to do all thy will, to instruct men effectually in divine truths, to change the hearts of fallen mankind from sin to holiness, to carry on thy work of illumination, sanctification, and con-

consolation on the souls of all thy children, and to bring them safe to the heavenly world. I yield myself up joyfully and thankfully to this method of thy salvation, as it is revealed in thy gospel. But I acknowledge my darkness still. I want to have this wonderful doctrine of the all-sufficiency of thy Son and thy Spirit, for these divine works, made a little plainer. May not thy humble creature be permitted to know what share they can have in thy deity? Is it a vain and sinful curiosity to desire to have this article set in such a light, as may not diminish the eternal glory of the unity of the true God, nor of the supremacy of Thee the Father of all.

Hadst thou informed me, gracious Father, in any place of thy word, that this divine doctrine is not to be understood by men, and yet they were required to believe it, I would have subdued all my curiosity to faith, and submitted my wandering and doubtful imaginations, as far as it was possible, to the holy and wise determinations of thy word. But I cannot find thou hast any where forbid me to understand it, or to make these enquiries. My conscience is the best natural light thou hast put within me, and since thou hast given me the scriptures, my own conscience bids me search the scriptures, to find out truth and eternal life: It bids me try all things, and hold fast that which is good. And thy own word, by the same expressions, encourages this holy practice. I have, therefore, been long searching into this divine doctrine, that I may pay thee due honour with understanding. Surely I ought to know the God whom I worship, whether he be one pure and simple being, or whether thou art a threefold deity, consisting of the Father, the Son, and the holy Spirit.

Dear and blessed God, hadst thou been pleased, in any one plain scripture, to have informed me which of the different opinions about the holy Trinity, among the contending parties of christians, had been true, thou knowest with how much zeal, satisfaction, and joy my unbiassed heart would have opened itself to receive and embrace the divine discovery. Hadst thou told me plainly, in any single text, that the Father, Son, and holy Spirit, are three real distinct Persons in thy divine nature, I had never suffered myself to be bewildered in so many doubts, nor embarrassed with so many strong fears of assenting to the mere inventions of men, instead of divine doctrine; but I should have humbly and immediately accepted thy words, so far as it was possible for me to understand them as the only rule of my faith? Or, hadst thou been pleased so to express and include this proposition in the several scattered parts of thy book, from whence my reason and conscience might with ease find out, and with certainty infer this doctrine, I should have joyfully employed all my reasoning powers, with their utmost skill and activity, to have found out this inference, and ingrafted it into my soul.

Thou hast taught me, holy Father, by thy prophets, that the way of holiness in the times of the gospel, or under the kingdom of the *Messiah*, shall be a high-way, a plain and easy path; so that the wayfaring man, or the stranger, though a fool, shall not err therein. And thou hast called the poor and the ignorant, the mean and foolish things of this world, to the knowledge of thyself and thy Son, and taught them to receive and partake of the salvation which thou hast provided. But how can such weak creatures ever take in so strange, so difficult, and so abstruse a doctrine as this; in the explication and defence whereof, multitudes of men, even men of learning and piety, have lost themselves in infinite subtilties of dispute, and endless mazes of darkness? And can this strange and perplexing notion of three real Persons going to make up one true God, be so necessary and so important a part of

that christian doctrine, which, in the old testament and the new, is represented as so plain and so easy, even to the meanest understandings?

O thou Searcher of hearts who knowest all things, I appeal to thee, concerning the sincerity of my enquiries into these discoveries of thy word. Thou knowest me, thou hast seen me, and hast tried my heart towards thee: If there be any lurking hypocrisy in my heart, any secret bias towards any thing but truth, uncover it, O Father of lights, and banish it from my soul for ever. If thine eye discovers the least spark of criminal prejudice in any corner of my soul, extinguish it utterly, that I may not be led astray from the truth, in matters of such importance, by the least glance of error or mistake.

Thou art witness, O my God, with what diligence, with what constancy and care, I have read and searched thy holy word, how early and late, by night and by day, I have been making these enquiries. How fervently have I been seeking thee on my bended knees, and directing my humble addresses to thee, to enlighten my darkness, and to shew me the meaning of thy word, that I may learn what I must believe, and what I must practise with regard to this doctrine, in order to please thee, and obtain eternal life!

Great God, who seest all things, thou hast beheld what busy temptations have been often fluttering about my heart, to call it off from these laborious and difficult enquiries, and to give up thy word and thy gospel as an unintelligible book, and betake myself to the light of nature and reason: But thou hast been pleased by thy divine power to scatter these temptations, and fix my heart and my hope again upon that Saviour and that eternal life, which thou hast revealed in thy word, and proposed therein, to our knowledge and our acceptance. Blessed be the name of my God, that has not suffered me to abandon the gospel of his Son *Jesus*! and blessed be that holy Spirit that has kept me attentive to the truth delivered in thy gospel, and inclined me to wait longer in my search of these divine truths under the hope of thy gracious illumination.

I humbly call thee to witness, O my God, what a holy jealousy I ever wear about my heart, lest I should do the slightest dishonour to thy supreme Majesty, in any of my enquiries or determinations. Thou seest what a religious fear, and what a tender solicitude I maintain on my soul, lest I should think or speak any thing to diminish the grandeurs and honours of thy Son *Jesus*, my dear Mediator, to whom I owe my everlasting hopes. Thou knowest how much afraid I am of speaking one word, which may be construed into a neglect of thy blessed Spirit, from whom I hope I am daily receiving happy influences of light and strength. Guard all the motions of my mind, O almighty God, against every thing that borders upon these dangers. Forbid my thoughts to indulge, and forbid my pen to write one word, that should sink those grand ideas which belong to thyself, or thy Son, or thy holy Spirit. Forbid it, O my God, that ever I should be so unhappy as to unglorify my Father, my Saviour, or my Sanctifier, in any of my sentiments or expressions concerning them.

Blessed and faithful God, hast thou not promised that the meek thou wilt guide in judgment, the meek thou wilt teach thy way? Hast thou not told us by *Isaiah* thy prophet, that thou wilt bring the blind by a way which they knew not, and wilt lead them in paths which they have not known? Hast thou not informed us by thy prophet *Hosea*, that if we follow on to know the Lord, then we shall know him? Hath not thy Son, our Saviour, assured us, that our heavenly Father will give

give his holy Spirit to them who ask him? And is he not appointed to guide us into all truth? Have I not sought the gracious guidance of thy good Spirit continually? Am I not truly sensible of my own darkness and weakness, my dangerous prejudices on every side, and my utter insufficiency for my own conduct? Wilt thou leave such a poor creature bewildered among a thousand perplexities, which are raised by the various opinions and contrivances of men to explain thy divine truth.

Help me, heavenly Father, for I am quite tired and weary of these human explainings, so various and uncertain. When wilt thou explain it to me thyself, O my God, by the secret and certain dictates of thy Spirit, according to the intimations of thy Word? nor let any pride of reason, nor any affectation of novelty, nor any criminal bias whatsoever, turn my heart aside from hearkening to these divine dictates of thy word and thy Spirit. Suffer not any of my native corruptions, nor the vanity of my imagination to cast a mist over my eyes, while I am searching after the knowledge of thy mind and will, for my eternal salvation.

I intreat, O most merciful Father, that thou wilt not suffer the remnant of my short life to be wasted in such endless wanderings, in quest of thee and thy Son *Jesus*, as a great part of my past days have been; but let my sincere endeavours to know thee, in all the ways whereby thou hast discovered thyself in thy word, be crowned with such success, that my soul being established in every needful truth by thy holy Spirit, I may spend my remaining life according to the rules of thy gospel, and may with all the holy and happy creation ascribe glory and honour, wisdom and power to Thee, who sittest upon the throne, and to the Lamb for ever and ever.

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T O

Mrs. SARAH,
 Mrs. MARY,
 Mrs. ELIZABETH, } ABNEY,

Daughters of Sir THOMAS ABNEY, Knight and Alderman of
London.

My Honoured Young FRIENDS,

WHEN it pleased God to afford me the first degrees of release from a long and tiresome weakness, I thought myself bound to make my best acknowledgment of that uncommon generosity and kindness of your honoured parents, by which I was first invited into your family, and my health began to be restored. Nor could I do any thing more grateful to them, nor more pleasing to myself, than offer my assistance in some part of your education, while I was incapable of more public work.

I began therefore at the first principles of learning, that I might have opportunity to correct any lesser mistakes of your youngest years, and to perfect your knowledge of our mother-tongue: For this purpose, when I found no spelling-book sufficient to answer my designs, I wrote many of these directions; but my health was so imperfect, that I was not able, at that time, to transcribe and finish this little book, which was designed for you.

Thus it lay by neglected some years, till a charity-school arose at *Chest-bunt* in *Hertfordshire*, raised and supported by the diffusive goodness of your family, in concert with the pious neighbourhood. Then was I requested, and even provoked to put the last hand to this work, for the better instruction of the children that were taught there; though I must confess, it has grown up, under my reviews of it, to a much larger size than I ever intended.

But, Ladies, I take the freedom to make you my sole patronesses in this affair; for I scarce know any thing else that can effectually defend me, for
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laying out so many hours in these rudiments of learning, but a desire to be made useful in lesser services, while I am cut off from greater; and the duty of gratitude to an excellent household, where so many years of my affliction have been attended with so rich a variety of conveniences and benefits: And now I ask your leave to offer it to the public.

May the valuable lives of Sir *Thomas Abney*, and his honoured Lady, be prolonged as blessings to the world; while the kindness they have shown me, is signally and plentifully rewarded from heaven with blessings on all your heads: And may the little share I have had in assisting your education, be improved by divine providence and grace, to your temporal and everlasting welfare. So prays

Your affectionate Instructor,

And Obliged

Humble Servant,

*Theobalds in Hertfordshire,
July 31, 1720.*

I. WATTS.

T H E

catalogues of proper names, dividing them into their distinct syllables; and I think this method is happily and judiciously contrived for the use of the teacher,

and the student. The words should be taught in their natural order, according to their accents on the first, second, or following syllables; and the consonants which are pronounced together, should have a double accent upon them, as Mr. Dyke has done.

At the end of this first part of the book, I have put four pages which are sufficient to illustrate the young scholar's mind, which are consonants, which are distinguished, and to teach them the common signs of consonants, vowels, and syllables, which are distinguished, and to teach them the common signs of consonants, vowels, and syllables.

I think I have put a fulling book would be much better than a book of letters, the children of various kinds: I think there should be not only

THE reader is briefly informed, in the Title Page, what is the general design of this little book, and who are the persons that may hope to profit by it. The Dedication sufficiently acquaints him with the occasion of this composition: And since custom has taught the world to expect a word or two of address in the first leaves of a book, it shall be the business of the Preface to offer a few things which relate to the methods of teaching to read and write *English*, and to declare a little more particularly what may be expected from this attempt.

My learned friends will easily forgive me, that I did not write for them, who are fitter to be my instructors, in a science which has never been my professed business: I expect rather they will reprove me, for descending from nobler studies, to employ my thoughts on so mean a subject. Now, if I had a mind to flatter my ambition, I would call in several great names to answer for me. Shall those renowned divines and mathematicians, bishop *Wilkins*, and Dr. *Wallis*? Shall *Milton*, that noblest of poets, and *Ray*, that pious philosopher, busy themselves in grammars and dictionaries, and nomenclatures, and employ their meditations on words and syllables, and that without sinking their character? Then surely I may tread in their steps and imitate such patterns without disgrace.

But I will content myself with a much plainer apology, and confess to the world that I think nothing of this nature too mean for me to lay out a few weeks of my life upon, for the service of a family, to whom, under God, I owe that I live: For when I had surveyed grammars, and spelling-books, for this service, I found none of them perfectly answer my design, that is, to lead *English* readers into an easy acquaintance with their mother-tongue, without constraining them to acquire the knowledge of other languages. And though I did not set myself at first to write these directions for the public, yet, since they are written, surely I may offer them to the world without offence.

It is not my ambition, by this composition, to supplant the primer or the spelling-book. This book was not written to stand in their stead; yet since it lies naturally in my way, I will venture to speak my sentiments concerning the best way of composing them.

It is the custom of common spelling-books, in the first part of them, after the letters, to join consonants and vowels together in various forms; then to make tables of common words, of one, two, three, and more syllables: After these, they place

catalogues of proper names, dividing them all into their distinct syllables; and I think this method is happily and judiciously contrived for the ease of the teacher, and the profit of the learner.

In this part, all the words should be ranged in distinct tables, according to their accents on the first, second, or following syllables; and the consonants which are pronounced double, should have a double accent upon them, as Mr. *Dyce* has contrived, and Mr. *Munday* has since improved.

At the end of this first part of the book, three or four pages would be sufficient just to tell the young scholars, briefly, which are vowels, which are consonants, which are diphthongs; and to teach them the common stops of comma, colon, and period, with the marks of the ten figures, &c. till they grow up to be fit for a fuller acquaintance with all these things.

But, I think, the second part of a spelling-book would be much better composed of lessons for children of various kinds: Wherein there should be not only such praxes on the words of different syllables, as Mr. *Dyce* has framed, but several easy portions of scripture collected out of the *Psalms*, and *Proverbs*, and the New Testament, as well as other little composures, that might teach them duty and behaviour towards God and man, abroad and at home. Then I would place some pages of short sentences, to discourage the vices to which children are most addicted: Then a catalogue of common *English* proverbs: After this, some of the more difficult parts of the scripture, with proper names in it, choosing out such verses, as may, at the same time, entertain the child with some agreeable notices of sacred history. Next to this might be added some well-chosen, short, and useful stories, that may intice the young learner to the pleasure of reading; something of the history of mankind, a short account of *England*, or the common affairs of our nation: And the world will forgive me, if I should say, let a few pieces of poesy be added; and let the verse be of various kinds, to acquaint the learner with all sorts of subjects and manners of writing, that he may know how to read them when they are put into his hand. And if the author would add proper short prayers and graces for children, he has my hearty approbation. After all, it would not be amiss if a leaf or two were employed in showing the child how to read written letters, by a plate of writing in the secretary and the round-hand graven on purpose; as well as the Lord's prayer, or creed, or some such short specimen, repeated in the *Roman*, the *Italian*, the old *English*, and the written letters. I should rejoice to see a good spelling-book framed according to this model.

Then, if I might be thought worthy to give advice to the teachers, I would persuade them to follow this method, namely, Let the children learn to know the letters, and a great part of the single syllables, as they are ranked in spelling-books, before they read any thing else; and be sure that they are well taught to give the full force and sound of the vowels and consonants, as they are variously joined.

Then let them have two sorts of tasks appointed every day; one in the tables, or catalogues of words in the first part, and one in the lessons of the second part. Thus they would learn at the same time something valuable and useful in life, as well as the art of reading. And by this means also the child would have some variety in his learning, to render it more pleasant.

The book that I have written is supposed at least to follow the first reading of such a spelling-book; or, which is all one, to be written for those who are a little acquainted with reading: For the art of reading is best begun like the art of speaking, and that is, by rote; though it is best improved and perfected by rules.

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The manner in which I would advise the perusal of this little book, so far as is necessary for children, should be this: When they give their spelling-books a second reading, or, for want of that, when they begin their bible, let them also begin such parts as their master shall choose out of this book: And thus they should have two sorts of lessons every day again; and by the one they would learn rules which they should carefully put in practice in the other.

But my chief hope is to improve the knowledge of persons advanced beyond childhood; though I have frequently, in the book, addressed my directions to masters and their scholars.

I persuade myself that there are thousands of young persons, and many at full-grown age, who, for want of happier advantages, may profit considerably in this universal piece of knowledge, by the directions that are here proposed. They may learn to read more usefully to those who hear, as well as to write more intelligibly to those who must read, if they will but enter into acquaintance with the principles of their native tongue, and follow the rules here prescribed.

It is not so easy a matter to read well as most people imagine: There are multitudes who can read common words true, can speak every hard name exactly, and pronounce the single or the united syllables perfectly well; who yet are not capable of reading six lines together with a proper sound, and a graceful turn of voice, either to inform or to please the hearers; and if they ever attempt to read verse, even of the noblest composition, they perpetually affect to charm their own ears, as well as the company, with ill tones and cadences, with false accents, and a false harmony, to the utter ruin of the sense, and the disgrace of the poet.

As for spelling, how wretchedly is it practised by a great part of the unlearned world? For having never attained a good knowledge of the general force and sound of the *English* letters, nor the customary and various use of diphthongs; and being utter strangers to the derivation of words from foreign languages, they neither spell according to custom, nor to the sound, nor the derivation. When they have learned the use of a pen, they make such a hideous jumble of letters to stand for words, that neither the vulgar nor the learned can guess what they mean.

Yet here I am sensible I must beg pardon of the critics, that I have allowed my readers to spell several *English* words rather according to custom, and the present pronunciation, than in the etymological and learned way; and that I have advised them sometimes to spell words of the same sound, and the same derivation, two different ways, if they have a different meaning; as practise, when it is a verb, with an *s*; and when it is a noun, with a *c*: For it is the happiness of any language to distinguish the writing, and, if it were possible, the sound also of every word which has two distinct senses, as we do in the words Advise and Advice; that neither speech nor writing might have any thing ambiguous.

I hope they will forgive too, if I have allowed the unlearned to spell many of the same words two ways, even when their sense is the same; as Pretious may be written with a *t*, or a *c*. Perhaps they may tell me, that both these can never be right. But in several of these instances, the critics themselves are at great variance, though the matter is of too trifling importance to be the subject of learned quarrels: and custom, which is, and will be, sovereign over all the forms of writing and speaking, gives me licence to indulge my unlearned readers in this easy practice. I will never contest the business of spelling with any man; for after all the most laborious searches into antiquity, and the combats of the grammarians, there are a hundred words that all the learned will not spell the same way.

I have by no means aimed at perfection, and shall not at all be disappointed when the world tells me I have not attained an impossibility. The *English* tongue being composed out of many languages, enjoys indeed a variety of their beauties; but by this means it becomes also so exceeding irregular, that no perfect account of it can be given in certain rules, without such long catalogues of perpetual exceptions as would much exceed the rules themselves. And after all, too curious and exquisite a nicety in these minute affairs, is not worth the tedious attendance of a reasonable mind, nor the labours of a short life. If what was composed for private use, may be made a public advantage, and may assist my country-men to a little more decency, and propriety in reading and spelling than heretofore they practised, they will enjoy the benefit, and I shall rejoice to find that the service is more extensive than my first design.

Those who have a mind to inform themselves more perfectly of the genius and composition of our language, either in the original derivation of it, or in the present use and practice, must consult such treatises as are written on purpose; amongst which, I know none equal to that Essay towards a Practical *English* Grammar, composed by Mr. *James Greenwood*; wherein he has shown the deep knowledge, without the haughty airs of a critic; and he is preparing a new edition, with great improvements, by the friendly communications of the learned world. When that ingenious author has finished the work he designs, if he would deny himself so far as to publish a short abstract of the three first parts of it, in two or three sheets, merely for the instruction of common *English* readers, I am well assured it would give them an easier and better acquaintance with the nature of grammar, and the genius of their native tongue, than any treatise that has ever yet come within my notice.

...of their are vowels, as a, e, i, o, u, and all the rest are consonants.

...and some vowels and consonants are called simple, and others are called compound, and are called simple and compound.

...What is a vowel? A vowel is a letter which can make a perfect and distinct sound of itself, and

...What is a consonant? A consonant is a letter which cannot make a perfect and distinct sound of itself, but

...What is a syllable? A syllable is a sound which can be pronounced without a vowel pronounced with it.

...The very names of the consonants cannot be spoken, not mentioned, without the help of a vowel.

...The names of the vowels are called simple, or half vowels, because they have a great power to assist in the pronunciation of the rest of the word.

...The rest are called compound, or full vowels, because they have a great power to assist in the pronunciation of the rest of the word.

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6 Q. Are all these letters of one sort?

A. Five of them are vowels, as *a, e, i, o, u*; and all the rest are consonants.

*Note, I have here followed the old and usual custom of making twenty-four letters, and distinguishing the *u* and *i* into vowels and consonants afterwards; though it had been much more proper and natural, if our fathers had made the *v* and *j* consonants two distinct letters, and called them *ja* and *vre*, and thus made six and twenty.*

E H T

7 Q. What is a vowel?

A. A vowel is a letter which can make a perfect and distinct sound of itself, and often makes a syllable alone, as *i, o, a*.

8 Q. What is a consonant?

A. A consonant is a letter which can never make a syllable alone, nor give a clear and perfect sound without a vowel pronounced with it.

9 Q. How does it appear that a consonant can make no perfect sound by itself alone?

A. The very names of the consonants cannot be spoken, nor mentioned, without the sound of a vowel; as *f* is called *ef*; *b* is called *bee*; *k* is called *ka*.

10 Q. Are the consonants all of one kind?

A. Five of the consonants are called liquids, or half vowels, because they have a kind of imperfect sound of themselves, as *l, m, n, r, s*; the rest are mutes, or quite silent.

H S I L G N E

CHAPTER II.

Of Letters changing their Nature, double Consonants, and Diphthongs.

1 Q. Do the vowels never become consonants?

A. *i* and *u* are sometimes made consonants, and have a different shape and sound, as *ja, va*.

2 Q. How does the *j* consonant sound?

A. *j*, when it is a consonant, sounds like a soft *g*, as in the words *jest* and *judge*.

3 Q. How does *v* sound when it is a consonant?

A. The *v* consonant sounds almost like *f*, as in the words *valor, visit, live, serve*.

4 Q. Do any of the consonants ever become vowels?

A. *y* and *w* sometimes are used for vowels.

5 Q. When is *y* a vowel?

A. *y* is a vowel whensoever it sounds like *i*, as *type, rhyme*; and it is often written instead of *i*, at the end of a word, as in *fly, city, mystery*.

6 Q. When is *w* a vowel?

A. *w* is a vowel when it sounds like *u*, and comes after another vowel to make a diphthong; as in these words, *law, few, town*.

7 Q. What is a diphthong?

A. A diphthong is when two vowels are joined together in one syllable, to make one sound, as *ai* in *raise*, *ee* in *feed*, *ie* in *grief*, *oa* in *goat*, *ow* in *grow*, and *uy* in *buy*.

8 Q. Are two consonants never joined together in one syllable?

A. Yes; sometimes double consonants begin words or syllables, and sometimes end them; as *fl* in *fly*, *st* in *star*, and *ng* in *king*, with many others.

9 Q. Are three vowels or consonants never joined together?

A. Sometimes three vowels are joined in one sound, and make a triphthong, as *u a i*, in *acquaint*, *e a u* in *beauty*, *i e u* in *lieu*, *i e w* in *view*; and sometimes three consonants, as *st r* in *strong*, *t b r* in *throw*; or four, as *ng t b* in *length*, *r c b t* in *parc't*, *p b t b* in *phib'ific*.

Note. By this means there are a few words in the English tongue that are of one syllable, and have seven consonants to one vowel; as *strength*, *stretch*.

10 Q. Do the letters never alter or lose their sound?

A. Vowels, consonants, and diphthongs alter their sound very much in different words, and sometimes intirely lose it.

11 Q. How may you know when any letter loses or changes its sound?

A. Tho' many of these things in the following chapters are reduced to rules; yet these rules are so large, and the exceptions so many, that we may almost as well learn this by practice.

Note. The following chapters, as far as the tenth, may be read by children two or three times over; but they should not be put to the task of learning them by heart. Yet if the master thinks proper to mark out a few of the most useful questions in them for his scholars to learn, he must use his own discretion in choosing them; and thus proceed to the tenth chapter.

C H A P T E R III.

Of Consonants changing their Sound.

1 Q. Which are the consonants that alter their sound in different words?

A. Chiefly these six, *c*, *g*, *b*, *k*, *s*, and *t*.

2 Q. When doth *c* change its proper sound?

A. *c* properly sounds like *k*, as *can*, *cry*; but before *e*, *i*, or *y*, it is pronounced like *s*, as *cease*, *city*, *cypress*, *mercy*.

3 Q. How doth *g* change its pronunciation?

A. Three ways; when it comes before *e*, *i*, or *y*; when it comes before *b*, and when it comes before *n*.

4 Q. How doth *g* change its sound before *e*, *i*, or *y*?

A. *g* before *e*, *i*, or *y*, at the end of a syllable, always sounds soft like *j* consonant, as *hug'e*, *barge*, *clergy*; and sometimes before *e*, *i*, or *y*, in the beginning of a syllable, as *gentle*, *ginger*, *gipsy*; but not always, as *get*, *give*; for which there are no certain rules.

5 Q. Are *g* and *c* always sounded hard before a consonant?

A. Let it be noted, That wheresoever the letters *c* or *g* come before an apostrophe, where the vowel *e* is cut off, or left out, the *c* and *g* must still be sounded soft, as tho' *e* were written; as *plac'd*, *plac'd*; *danc'd*, *danc'd*; *rag'd*, *rag'd*; *chang'd*, *chang'd*.

6 Q. How doth *g* alter its sound before *b*?

A. *gb*, at the end of a syllable, only lengthens the sound of it, as *high*, *bright*, *dough*, *figh*, which some pronounce *sib*; except in these few words, where it is pronounced like *f*, as *cough*, *trough*, *cbough*, *laugh*, *laughter*, *rough*, *tough*, *bough*, and *enough*.

7 Q. How does *g* sound before *n*?

A. When *g* comes before *n*, in the beginning of a word, it sounds like *b*, as *gnaw*, *gnash*, *gnat*.

8 Q. Does *b* show any alteration in its sound?

A. *cb*, *sh*, and *tb*, have a peculiar sound like new and distinct letters, as *chalk*, *cheese*, *shall*, *shew*, *that*, *there*; and *pb*, which sounds like *f*, as *physic*, *dolphin*.

9 Q. Doth *tb* always sound alike?

A. *tb* sometimes has a hard sound, as *this*, *they*, *bathe*, *brother*; and sometimes 'tis sounded softer, as *bath*, *bathe*, *thin*, *thick*.

10 Q. Wherein doth *k* alter its sound?

A. *k* before *n*, in the beginning of a word, is pronounced like *b*, as *knock*, *knife*, *knowledge*.

11 Q. Wherein doth *s* change its pronunciation?

A. *s* sounds sometimes softer, as *this*, *best*, *lesson*; sometimes hard, like *z*, as *these*, *bis*, *reason*.

12 Q. How does *t* change its sound?

A. *ti*, *ci*, and *si*, in the middle of a word, sound like *sh*; when another vowel follows them, as *social*, *vision*, *action*, *relation*; except when *s* goes just before the *t*, as *christian*, *question*; also except such derivative words, as *emptied*, *mightier*, *twentieth*, which are but few.

13 Q. Doth *t* sound like *s* any where else?

A. *st* sounds like double *s* in such words as *these*, *castle*, *thistle*, *whistle*.

CHAPTER IV.

Of Consonants that lose their Sound.

1 Q. ARE all the consonants always pronounced?

A. Nine consonants lose their sounds intirely in some words, as *b*, *c*, *g*, *b*, *l*, *n*, *p*, *s*, and *w*.

2 Q. When doth *b* lose its sound?

A. *b* is not sounded at the end of a word just after *m*, as *lamb*, *comb*; nor before *t*, as *debt*, *doubt*.

3 Q. When is *c* quite silent?

A. *c* is not sounded in these words, *verdict*, *vituals*, *indict*, *muscle*.

4 Q. Where has *g* no sound?

A. *g* has no sound before *n*, in the end of a word, as *sign*, *sovereign*; except *condign*.

5 Q. When is *h* without sound?

A. *h* is hardly sounded in these words, *honour*, *honest*, *heir*, *herb*, &c.

6 Q. When is *l* not pronounced?

A. The sound of *l* is almost worn out towards the end of a syllable in many words, as *psalm*, *half*, *fault*, *talk*, *salmon*, *faulcon*.

7 Q. Where is *n* silent?

A. *n* is never pronounced at the end of a word after *m*, as *damn*, *condemn*, *column*, *contemn*, *limn*, *solemn*, *hymn*, *autumn*; nor in the words *malt-kiln*, and *brick-kiln*.

8 Q. Where does *p* lose its sound?

A. *p* can hardly be sounded in such words as these, *receipt*, *psalm*, *tempt*, *empty*, *redemption*.

9 Q. In what words doth *s* lose its sound?

A. *s* is not sounded in *isle*, *island*, *demesne*, *viscount*.

10 Q. When is *w* not pronounced?

A. The sound of *w* before *r* is almost worn out, as *wrath*, *write*, *bewray*: nor is it sounded after *s* in these words, *sword*, *fwoon*, *answer*.

Note, I have not mentioned here such consonants as *c* in *scissors*, *science*, *back*, *sick*, &c. and *t* in *pitch*, *catch*; *b* in *gbests*, *gbost*, *rhyme*, *myrrb*; because they have all the sound they can have, in the place where they stand.

C H A P T E R. V.

Of the several Sounds of single Vowels.

1 Q. **D**O the vowels always keep the same sound?

A. Every vowel has a long and a short sound, but the letter *a* is pronounced long, and short, and broad.

2 Q. How are these three several sounds of *a* distinguished?

A. *a* is sounded short in *mat*, *cart*; 'tis long in *mate*, *care*; and broad in *malt*, *call*.

3 Q. What are the different sounds of *e*?

A. *e* is pronounced short in *bell*, *then*, *ever*; and long in *be*, *bere*, *these*, *even*: and besides these, the short sound is sometimes prolonged, as *there*, *where*, *equal*, &c.

4 Q. How is *i* sounded?

A. We pronounce *i* short in *fist*, *mill*, *thin*; long in *fire*, *mile*, *thine*: and it sounds like short *u* in *first*, *third*, *bird*, *dirt*, &c.

5 Q. How is *o* pronounced?

A. 'Tis a short *o* in *not*, *rod*; 'tis a long *o* in *post*, *gold*; it is sounded double in *to*, *do*, *move*, *prove*; it sounds like *i* in *women*; and it is pronounced like short *u* in *love*, *dost*, *doth*, *some*, *comfort*, *conduit*, *money*, and some others.

6 Q. Has *u* several sounds also?

A. *u* is pronounced short in *dull*, *cut*; long in *dure*, *cure*; and it sounds like a short *i* in *bury*, *busy*, and words derived from them.

7 Q. How shall you know when these vowels are to be pronounced long or short?

A. This can hardly be determined by any general rules, but must be learned by practice; yet there is this one rule that scarce ever fails, namely, All single vowels are short, where only a single consonant comes after them in the same syllable, as *flag*,

then, pin, not, cur; and they have a long sound if *e* be added at the end of a word after a single consonant, as *stage, these, pine, note, cure*.

The chief exception to this rule are the letters *i* and *e* in some few common words, which custom pronounces short, though they have an *e* at the end; as *give, live, one, some, come, gone, love, done, down*.

8 Q. When must *a* have its broad sound?

A. Chiefly in two cases.

First, *a* hath generally its broad sound when *l* follows it in the same syllable, as *call, false, bald, halter*; except in some words that have double *l* in the middle, as *tallow, sallad*; or where *f* or *v* consonant follows it, as *calf, half, salve*.

Secondly, *a* is often pronounced broad, when it comes after a *w* in the same syllable; as *war, was, water, swan, swallow*, and some few other words.

9 Q. What general exception is there to these two rules concerning the letter *a*?

A. *a* must be sounded long like other vowels in short words that end in *e*, though an *i* come after it, or *w* before it; as *pale, whale, wade, sware, waste*.

CHAPTER VI.

Of Single Vowels losing their Sound.

1 Q. Do the vowels ever quite lose their sound?

A. One of the vowels in a diphthong often loses its sound, and sometimes single vowels too.

2 Q. When doth *a* lose its sound?

A. A single *a* seldom or never loses its sound, except in *diamond*.

3 Q. When doth *e* lose its sound?

A. *e* loses its sound in words of two syllables that end in *en*, as *garden, token*; or *le*, as *candle, castle*; or *re*, as *metre, lucre*.

Note, In these sort of words the sound of the vowel may be dropt without loss; because *n, l, r*, are liquids, or half vowels, and have some imperfect sound of their own.

4 Q. Is a single *e* ever pronounced at the end of a word?

A. A single *e* is never pronounced at the end of a word, but where there is no other vowel in the word, as *the, be, she, me, we, be*.

5 Q. Why then doth *e* stand at the end of so many words, if it must be silent and not pronounced?

A. The silent *e* at the end of a word serves two purposes:

First, It makes that word a syllable long, which otherwise would be short, as *can, cane, not, note; bast, baste; bath, bathe*.

Secondly, It softens the sound of *c* and *g*, as *lac, lace; rag, rage; sing, singe*.

In other words it does nothing but shew the genius and custom of the English tongue, which seldom ends a word with any other of the four vowels; as *lie, die, toe, foe, shoe, true, virtue, plague*.

6 Q. Are there any words wherein *i* is not pronounced?

A. *i* is not pronounced in *evil*, *devil*, *venison*, *marriage*, *carriage*, *business*, *cushion*, *fashion*, *parliament*.

7 Q. Doth *o* ever lose its sound?

A. The sound of *o* is lost in many words ending in *on*, as *mutton*, *crimson*, *bacon*.

8 Q. Doth *u* ever quite lose its sound?

A. A single *u* is always pronounced; but it is often lost when another vowel follows it after *g*, as *guard*, *guilty*, *tongue*, *plague*; yet not always as *anguish*, *languish*.

9 Q. Doth not *u* lose its sound after *q*?

A. *q* is never written without *u*; and there are some words wherein the *u* is quite silent; as *conquer*, *musquet*, *liquor*, *masquerade*; and all words borrowed from other languages that end in *que*, as *barque*, *risque*, *burlesque*, *oblique*.

C H A P T E R VII.

Of the Sound of Diphthongs.

1 Q. ARE both the vowels in a diphthong plainly pronounced?

A. In some words they seem to be both pronounced, in some they are not, and in other words they have a peculiar sound by themselves.

2 Q. Give some instances of words where both vowels seem to be pronounced.

A. *a i* are both pronounced in the word *pain*, *o u* in *house*, *o i* in *point*, *o w* in *cow*.

3 Q. Give some instances of diphthongs, where but one of the vowels is pronounced.

A. *a* only is pronounced in *heart*, *e* in *bread*, *i* in *guide*, *o* in *cough*, and *u* in *rough*.

4 Q. Give some instances where the vowels, joined in a diphthong, have a peculiar sound of their own.

A. *ee* in *need*, *oo* in *moon*.

5 Q. What is the use of writing two vowels, where but one is pronounced?

A. Custom has made it necessary, and it serves also generally to lengthen the syllable, or to alter the sound of the other vowel; as *a u* in *cause*, *e o* in *people*, *o a* in *groan*.

6 Q. Do not diphthongs much alter their sound in different words?

A. Yes; so much, as scarce to be reduced to any certain rules, and it is better learn'd by custom and practice.

Note. It has been usual, with writers on these subjects, to distinguish the diphthongs into two sorts, namely, *proper* and *improper*: They call those *proper* where both vowels are pronounced; and *improper*, where one only is sounded. But there are so many instances wherein one of the vowels is not sounded, even in those which they call *proper* diphthongs, as in *aunt*, *grow*, *flaw*, *cough*, *rough*, *seater*, &c. that I choose rather to make no such distinction between them; for 'tis nothing but practice can teach us how and when one or both vowels are to be sounded.

We should proceed in the next place to show what difference there is in the pronunciation of proper names, or words of any foreign language.

Let it be observed in general, that most words borrowed or derived from the learned languages, namely, *Latin, Greek, and Hebrew*, are pronounced in *English*, as *Englishmen* pronounce them in those languages; except where the termination is alter'd, and those words are made *English*, then that determination is pronounced according to the *English* custom.

Those words that we have borrowed from our neighbour nations, such as the *French*, &c. should be pronounced nearly as a *Frenchman* pronounces them in his own tongue.

But to help the *English* reader, these few following rules may be of some advantage.

CHAPTER VIII.

Of the Sound of the Consonants in Foreign Words.

1 Q. Which of the consonants differ from their *English* sound, in words borrowed or derived from other languages?

A. *c, g, h, and t*; in proper names, and foreign words, differ a little from the usual *English* pronunciation; also the double consonant *ch*.

2 Q. Wherein doth *c* differ?

A. *c* sounds like *k* in *sceptic, scepticism, skeleton, ascetic*; and some proper names, as *Cis, Cenchrea, aceldama*.

3 Q. Where doth *ch* differ from the *English* sound?

A. *ch* sounds like *k* in words derived from the *Latin, Greek, and Hebrew*; as *chaos, character, christian, stomach, anchor, scheme, &c.* and proper names, as, *Melchizedek, Archelaus, Archippus, and Antioch*. But there are two exceptions.

First, except *schism, schismatic, drachm, &c.* where the *ch* is lost.

Secondly, except *Rachel, Tychicus, cherubim*; and the words that are made *English*, beginning with *arch*, as *arch-bishop, arch-angel, architect*, where *ch* has the proper *English* sound; though if a vowel follow *arch*, the *ch*, may be also sometimes sounded like *k*; as *archetype, architect, &c.* may be read *arke-type, arki-tect*.

4 Q. How is *ch* sounded in *French* words?

A. *ch* in *French* words sounds like *sh*, as *chevalier, machine, capucin, chagrin*.

5 Q. How is *g* sounded in proper names, and foreign words?

A. *g* keeps its hard sound in most proper names, and foreign words, before *e* and *i*, as *Geba, Gilboa, Gilbert, Gelderland, Rbegium*; except some few, as *Geoffry, George, Gyles, Egypt*, and all *French* words, where 'tis sounded soft.

6 Q. Is *h* sounded in foreign words?

A. 'Tis usually sounded as in *English*; but the sound of it is quite lost in these following proper names, *Dorothy, Esther, Anthony, Thomas, Arthur, John, Humphry* or *Humphrey*; and at the end of words after a vowel, as *Messiah, Jeremiah, Skiloh*.

7 Q. Wherein doth *t* change its *English* sound?

A. *ti* in *Greek* and *Hebrew* proper names keeps its own natural sound, as *Pelatiab, Phaltiel, Adramyttium, &c.* In *Latin* words 'tis sounded like *sh*, as *Gratian, Portius*, as it is in *English*.

CHAPTER IX.

Of the Sound of Vowels in Foreign Words.

1 *Q* Is *a* sounded in all foreign words?

A. The sound of *a* is almost lost in *Bilboa*, *Guinea*, *Pharaoh*, *Israel*, and some others.

2 *Q* Is *e* at the end of a foreign word pronounced?

A. Yes; always in *Hebrew* words, as *Jesse*, *Mamre*; in *Greek*, as an *epitome*, a *catastrophe*, *Candace*, *Phebe*; and in *Latin*, as a *simile*, a *præmunire*: except where the termination or end of the word is made *English*, as *Eve*, *Tyre*, *Crete*, *Kenite*, *Israelite*, *ode*, *scheme*, *dialogue*, &c. which the *English* learner can know only by custom.

3 *Q* How are the diphthongs sounded in foreign words?

A. The learned languages, as *Latin*, *Greek*, and *Hebrew*, have but few diphthongs in comparison of *English*; therefore in words that are borrowed thence, two distinct vowels generally make two distinct syllables; as the *Latin*, *de-ist*, *po-et*, *cre-ate*, *co-operate*, *Je-su-it*; the *Greek*, *Ide-a*, *oce-an*, *Archela-us*, *Zacche-us*, *Co-os*; the *Hebrew*, *Kadish-barne-a*, *Ephra-im*, *Abi-ezer*, *Zo-ar*, and *Gibeon*.

4 *Q* How is double *a*, or double *e*, sounded in foreign words?

A. We meet with these chiefly in *Hebrew* names, and they are sounded for the most part like single *a*, or single *e*; as *Isaac*, *Canaan*, *Balaam*, *Baal*, *Beershebah*, and *Beelzebub*.

5 *Q* What are the chief diphthongs in *Latin* that are brought into the *English* tongue?

A. *ae* and *oe*, in which the two vowels are joined together often in writing, as *a* and *o*, and always sound like an *English* *e*; as *Æneas*, *Ætna*, *Cæsar*, *oeconomy*; and oftentimes are so written, as *Eneas*, *Cesar*, &c.

“Here let the scholar learn the following rules, and perfectly understand and remember the two next chapters, at least the sense of them.”

CHAPTER X.

Of Dividing the Syllables in Spelling.

HAVING finished all that is necessary concerning the sound of letters, I proceed to consider them as joined in syllables and words in spelling.

1 *Q* What is spelling?

A. Spelling is the art of composing words out of letters and syllables, either in reading or writing.

2 *Q* How are the letters to be divided in spelling words of several syllables?

A. All the letters that make up the first syllable are to be put together, and pronounced; then put the letters that make up the second syllable together, and having pro-

pronounced them, join them to the first; and thus proceed till the word is finish'd :
As for example, in the word *Philosopher*.

P, h, i, ———— Phi
l, o, — lo — Phi — lo
s, o, — so — Phi — lo — so
p, h, i, s, o, p, h, e, r, — pher — Phi — lo — so — pher.

3 Q. How shall I know how many syllables are in a word?

A. Consider how many distinct sounds are in it, or how many pauses or stops may be made in the pronouncing of it, for there are just so many syllables in that word; as in *but-ter*, *a-my*, *can-dle*, are two syllables, because they are two distinct sounds; in *tes-ti-fy* are three syllables, because three sounds; and in *tes-ti-mo-ny* there are four.

Note here, That a word of one syllable is called a *monosyllable*; a word of two is a *disyllable*; and three make a *trisyllable*: Words of more syllables are called *polysyllables*.

4 Q. What is the great general rule for true spelling?

A. In dividing syllables aright, you must put as many letters to one syllable as make one distinct sound in pronouncing that word; as *tri-al*, *con-straint*, *i-vy*, *but-ter*, *mag-ni-fy*, *temp-ta-ti-on*.

5 Q. What are the four particular rules for true spelling?

A. The first rule is this: A consonant betwixt two vowels must be joined to the latter of them, as *a-bide*, *pa-per*, *na-ked*; except the letter *x*, which is always joined to the vowel that goes before, as *ox-en*, *ex-er-cise*.

Observe here, that *ch*, *ph*, *th*, and *sh*, are to be counted single consonants, and belong to this rule, as *fa-ther*, *cy-pher*; except where they are sounded apart, as *up-bold*, *pot-book*, *graf-bopper*.

6 Q. Are there not some words wherein a single consonant, between two vowels, is pronounced in the former syllable; as *image*, *body*, *mother*, and some others?

A. In all such words the sound of the consonant is truly double, and belongs to both syllables; but custom has determined that the consonant shall be rather joined to the latter in writing and spelling, as *i-mage*, *bo-dy*, *mo-ther*.

7 Q. What is the second rule for true spelling?

A. When two consonants of the same kind come together in the middle of a word, they must be parted; that is, one to the former syllable, and the other to the latter, as *bor-row*, *com-mon*, *lit-tle*.

8 Q. What is the third rule?

A. When several consonants come together in the middle of a word, they must be placed in the syllables according to the distinct sounds; as in the words *re-store*, *be-speak*, *a-skew*, *a-squint*, *fa-ble*, all the middle consonants belong to the last syllable: but the very same consonants in *mas-ter*, *whis-per*, *bas-ket*, *mus-quet*, *pub-lish*, must be divided, one to the first syllable, and the other to the latter, because they are so pronounced.

9 Q. What is the fourth rule?

A. When

A. When two vowels come together in the middle of a word, and both are fully pronounced in distinct sounds, they must be divided in distinct syllables, as *cre-ate*, *ru-in*, *No-ab*; though the very same vowels are diphthongs in the words *fear*, *guilt*, *goat*, and make but one syllable.

C H A P T E R XI.

Of compound and derivative words.

1. **Q** WHAT sort of words are excepted from these particular rules?

A. Compound words and derivatives.

2. **Q** What is a compound word?

A. A compound word is either made up of two distinct words, as *where-in*, *thank-ful*, *sap-less*, *cart-horse*, *up-bold*; or it is made of one word, which is call'd the primitive, and a syllable going before it, which is call'd a preposition; such as *ad*, *en*, *un*, *sub*, *per*, *de*, *dis*, *pre*, *trans*, *re*, &c. whence arise such words as these, *en-able*, *un-equal*, *dis-ease*, *re-strain*, *trans-act*, and such like.

3. **Q** What is a derivative Word?

A. A derivative word is made of one word and a syllable coming after it, which is call'd a termination; such as *ed* in *paint-ed*, *en* in *golde-n*, *ess* in *count-ess*, *est* in *read-est*, *eth* in *speak-eth*, *er* in *bear-er*, *ing* in *talk-ing*, *ish* in *fool-ish*, *ist* in *art-ist*, *ous* in *covet-ous*, *ly* in *kind-ly*; and several others.

4. **Q** How must compound and derivative words be divided in spelling?

A. The single words must keep their own proper letters and syllables distinct, and the little prepositions or terminations must be spelt distinct by themselves.

5. **Q** Are any compound words excepted from this rule?

A. In such as are derived from the *Latin*, *Greek*, or *Hebrew*, as *adorn*, *profelyte*, *transient*, *iniquity*, *Bethel*, and several others, the primitive word can never be distinguished without the knowledge of other tongues: and therefore the *english* scholar may spell them according to the common rules, without just blame; as *pro-selyte*, *tran-sient*, *a-dorn*, *i-niquity*, *Be-tbel*.

6. **Q** Are any derivative words reduced also to the common rules?

A. Yes, there are two sorts:

First, Such as end in a single consonant, and double it before the termination, as *cut*, *cut-teth*, *glad*, *glad-der*, *commit*, *commit-ting*.

Secondly, Such as end in *e*, and lose it before the termination, as from *write* come *wri-ter*, *wri-ter*, *wri-ting*; all which must be spelled by the common rules.

Note, The following chapter is not so necessary for children.

CHAPTER

C H A P T E R XII.

Of quantity and accent.

1 Q **A**RE all words and syllables to be pronounced with the same sort of voice or sound?

A. Every syllable must be sounded according to its proper quantity, and every word of two or more syllables must have its proper accent.

2 Q. What is quantity?

A. Quantity is the distinction of syllables into long or short.

3 Q. How are long and short syllables distinguished?

A. All long syllables have a diphthong in them, as *gain*, *beap*; or else the vowel has a long or a broad sound, as *gall*, *mate*, *hope*; all other syllables are short, as *mat*, *bop*, *bank*, *string*, *punch*.

4 Q. What do you mean by accent?

A. The accent is a particular stress or force of sound that the voice lays upon any syllable, whether the syllable be long or short, as *ó* in *ó-pen*, *pé* in *pé-ny*.

5 Q. Doth not the accent then always belong to the long syllable?

A. Tho' the accent is laid much more frequently on a long syllable, than a short one, yet not always; for in these words, *móney*, *bórrów*, the last syllable is long, and the first short, yet the accent belongs to the first.

Yet here let it be noted, That tho' in reading Verse, the accent must be laid on the same syllables as it is in Prose, and the words must have the same pronunciation; yet a syllable in Verse is called Long or Short, not according to the long or short vowel, but according to the accent.

6 Q. Is the accent always the same in the same words?

A. It is for the most part the same; yet there are two cases wherein, sometimes, the accent differs.

First, The same word when it signifies an action, is accented upon the last syllable, as to *contráct*, to *rebél*: when it signifies a thing, the accent is sometimes transferr'd to the first, as a *cóntrañt*, a *rébel*.

Secondly, Tho' compound words and derivatives are most times accented like their primitives, yet not always; as *máker* has a strong accent on the first syllable, which is lost in *shoe maker*; *presér* has the accent on the last syllable; but *préference* and *préferable* on the first: *Finite* has its accent on the *fi*, but *infinite* on the syllable *in*; and *infinity* has it restored to the syllable *fi* again.

7 Q. Doth the accent change the sound of letters?

A. Wheresoever the accent is laid on a short vowel before a single consonant, it makes the consonant be pronounced double, as *malíce*, *seven*, *bódy*, must be sounded like *mal-lice*, *sev-en*, *bod-dy*.

8 Q. Have any words more accents than one?

A. Yes, some long words have two accents, as *únivérsal*, *ómniprésént*, both which are accented on the first and third syllables: *Tránsúbstántiátion* has three; but generally one of those accents is much stronger than the other.

9 Q. Are

9 Q. Are there any certain directions where to place the accent in words of several syllables?

A. Though there can no certain rules be given where to place the accent, but custom must intirely determine; yet there is this general observation, which may be of some use, namely, *That it is the custom of the English, in most words, to remove the accent far from the last syllable*; whence these particular remarks follow:

1 Remark, That in words of two syllables, where both are short, or both long, the accent is laid generally on the first, as *mánte, privé*.

2 Remark, If the first syllable only be long, the accent is very seldom laid on the last.

3 Remark, That where the accent lies on the last syllable, the word is almost always a kind of a compound, and the first syllable is a preposition, as *compléte, dissólve, prévent, return*.

4 Remark, That in words of three, four, or five syllables, the accent is seldom laid on the two last syllables, but often on one of the first, as *céremony, abómínable, quéstionable, visionary*.

Last Remark, In words of six syllables there are frequently two accents, one on the first, and the other on the fourth, as *jústification, únpbilosóphical, fáмилиarity*.

But after all the rules that can be given, I know not any thing that will lead a child so easily to put the right accent upon words, as tables or catalogues of words disposed according to their accents on the first, second, or third syllable, &c.

It must be acknowledged that our language is compounded and mingled with so many languages, that renders the sounds of letters and syllables so very irregular, that it is hardly to be learned by any rules, without long and particular catalogues of words, or by constant observation and practice.

Thus far have I followed the common method, and written these chapters in the way of *Question and Answer*: It is easy for any master to teach children the following chapters in the same manner: But it would have taken up too much room to have written the whole book in this method.

C H A P T E R XIII.

Of the notes or points used in writing or printing.

AFTER such an account of *letters and syllables* as I thought necessary, in order to pronounce *single words* aright, we come now to consider how they are to be pronounced when they are *joined together* to make up *sentences*; and this is what we call *reading* in the most proper sense.

But before I lay down particular *directions how to read*, we must take notice of several sorts of *points and marks*, that are used in writing or printing, to distinguish the several parts of a sentence, and the several kinds of sentences and ways of writing which are used, that the learner may know how to manage his voice, according to the sense.

The *points, or marks*, used in writing or printing, may be distinguished into three sorts, and called *stops of the voice, notes of affection, and marks in reading*.

The stops of the voice shew us where to make a pause, or rest, and take breath; and are these four:

1. Comma , 2. Semicolon ; 3. Colon : 4. Period .

1. A *comma* divides betwixt all the lesser parts of the same sentence, and directs us to rest while we can tell two; as, *Neither death, nor life, nor angels, nor powers, nor things present, nor things to come, shall separate me from thy love.*

2. A *semicolon* separates betwixt the bigger parts or branches of the same sentence, and directs us to rest while we can tell three; as, *Wo to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.* And especially where there is a sort of opposition between the one and the other; as, *And such were some of you; but ye are washed, but ye are justified, &c.*

3. A *colon* divides between two or more sentences that belong to the same sense, and have any proper connection with one another; and it requires a pause a little longer than a *semicolon*; as, *My soul followeth hard after thee: thy right-hand upholdeth me.*

But let it be noted, that a *colon* and a *semicolon* are often used one for the other, especially in our bibles.

4. A *period*, or full stop, shows either the sense, or that particular sentence to be fully finished, and requires us to rest while we can tell five or six, if the sentence be long; or while we can tell four, if it be short: as, *Rejoice evermore. Pray without ceasing. In every thing give thanks. Quench not the Spirit.*

The notes of affection are these two:

1. Interrogation ? 2. Exclamation !

1. A note of *interrogation* requires as long a stop as a period, and is always used when a question is asked; as, *What advantage hath a Jew? or what profit is there of circumcision?*

2. A note of *exclamation*, or as some call it, *admiration*, requires also a stop as long as a *period*, and betokens some sudden passion of the mind, as admiring, wishing, or crying out; as, *O that I might have my request! Alas! Alas! How is the city fallen!*

The other marks used in reading are these twelve:

- | |
|---|
| 1. Apostrophe ' 5. Paragraph ¶ 9. Index  |
| 2. Hyphen - or = 6. Quotation " 10. Asterisk * |
| 3. Parenthesis () 7. Section § 11. Obelisk † |
| 4. Brackets [] 8. Ellipsis - - or — 12. Caret ^ |

1. *Apostrophe*, or, as it may be written in *English*, *apostrophy*, is set over a word where some letter is left out; as, *'tis, thro', lov'd, fear'd, for it is, through, loved, feared.*

2. An *hyphen* joins two words together, which make a compound, as *coach-man, apple-pye*; or if a line end in the middle of a word, it is used to shew that those divided syllables should be joined together in reading, and make but one word.

3. A *pa-*

3. A *parenthesis* is used to include something that is not necessary to the sense, but brought in by the by, to explain or illustrate it; as, *To their power (I bear record) they were willing of themselves. I know that in me (that is, in my flesh) dwelleth no good thing.*

Note, That before and after a *parenthesis* you must stop as long as at a *comma*; and the words inclosed in the *parenthesis*, must be pronounced with a little different sound of voice sometimes.

4. *Brackets*, or *crotchets*, are used to include a word or two which is mentioned in the sentence, as the very matter of discourse; as, *The little word [man] makes a great noise in the world.*

These brackets are also used sometimes to include a part of a sentence that is cited from another author, sometimes to inclose a word or sentence that is to be explained, and sometimes the explication itself; as, *When David said, [Thou wilt shew me the path of life] he foretold the resurrection of Christ, Psal. xvi. 11.*

Note, That *brackets* and *parentheses* [] and () are often used for one another without distinction.

5. A *paragraph* is thus marked ¶, and is used chiefly in the bible, to distinguish a new paragraph, or where another sense or subject begins, or some new matter.

6. A *quotation* is marked with reversed *commas*, thus “; and is used when something is repeated or quoted out of another author, both at the beginning of the quotation, and at the beginning of every line of it; as, *An old philosopher said, “I carry all my goods about me.”*

7. A *section* § is used for the same purpose, in other books, as a *paragraph* ¶ is in the bible. *Sections* are made for dividing chapters of any book into several parts.

Note, At the end of a *paragraph*, or the end of a *section*, the reader should make a little longer stop, or pause, than he does at a common *period*.

8. *Ellipsis*, or, as some call it, a *blank line*, is used when part of the word is left out and concealed, as D— of B—m for Duke of Buckingham: or when part of a sentence or verse, &c. is omitted or wanting, either in the beginning or the end, as — *that I may recover strength before I go hence* — Psal. xxxix. 13.

When part of a book or chapter is lost, it is often marked thus * * *

9. *Index*, or *band*, ¶ points to something very remarkable, that should particularly be taken notice of.

10. *Asterism* or *asterisk* *, a *star*, and

11. *Obelisk* or *dagger* †, and other marks, such as parallels || and |||, &c. refer the reader to something in the margin.

12. A *caret* is made thus ^, and is set under the line, where some word or syllable is left out, which is commonly written above the line, and should be read where this note stands,

and
as in fear God, and honour the king.

But this is used only in writing, not in printing; and it is called *interlining*.

It may not be amiss to add here that crooked line which is usually called *braces*, , whose design is to couple two or more words or lines together, that have relation to one thing; thus,

The letter A has $\left\{ \begin{array}{l} \text{a long} \\ \text{a short} \\ \text{or} \\ \text{a broad} \end{array} \right\}$ sound.

And it saves the writer the trouble of repeating the same word, or words.

It is used also sometimes in poetry, when three lines have the same rhyme or ending; as,

“Not all the skill that mortals have,
“Can stop the hand of death, or save
“Their fellow-mortals from the grave.”

There are also some other *marks* that belong to single words, and not to sentences; but these are seldom used except in particular books, especially such as treat of grammar, spelling, poesy, &c. namely,

Dialysis .. over two vowels, to shew they must be pronounced in distinct syllables, as *Raphäel*.

Circumflex ^ over a long syllable, as *Euphrates*, *Theſſalonica*, *Aristobulus*.

Accent ' to shew where the stress or force of the sound must be placed, as *constant*, *contempt*.

A *double accent* " shews the following consonant is pronounced double, as *bâ-nish*.

C H A P T E R XIV.

Directions for reading.

BEFORE I give any directions to *scholars*, I would take the freedom here to propose one to the *teacher*; and that is, That what lessons soever he appoints the child to spell or read, he should sometimes spell or read that very lesson over before the child; whether it be the tables of syllables, or words, or names, or verses in the bible or testament; or whether it be a news-paper, an oration, a dialogue, poetry, &c. And let him observe the stops, read slow, give the proper accents distinctly to every word, and every part of the sentence.

Children that have a tolerable ear, will take in the sounds well, and imitate their master's voice, and be secured against an ill turn of voice, or unhappy tone, by this method; and they will better learn to pronounce well whatsoever they read by this imitation, than by a mere correction of their faults, without any example.

If the master keeps several scholars to the same lesson, this may be done with ease; for all may attend in their own books while the master spells or reads.

The chief *directions* which should be given to learners, in order to read and pronounce well, are such as these.

1st direction. Be sure you take due pains in learning to pronounce common single words well, by attaining a perfect knowledge of the nature and sound of the vowels and consonants, and especially the double consonants, and the diphthongs: then it will be a very easy matter to join the syllables together in reading harder and longer words, and to join words together in reading sentences.

Second

2d direction. If you do not certainly know any word at first sight, do not guess at it, lest thereby you get a habit of miscalling words, and reading falsely; and be sure to spell every word and syllable before you pronounce it, if you are not acquainted with it.

I confess it does not appear so well, when you are reading in company, to spell letter by letter; therefore spell any strange long word you meet with in your mind, syllable by syllable, and pronounce it slowly, step by step; and thus you may read the longest word in the world easily, as *ma-ber-sba-lal-bash-baz*, *Isa. viii. 1.* But this is merely an indulgence to those who are not able to read better.

3d direction. Have a care of putting *hem's* and *o's* and *ba's*, between your words; but pronounce every syllable distinct and clear, without a long drawling tone.

Let the tone and sound of your voice in *reading* be the same as it is in *speaking*; and do not affect to change that natural and easy sound wherewith you *speak*, for a strange, new, awkward tone, as some do when they begin to *read*; which would almost persuade our ears that the *speaker* and the *reader* were two different persons, if our eyes did not tell us the contrary.

4th direction. Take heed of hurrying your words or syllables over in *haste*, lest thereby you are led to *flutter*, or *stammer*, in speaking or reading; it is better to read slow at first: but most children, when they come to read well, are in danger of too much *hurry* and *speed* in their pronunciation, whereby many of your lesser syllables are ready to be cut off or lost, and the language becomes a kind of *gibberish*, and is scarce to be understood.

5th direction. Children may be taught to let their voice in reading be *so loud*, as that every one in the same room may hear and understand; but *not loud enough* to reach the next room, if the doors be shut. The reader's voice should be such as may give a clear and distinct sound of every syllable to those who must hear, let the subject or matter be of any kind whatsoever; but if it be any thing passionate or affecting, the voice may be raised a little higher.

6th direction. Make proper stops and pauses, according as the points direct; as the *comma*, *semicolon*, *colon*, and *period*; by which the hearers will better understand all that you read, and you will have time to take breath to continue in reading.

But be sure to make no stops where the sense admits of none; and take care to avoid that faulty custom of reading all the short little words quick, and the solid and longer words of a sentence very slow: for such a reader, by the *jerks* and *starts* of his voice, destroys the sense, and suffers no hearer to understand it.

7th direction. As the accent, or stress of the voice, must be placed on the proper syllable in pronouncing each word, so a proper accent must be given to such words in a sentence, whereby the force and meaning of that sentence may best appear. This is called the *emphasis*.

The notes of *interrogation*, *admiration*, &c. are often useful to direct where the *emphasis* must be placed; which shall be farther explained in the next chapter.

8th direction. Consider what the subject is which you read, and let your voice humour the sense a little.

Where the subject is merely *historical*, as a *news-paper*, or a *story*, or any relation of what was done, there you should not vary the accents very much, nor affect so strong and passionate a pronunciation, as you ought to do where the subject is *affecting* or *persuasive*; as in an *oration*, an *exhortation*, or the more practical parts of a *sermon*.

Where the sense is *grave* and *solemn*, especially if it be in the way of *instruction*, or *explaining* any point of difficulty, let your voice be more slow, and pronounce every

every word very distinctly; but where the subject is some *familiar, easy and pleasant* matter, let your pronunciation be a little more speedy: But still remember, that to read too fast, is a greater fault, at all times, than to read too slow, supposing that the *accents and emphasis* be well observed.

9th *Direction*. Attend with diligence when you hear persons who read well: observe the manner how they pronounce; take notice where they give a different turn to their voice; mark in what sort of sentences, and in what parts of any sentence, they alter the sound; and then endeavour to imitate them. Thus you will learn a graceful cadence of voice in *reading*; as you may learn the change of the notes in *singing*, by rote as well as by rule, and by the ear, attending to the teacher, together with the eye fix'd upon the book of tunes.

10th *Direction*. Let those who desire to read gracefully, practise it often in the presence of such as have an harmonious ear, and understand good reading; and let them be willing and desirous to be corrected.

Let the master once or twice a week appoint his best scholars to read some oration, some affectionate sermon, some poetry, some news-paper, some familiar dialogues, to show them how to pronounce different sorts of writing, by correcting their mistakes.

Tho' I would advise young persons to read aloud even sometimes in private, in order to obtain a graceful pronunciation; yet I would not have them trust only to their *private reading* for this purpose, lest they fall into some foolish and self-pleasing tones, of which their own ears are not sufficient judges, and thereby settle themselves in an ill habit, which they may carry with them even to old age, and beyond all possibility of cure.

C H A P T E R XV.

Of the emphasis or accent which belongs to some special word or words in a sentence.

IT has been said already, that as that force of the voice which is placed on the proper syllable in each word, is called the *accent*; so that stress or force of sound that is laid on a particular word in a sentence, is called the *emphasis*.

The word on which the stress is laid, is called the *emphatical word*, because it gives force, and spirit, or beauty, to the whole sentence; as in *Nehem. vi. 11. Should such a man as I flee?* The little word *I* is the most *emphatical*, and requires the accent.

To place an *emphasis* upon any word, is only to pronounce that word with a peculiar strength of voice above the rest. But if the word be of two syllables, then the accented syllable of the *emphatical word* must be pronounced stronger than otherwise it would be, and not any new or different *accent* placed upon that word. As in this question, *Did you travel to London, or to York, last week?* The first syllable in *London*, and the word *York*, must both be pronounced with a strong sound, because the *emphasis* lies on those two words.

And

And upon this consideration it is, that we use the words *accent* or *emphasis* indifferently, to signify the stress that must be laid on any word in a sentence, because both are usually placed on the same syllable.

Yet if it happen that there be a plain opposition between two words in a sentence, whereof one differs from the other but in part, as *righteous* and *unrighteous*; *form* and *reform*, or *conform*; *proper* and *improper*; *just* and *unjust*; then the accent is often removed from its common place, and fix'd on that first syllable in which those words differ; as, *If I would form my manners well, I must not conform to the world, but rather reform it. The just must die as well as the unjust.* Whereas if these words *unjust* or *conform* stood by themselves in a sentence, without such an opposition, the accent would lie on the last syllable; as, *I would never conform to their unjust practices.*

As there may be two accents upon one word, so there may be two or three *emphases* in one sentence; as, *James is neither a fool, nor a wit, a blockhead, nor a poet.* Now in this sentence, *fool*, *wit*, *blockhead*, *poet*, are all *emphatical* words.

The great and general rule to find out which is the *emphatical* word in a sentence, is this; Consider what is the chief design of the speaker or writer; and that word which shows the chief design of the sentence, is the *emphatical* word: for 'tis for the sake of that word, or words, the whole sentence seems to be made.

There might be some particular rules given to find the *emphatical* word, such as these:

1st. When a question is asked, the *emphasis* often lies on the *questioning* word, such as, *who*, *what*, *when*, *whither*; as, *Who is there? What is the matter? Whither did you go?* But 'tis not always so; as, *Who was the strongest, or the wisest man?* In which sentence, *wisest* and *strongest* are the *emphatical* words.

2^{dly}. When two words are set in opposition one to the other, and one of them is pronounced with an *emphasis*, then the other should have an *emphasis* also; as *If they run, we will run, for our feet are as good as theirs.* In this sentence *they* and *we*, *ours* and *theirs*, are the *emphatical* words.

In reading a discourse which we know not before, sometimes we happen to place the *emphasis* very improperly; then we must read the sentence over again, in order to pronounce it with a proper sound: But when a person speaks his own mind, or reads a discourse which he is acquainted with, he scarce ever gives the *emphasis* to the wrong word.

To make it appear of how great importance it is to place the *emphasis* aright, let us consider, that the very sense and meaning of a sentence is oftentimes very different, according as the *accent* or *emphasis* is laid upon different words; and the particular design of the speaker is distinguished hereby, as in this short question, *May a man walk in at the door now?* If the *emphasis* be laid upon the word *man*, the proper negative answer to it is, *No, but a boy may.* If the *emphasis* be laid upon the word *walk*, the answer is, *No, but he may creep in.* If the *emphasis* be put on the word *door*, the answer will be, *No, but he may at the great gate.* And if the *emphasis* be placed on the word *now*, the negative answer is plainly this, *No, but he might yesterday.* And let us but consider how impertinent either of these answers will be, if the inquirer did not lay the *emphasis* on the proper word, that should give the true meaning of his question.

Take the utmost care therefore, in reading, to distinguish the *emphatical* word; for the beauty and propriety of reading depends much upon it: and that every reader may

may fully understand me, I would lay down these *four particular rules* concerning the *emphasis*.

1st. *Carefully avoid uniformity of voice, or reading without any emphasis at all*; like a mere ignorant boy, who knows not what he reads, expressing every word with the same tone, and laying a peculiar force of sound no where: for such an one pronounces the most pathetic oration, as though he were conning over a mere catalogue of single words.

2^{dly}. *Do not multiply the accents, nor change the tone of your voice so often as to imitate singing or chanting*; for this is another extreme, and as faulty as the former. The reader should not make new *emphases* beyond the design of the writer: and therefore,

3^{dly}. *Take heed of laying a stress or accent on words where there ought to be none*. Some persons have got a very unhappy custom of placing a strong sound on words, not so much according to their sense, as according to the length of the sentence, and the capacity of their breath to hold out in pronouncing it: therefore you shall find them strengthen their tone perhaps at the end of every *line* or *comma*; and others shall do it perhaps only at a *colon*, or *period*. Now, tho' towards the end of the sentence the voice should usually suffer an agreeable turn, yet not always grow louder; for the *emphatical* word may stand perhaps in the middle of the sentence, where there is no stop at all. But this leads me to the *fourth rule*.

4^{thly}. *Have a care of omitting the accent, or emphasis, where it ought to be placed*; for this will make the sentence lose all its force, and oftentimes conceal the meaning of it from the hearer.

Perhaps I have been too tedious here; but if these rules are not observed in *reading*, the speech of the finest orator, with all the noblest ornaments of eloquence, will become flat, and dull, and feeble, and have no power to charm or persuade.

C H A P T E R XVI.

Observations concerning the Letters in printed Books, and in Writing.

1. **T**HE twenty four letters are called the *alphabet*, because *alpha*, *beta*, are the names of the two first *greek* letters *A* and *B*. *Note*, That the great letters are called *capitals*, and the others *small*.

2. The round, full, and upright print, is called the *roman*, as *Father*. The long, narrow, and leaning letters, are called *italic*, or *italian*, as *Father*. The old black letter is called the *english*, as *Father*.

3. In most books both the *roman* and *italian* are used, but in the old *english* letter few things are printed now-a-days, besides acts of parliament, proclamations, &c.

4. Books that are printed in the *roman* letter, allow such parts as these to be printed in the *italic*, namely,

(1.) The

- (1.) The *preface*, and sometimes the *index*, or *table* of the matters contain'd in the book.
- (2.) The titles or arguments of the several chapters, sections, or pages.
- (3.) Examples to any rules that are laid down.
- (4.) Words of any foreign language that are cited or mentioned.
- (5.) Such sentences as are cited from other authors, or the speeches or sayings of any person.
- (6.) Those words that have the chief place or force in a sentence, and are most significant and remarkable; where the *emphasis* is placed.
- (7.) Where any word or words are made the very matter of the discourse, or are explained, those words are printed often in the *italic*; or else the explication of them is so, as, the name of *cannon* is given to a *great-gun*.

Note, That if a book, or chapter, or preface, &c. be printed in the *italic* letter, then all these things before-mentioned are printed in the *roman*.

Note also, That most of those things which ought to be put in a different letter in *print*, ought to have a stroke drawn under them in *writing*, or be written in a different hand, or, at least, they should be included in *crotchets* for distinction sake.

C H A P T E R X V I I .

Of Great Letters.

THE last observation concerning letters, is this, That *capital*, or great letters, are never used among the small, in the middle or end of words, but only at the beginning of a word; and that in the cases following.

1. At the beginning of any writing, book, chapter, paragraph, &c.
2. After a period, or any full stop, when a new sentence begins.
3. At the beginning of every line in poetry, and every verse in the bible.
4. At the beginning of proper names of all sorts, whether of persons, as *Thomas*; places, as *London*; ships, as *The Hope-well*; titles and distinctions of men and women, as *King*, *Queen*, *Bishop*, *Knight*, *Lady*, *Esquire*, *Gentleman*, *Sir*, *Madam*.
5. All the names of God must begin with a great letter, as *God*, *Lord*, the *Eternal*, the *Almighty*; and also the *Son* of God, the *holy Spirit*.
6. A citation of any author, or saying of any person, which is quoted in his own words, begins with a capital; as, *The fool hath said in his heart*, There is no God.
7. Where whole words or sentences are written in capitals, something is express'd extraordinary remarkable; as, *I A M T H A T I A M*, is the name of God. Whole words also are written in capitals, in the titles of books, for ornament sake.
8. When *I* or *O* are single words, they must always be writ in capitals, as *I read*, *O brave!*

9. It has also been the growing custom of this age in printing of every thing, but especially poetry or verse, to begin every name of a thing, which is call'd a *noun substantive*, with a great letter; tho' I cannot approve it so universally as it is practised.

C H A P T E R XVIII.

Observations concerning the Size, Pages, Titles, &c. in printed Books.

1. **B**OOKS are said to be printed in *folio*, in *quarto*, in *octavo*, or in *twelves*, or sometimes in *twenty-fours*.

Books in *folio*, are those wherein a whole sheet makes but two leaves; in *quarto*, a sheet makes four leaves; in *octavo*, eight leaves; and in *duodecimo* or *twelves*, twelve leaves, &c.

2. A *page* in a book, is all that is written, or printed on one side of a leaf.

3. A *line* signifies all the words that stand in one rank, from the left hand of the page to the right.

4. But when the page is divided into several parts from the top to the bottom, one of those parts is called a *column*; as in bibles, testaments, news-papers, dictionaries, all tables or catalogues of words.

5. The spaces on the side, or bottom of the page, are called the *margin*, whether they be empty, or have notes in them, which are called *marginal notes*.

6. The first page of every book, which gives an account what that book treats of, is called the *title page*; and the first part of it is usually written or printed in capitals.

7. The word or sentence that stands over the head of every page is called the *running title*.

8. The word that is written at the bottom of the page, at the right hand, is called the *catch word*, and is repeated again at the beginning of the next page, to show that the pages are printed in true order, and follow one another aright.

9. The great or small letters and figures that stand under many of the pages, are *marks* of the *printer*, chiefly for the use of the *book-binder* to number the sheets; as, A, B, C, note the 1st, 2^d, and 3^d sheet, &c.

10. Where a line begins shorter than the rest, with a great letter, it is called a *new paragraph*.

11. As *chapters* are parts of a *book*, so *sections* are sometimes made parts of a chapter, and *paragraphs* are parts of a section.

12. The words or sentences written just before the beginning of a chapter or section, are called the *contents* of it, or sometimes the *argument*.

C H A P T E R XIX.

Observations in reading the bible.

1. **T**HE Bible is divided into the *old testament* and the *new*, and each of these divided again into several books, as the book of *Genesis*, the book of *Exodus*, &c. The books into chapters, namely, I, II, III, &c. and the chapters into verses, 1, 2, 3, &c.

2. There is generally a *period* at the end of every verse, tho' the sense sometimes is not complete; and oftentimes a *colon* in the middle of a verse, instead of a *semicolon* or *comma*; especially in the old testament.

3. This mark, ¶, is usually put at the beginning of every *paragraph*, as we took notice before.

4. In the bible those words only are printed in a different or *italic* letter, which are not found in the original *hebrew* or *greek*; but the translators have added them, to complete the sense, or to explain it: and therefore proper names are not distinguish'd by a different print, but by a great letter at the beginning.

5. In the old testament, where LORD is written all in capitals, the word in the *hebrew* is *Jehovah*: Where it is written in small letters, Lord, it is some other word in the *hebrew*, as *Adon*, or *Adonai*, &c.

6. In bibles with marginal notes, let these three things be observed.

(1.) The little letters a, b, c, d, placed between the words, refer to other texts of scripture in the margin that have a like sense? and these are called *references*.

(2.) An *obelisk*, or *dagger* †, is used to shew what are the words, or literal expressions of the *hebrew* or *greek*, which the translators have a little alter'd, to render them proper *english*.

(3.) A *double stroke*, or *parallel* ||, is used to show how the words may be differently translated.

Lastly, It is an useful thing also to remark, that the very same names are spelled different ways in the *old testament* and in the *new*; because the words in the old testament are much according to the *hebrew*, from whence they are translated, and the new are spell'd according to the *greek*. See the seventh table.

C H A P T E R XX.

Of Reading Verse.

THERE are two ways of writing on any subject, and these are *prose* and *verse*; or, in other words, *plain language* and *poetry*.

Prose is the common manner of writing where there is no necessary confinement to a certain number of syllables, or placing the words in any peculiar form.

English *verse* generally includes both *meter* and *rhyme*.

When every line is confin'd to a certain number of syllables, and the words so placed, that the accents may naturally fall on such peculiar syllables as make a sort of harmony to the ear; this is called the *metre*.

When two or more verses, near to each other, end with the same, or a like sound, the verse is said to have *rhyme*.

Take these Examples.

" I've tasted all the pleasures here,
 " They are not lasting, nor sincere.
 " To eat and drink, discourse and play,
 " To-morrow as we do to-day :
 " This beaten track of life I've trod
 " So long, it grows a tedious road."

Sir R. Blackmore.

Or thus :

" Patience a little longer hold,
 " A while this mortal burden bear ;
 " When a few moments more are told,
 " All this vain scene will disappear :
 " Immortal life will follow this,
 " And guilt and grief be chang'd for endless joy and bliss."

Sir R. B.

Sometimes a *double rhyme* is used, and the two last syllables chime together ; but this is seldom admitted, except in comical, pleasant, or familiar verse : as,

" What made thee, *Tom*, last night so merry ?
 " Was it good ale, or good canary ?"

Sometimes *english* verse is written *without rhyme*, and is called *blank verse*. For instance of this, take the description of hell in *Milton's* admirable poem, call'd *Paradise Lost* :

" Regions of sorrow, doleful shades, where peace
 " And rest can never dwell : Hope never comes,
 " That comes to all ; but torture without end
 " Still urges ; and a fiery deluge fed
 " With ever-burning sulphur unconsum'd."

But in this sort of verse the *meter* is observed, as much as if it had *rhyme* also.

In *English* meter the words are generally so disposed, that the accent may fall on every second, fourth, and sixth syllable ; and on the eighth, and tenth, and twelfth also,

also, if the lines are so long. The first six lines of Sir Richard Blackmore's excellent poem, called *Prince Arbur*, happen to give us an instance of this without one variation.

" I sing the Briton and his gé'n'rous árms,
 " Who vérs'd in súff'rings, and the rude álarms
 " Of wár, relúctant léft his nátive sóil,
 " And úndismáy'd sústain'd incéssant toil,
 " Tíll léd by héav'n propítious hé retúrn'd,
 " To bléss the ísle which lóng his ábsence móurn'd."

Now, because *English* verse generally takes this turn, ignorant persons are ready to imagine that it must be so universally, and that it is absolutely necessary to give this sort of sound to every line in poesy, and to lay a stress upon every second syllable; whereas there is a great deal of just liberty and variation, which poesy allows in this case, without destroying the harmony of the verse, and indeed it adds a beauty and grace to the poetry, sometimes to indulge such a variety, and especially in the first and second syllables of the line.

But for want of this knowledge, most people affect to read verse in a very different manner from prose; and they think it not sufficient to place a common accent, but lay a very hard and unnatural stress on every other syllable; and they seem to stop and rest on it, whether the natural pronunciation of the words will allow it or no. By this means they give a false and wretched accent to many words, and spoil good *English*, to make it sound like verse in their opinion. In short, they would not only read the song, but give it a tune too.

Let the following instance be given, wherein one of these mistaken readers will be guilty of this fault in a shameful degree.

Note, I have placed the accents in this example, not where they ought to lie, but where such a common reader would place them.

" Angéls invísiblé to sénse,
 " Spreading their pinions for a shíeld,
 " Are thé brave souldiers bést defénce,
 " When cánnons in long órder sháll dispénse
 " Terrible sláughter round the fíeld."

What an hideous harmony doth this stanza make on the lips of such a pronouncer!

The great and general rule therefore of reading *English* verse, is to pronounce every word, and every sentence, just as if it were prose, observing the stops with great exactness, and giving each word and syllable its due and natural accent; but with these two small allowances, or alterations.

I. At the end of every line, where is no stop, make a stop about half so long as a comma, just to give notice that the line is ended.

II. If any words in the line happen to have two sounds, choose to give that sound to it which most favours the meter and the rhyme.

To

To favour the meter, is to read two syllables distinct, or to contract them into one, according as the meter requires; as the word *glittering* must make three syllables in this line;

“ All glittering in arms he stood.”

But in the following line it makes but two; as,

“ All glitt'ring in his arms he stood.”

The meter also is favour'd sometimes by placing the accent on different syllables in some few words that will admit of it; as the word *avenue* must have the accent on the first syllable in this line,

“ Wide avenues for cruel death.”

But in the next line it must be accented on the second syllable; as,

“ A wide avénue to the grave.”

To favour the rhyme, is to pronounce the last word of the line so as to make it chime with the line foregoing, where the word admits of two pronunciations: as,

“ Were I but once from bondage free,

“ I'd never fell my liberty.”

Here I must pronounce the word *liberty*, as if it were written with a double *ee*, *libertee*, to rhyme to the word *free*.

But if the Verse ran thus;

“ My soul ascends above the sky,

“ And triumphs in her liberty:”

The word *liberty* must be sounded as ending in *i*, that *sky* may have a juster rhyme to it.

But whether you pronounce *liberty* as tho' it were written with *ee* or *i*, you must still pronounce that last syllable but feebly, and not so strong as to misplace the accent, and fix it on the last syllable.

So in this Verse;

“ Unbind my feet, and break my chain,

“ For I shall ne'er rebel again.”

Here you must give the diphthong *ai* its full sound, in the word *again*; but it must be pronounced *agen* in the following verse; as,

“ Put *Daniel* in the lions den,

“ When he's releas'd, he'll pray again.”

Now

Now having made these two small allowances, if the verse does not sound well and harmonious to the ear when it is read like prose, the fault must be charged on the poet, and not on the reader; for it is certain that those verses are not well composed, which will not be read gracefully according to the common rules of pronunciation.

Make an experiment now in the lines before-mentioned, and if you read them like prose, you will find the justness of the natural accent is maintained in every word, and yet the harmony or muse of the verse sufficiently secured.

“ Angels invisible to sense,
 “ Spreading their pinions for a shield,
 “ Are the brave souldiers best defence,
 “ When cannons in long order shall dispense
 “ Terrible slaughter round the field.”

I might take notice here, that there are two other kinds of meter in *English*, besides this common sort, where the accent is supposed to lodge on every second syllable.

One sort of uncommon verse, is when the line contains but seven syllables, and a pretty strong accent lies on the first syllable in the line, and on the third, fifth, and seventh; as,

“ Glitt’ring stones, and golden things,
 “ Wealth and honours that have wings,
 “ Ever flutt’ring to be gone,
 “ I could never call my own:
 “ Riches that the world bestows,
 “ She can take, and I can lose;
 “ But the treasures that are mine,
 “ Lie afar beyond her line.”

The other sort of uncommon verse has a quick and hasty sound, and must have the accent placed on every third syllable. Matters of mirth and pleasantry are the subject of this sort of song; and but seldom is it used where the sense is very solemn and serious. Take this instance of it:

“ ’Tis the vóice of the slúggard: I héar him compláin,
 “ You have wák’d me too soón, I must slúmber again.
 “ As the doór on its hínges, so he on his béd
 “ Turns his sídes, and his shóuldérs, and his héavy head.”

In this last line the natural and proper accent lies not on the word *bis*, where the word seems to require it; but on the word *beávy*: Yet it happens to have a sort of beauty in it here, to keep the natural accent, and thereby you shew the heaviness of the sluggard more emphatically, while he suffers not the verse to run swift, and smooth, and harmonious.

Thus let the poesý always answer for itself, but the reader should keep true to the natural accent. And, in general, it must be still maintain’d that the common rules of reading prose, hold good in reading all these kinds of poetry: Nor is the reader obliged

obliged to know before-hand what particular kind of verse he is going to read, if he will but follow the common pronunciation of the *English* tongue; let him but humour the sense a little, as he ought to do in prose, by reading swift or slow, according as the subject is grave or merry; and if he has acquainted himself a little with verse, and practised the reading of it, where the poet has performed his part well, the lines will yield their proper harmony.

Thus it appears to be a much easier matter to read verse well, than most people imagine, if they would but content themselves to pronounce it as they do common language, without affecting to add new music to the lines, by an unnatural turn and tone of the voice.

CHAPTER XXI.

General directions for Spelling and Writing true English.

ALL the rules that can possibly be given, for spelling *English* words aright, can never make the scholar perfect in this work, without diligent observation of every word in the books which he reads; and by this means alone thousands have attained a good degree of skill in it: Yet considerable assistance towards this art, may be given to children, and those that are unlearned, by some general methods, and some particular rules.

The general directions for true spelling, are these:

1st Direction. Pronounce the word plain, clear, distinct, syllable by syllable; give the full sound to every part of it, and write it according to the longest, the hardest, and hardest sound in which the word is ever pronounced; as *a-pron*, not *apurn*; *cole-wort*, not *collut*, &c.

The reason of this rule is this: Most words were originally pronounced as they are written; but the pronunciation being something long and rough, difficult and uneasy, they came to be pronounced in a more short and easy way for conversation, by the leaving out some letters, and softning the sound of others: So for instance, *join* is pronounced *jine*; *purse* is pronounced *pus*; *half* is pronounced *baf*; *marriage*, *marrage*; *na-ti-on*, *nasbun*; *vic-tu-als*, *vistles*: But the way of writing these words remains still the same.

2d general direction. When scholars begin to read pretty well, let the master take their books out of their hands, after they have read their lessons, and then ask them to spell the easier or the harder words of it, such as he judges suitable to their capacities or their improvement.

Two scholars, when they have read their own lessons, may ask each other to spell the words of them, and thus improve themselves; or any two persons of advanced years, who are sensible of their own defects.

3d general direction. Let there be a spelling exercise appointed twice a week, at least, for the whole school; and, by degrees, let the master ask them to spell every word in some well-collected catalogues, and the tables in this book; and let them be encouraged by gaining superior places in their rank, as Captain, Lieutenant, &c. according as they spell most words right.

Two or three scholars may use these tables of words in a sort of sport or play, and when they ask each other to spell them, he that misses not one in ten or twenty, shall gain a pin, or two pins, or a marble, or what other toy they think proper, never exceeding the value of a farthing.

4th general direction. When scholars begin to write well, let several of them be appointed to write a page, or a column out of these, or any other tables of words, and sometimes out of the bible, or any other book, and well observe how every word is spelt: Then let the master take all their books and papers away, and himself, or one of the best scholars, read and pronounce all the words distinctly, and let all the rest write them down, and be encouraged, or reproved, according to the number of faults.

Any two persons may do this for their own improvement; and the reason why I give this direction is, because once writing a line, impresseth it more upon the memory than three or four readings.

5th general direction. Read over the chapters of this book, from the third to the tenth, with diligence, and remark how the vowels and consonants are sounded in different sort of words, *English* or *Foreign*; and learn to write them accordingly: Observe where they keep their proper sound, and where they change it.

Take particular notice also what letters are silent, and not pronounced at all; and remember to put in those letters in writing, though you leave them out in reading.

6th general direction. In your younger years especially, take all proper opportunities for writing, and be careful to spell every word true: This may be done by the help of some small *English* dictionary, where the words are put down in the order of the alphabet; and if you doubt of the spelling of any word, write it not without first consulting the dictionary.

The best dictionary that I know for this purpose, is intitled, *A New English Dictionary*, &c. by J. K. The second edition, 1713. in a small octavo.

C H A P T E R XXII.

Particular Rules for Spelling and Writing true English.

A Great part of the *English* tongue is so irregular in the letters and composition of it, that it would require almost as many rules to spell by, as there are words to be spell'd: But there are several other words that may be reduced into some ranks and order, and the scholar may be assisted toward the spelling them aright, by the observations, and the rules following:

The certain rules are these:

1. *cb* at the end of a word, after a short vowel, always takes *t* before it, as *catch*, *fetch*, *pitch*, *botch*, *dutch*; except some very few common words, as *much*, *such*, *rich*, *which*.

2. A vowel sounding long before a single consonant, requires an *e* at the end, as *fate*, *where*, *mine*, *bone*, *tune*: But very seldom after a double consonant or a diphthong, except after the letters *c* soft, *g* soft, *s*, *x*, *z*, and *v* consonant, as in *voice*, *fence*, *range*, *house*, *rouse*, *carve*, *twelve*.

3. Where *g* has a soft sound after a short vowel, *d* generally must go before it; as *badger*, *bedge*, *ridge*, *lodge*, *cudgel*.

4. Wheresoever *g* is sounded hard after a long vowel in the end of a word, *ue* must follow it, as *plague*, *intrigue*, *prorogue*; and in all foreign words, as *catalogue*, *synagogue*, &c.

5. *gb* is written instead of *g* in *gbess*, *gbittar*, *agbast*, *gbastly*, *ghost*; and *gu* in the words following, *guard*, *guest*, *guide*, *guile*, *guilt*, *guinea*, *guise*, and their compounds and derivatives, as *beguile*, *disguise*, *guilty*, &c.

6. *k* at the end of a word after a short vowel, always takes *c* before it, as *crack*, *knock*, *neck*, *sick*, *duck*.

7. Double *l* is always used at the end of words of one syllable after a single vowel, as *call*, *full*, *fill*, *smell*, *roll*, *poll*.

8. Double *s* most usually ends a word after a vowel that sounds short, as *pass*, *goodness*, *miss*, *tofs*: except a few common words of one syllable; as, *as*, *was*, *yes*, *is*, *his*, *this*, *us*, *thus*: except also when *s* or *es* is added to a word, as *horse*, *horses*; *kiss*, *kisses*; *despise*, *despises*; *die*, *dies*.

9. A long *s* is never used at the end of a word, nor just after a short *s*, in writing or printing.

10. The sound of *us*, at the end of a word of more than one syllable, is written *ous*, in words purely English, as *righteous*, *piteous*, *cautious*, &c.

The observations which cannot be reduced to any certain rules, are these:

1. Observe when a single vowel is sounded, whether the word be written with a diphthong or no, as *bread*, *heart*, have a diphthong; but *fed*, *part*, have not.

2. Observe the words where *ch* has the proper English sound, as *child*, *patch*, *such*; and where it is sounded hard, and written instead of *k*, as *school*, *stomach*, *character*, &c. or where it is sounded like *sh*, as in French words, *chaise*, *machine*, *chagrine*, &c.

3. Observe where *sc* is written instead of *c* soft, or *s*; as *science*, *disciple*, *scent*, *ascent*, *conscience*, &c.

4. Observe where *ph* is written instead of *f*; as *physic*, *philosophy*, *triumph*, *campfire*, &c.

5. Observe where *que* is written instead of *k*, as *oblique*, *antique*, *masque*, &c.

6. Observe where *rh* is written for *r*, as *rheum*, *rhetic*, *myrrh*, *catarrh*, &c.

7. Observe how the sound of *shi*, before a vowel, is written; whether with *ci*, as *vicious*; or *sci*, as *omniscient*; or *shi*, as *fashion*; or *si*, as *vision*; or *ssi*, as *passion*; or *ti*, as *condition*. But remember where that *sh* sounds hard like *zh*, 'tis always written with a single *s*, as *vision*, *decision*, *occasion*, *confusion*.

8. Observe where *y* is written for *i*, as *presbyter*, *synagogue*, *rhyme*, *type*, *myrtle*, *physic*, and many others.

9. Observe where *x* is sounded before *ion*, most times *et* must be written, as *affliction*, *destruction*; but not always, as *crucifixion*, *complexion*, *defluxion*, and *reflexion*, which is sometimes spelled *reflection*.

10. Observe, in the last place, that compound and derivative words are generally spelled as their primitives are, as *guile*, *beguiles*; *knock*, *knocked*; *catch* *catcher*; *rich*, *richer*; *call*, *calling*.

The chief exception is in the final *e*, namely, If the first, or the primitive word in a compound or derivative end in *e*, that *e* is often left out; as *take*, *taking*; *write*, *writing*; *house*, *household*; *horse*, *horseman*: But sometimes it must be written, as *where*, *whereof*;

whereof; here, herein; peace, peaceable: which no rules can so well determine, as a general acquaintance with the *English* tongue.

Note also, that if the primitive word end in *y*, it may be most times changed into *i*, as in *marry, marriage; married, or married;* but not in *marrying*, where *i* follows it.

To provoke all my readers to observe these directions, let them know, that it is for want of skill in this art of spelling, that so many women in our age are ashamed to write, and thus forget the art of writing itself for want of practice: and if several men, whose business constrain them to write frequently, could but know the ridiculous faults of their own spelling, they would be ashamed to be so exposed. Diligent attendance to these directions, and due care in younger years, would prevent these inconveniences.

C H A P T E R XXIII.

Observations concerning the various Ways of Spelling the same Word.

THough far the greatest part of *English* words are spelled but one way, yet there are some that seem to admit of two manners of spelling; for which these following rules may be given for our observation.

1. *e e* is sometimes written for *i e*, in the middle of a word, as *niece, neece; piece, peece; belief, beleef; thieves, theeves.*
2. *i n* is changed for *e n*, at the beginning of a word, as *ingage, engage; inquire, enquire; indanger, endanger; indure, endure; intangle, entangle.*
3. *i m* is also changed for *e m*, as *imploy, employ; imbattle, embattle; imbezzle, embezzle; imbarque, embarque.*
4. *k* may be left out after *c*, in words borrowed from the *Latin*, as *publick, public; musick, music; logick, logic; pedantick, pedantic.*
5. *e l* is sometimes written for *l e*, at the end of some words, as *cattle, cattel; battle, battel.*
6. *o a* is turned sometimes into long *o*, and *e* final, as *coal, cole; cloak, cloke; smook, smoke; groan, grone; shoar, shore.*
7. *or* is often written where *our* was wont to be written, as *labour, labor; honour, honor; favour, favor; conquerour, conqueror.*
8. Among other letters which are now-a-days omitted by some writers, *p* between *m* and *t* is often left out; as *presumption, presumption; attempt, attempt: so in assumption, contempt, contemptuous, temptation, &c.*
9. *ph* is changed into *f* many times, as *phanfy, phanatic, phantastic, phantom, pbrenzy, pblegm, sulphur, prophane;* for which are written, *fancy, fanatic, &c.*
10. *que* is changed into *k*, or *ke*; as *barque, traffique, masque, flasque, relique, cbequer, casquet, musquet,* are often written *bark, traffick, &c.*
11. *re* or *er* are written indifferently in these words; *theatre, or theater: so metre, meter; centre, center; sepulchre, sepulcher.*

12. *s* is turned sometimes into *z*, in such words as *raſor*, *ſciſſors*, *braſier*, *loſenge*, *exerciſe*, *chaſtiſe*, *deviſe*, *enterpriſe*; which may be written *razor*, *ſcizars*, *exerciſe*, *enterpriſe*, &c.

There are alſo many other words where *c* is made frequently to ſupply the place of *s*; but 'tis by no means proper, tho' it is very common; as in *diſpence*, *ſuſpence*, *ſence*, *recompence*, *pretence*, &c. all which words ought to end in *ſe*, as *diſpenſe*, *ſuſpenſe*, *ſenſe*, &c.

13. *ti*, or *ci*, are written in theſe words, *antient*, *vitious*, *gratious*, *pretious*, *ſpacious*, &c. as *ancient*, *vicious*, &c.

14. *ugh* may be left out in *though*, tho'; *through*, thro'; and in *thought*, *brought*, &c. with an *apostrophe* in the room of them, as *tho't*, *bro't*, &c.

15. *ugh* is ſometimes changed for *w*, as in *yew*, *plow*, *bow*, *tharow*, *enow*; for *yeugh*, *plough*, *bough*, *thorough*, *enough*.

Upon the word *enough* there is this obſervation made, that, when it ſignifies a ſufficient quantity, 'tis written always with *ugh*, and pronounced *enuff*: as *there is wine enough*. But when it ſignifies a ſufficient number, 'tis oftentimes both pronounced and written *enow*; as, *There are bottles enow*.

16. *ul*, or *wl*, is turned into *ll* in theſe words, *rowl*, *roll*; *powl*, *poll*; *ſcrowl*, *ſcroll*; *controul*, *controll*.

17. Many words are written with *u* after a vowel, which uſed to be written with *w* heretofore, as *noun*, *noun*; *ground*, *grownd*; *ſour*, *fowr*; *caul*, *cawl*; *lour*, *lowr*.

18. Words whoſe ſounds end in *i*, were once written with *ie*, now with *y*, as *ſlie*, *fly*; *bloodie*, *bloody*; *viſtorie*, *victory*: ſome are written either with *i e*, or *y e*, as *die*, *dye*; *lie*, *lye*; *tie*, *tye*: others only with *y*, as *my*, *thy*, *by*: others chiefly with *y e*, as *rye*, *pye*; as cuſtom pleaſes.

19. It may be obſerved in general, that *i* and *y* are written for one another indifferently in many words, as *lion*, *lyon*; *tiger*, *tyger*; *praiſe*, *prayſe*; *toil*, *toyl*; *ſaid*, *ſayd*; *paid*, *payd*.

20. Some words are written either with a double or ſingle conſonant in the middle, as well as in the end; as *aray*, *array*; *orange*, *orrange*; *forage*, *forrage*; *later*, *latter*; *mat*, *matt*; *rot*, *rott*; *ſcof*, *ſcoff*; *ſum*, *ſumm*: and words of ſeveral ſyllables ending in *l*, as *hopefull*, *hopeful*; *ſpeciall*, *ſpecial*; *naturall*, *natural*.

I dare not pretend to maintain that both theſe ways of ſpelling the ſame words in this chapter, are learnedly right, and critically true: Nor do I write now for ſcholars and critics; but many of the learned have been wiſely negligent in theſe leſſer matters, and not waſted their time in long and deep reſearches after an *e*, or an *i*, an *s*, or a *z*: and they have taken the liberty to ſpell thoſe words different ways; and many times, in imitation of the *French*, have left out uſeleſſ letters by way of refinement: I confeſs the derivation of theſe words is hereby loſt. But after all, *cuſtom*, which will be the ſtandard of language, has rendered both theſe methods of ſpelling tolerable, at leaſt to the unlearned.

For the words which are not reduced to any of theſe rules, ſee the ſixth table.

There are alſo ſeveral *English* proper names which men ſpell different ways; as *Elizabet*, or *Elizabeth*; *Eſther*, or *Hefter*; *Nathanael*, or *Nathaniel*; *Humfry*, or *Humphrey*; *Anthony*, or *Antony*; *Gaspar*, or *Jaſpar*; *Hierom*, or *Jerom*; *Giles*, or *Gyles*; *Katherine*, or *Catharine*; *Britain*, or *Brittain*. But I ſhall not make a diſtinct table of them here; obſervation will ſufficiently teach them.

I ſhall

I shall conclude this chapter with one remark, namely, That in old writings, and in books printed long ago, you find many needless letters used in spelling several words, which are left out in modern books and writings; as for instance, the words which we write *son*, *gun*, *sap*, *press*, *goodness*, *tho'*, *body*, *doth*, *dost*, &c. were once written *sonne*, *gunne*, *sappe*, *presse*, *goodnesse*, *though*, *boddy* or *boddie*, *doeth*, *doest*; and a thousand other instances there are of the like kind wherein modern writers have shorten'd the manner of spelling, by leaving out such letters as are not pronounced.

C H A P T E R XXIV.

Catalogues of Words pronounced or written in such a Way as cannot be reduced to Rules, &c.

IN learning to read and write *English*, we shall find several words, whose accent, pronunciation, and spelling, are not easy to be brought under any certain rules; and these can only be learnt by long observation, or by tables or catalogues drawn up for this end.

There are several other things also that relate to reading and writing, which cannot well be taught otherwise than by *tables*; such are abbreviations and contractions in writing and in speaking, whereby two or three letters are made to signify one or two words or more, as *A. M.* or *M. A.* *master of arts*. So *numbers*, as one, two, three, &c. which are mark'd with letters, as *I, II, III, &c.* or with particular characters, as *1, 2, 3, &c.* Various other *letters* and *marks* also are used to signify whole words, as *l.* for *pounds*; *oz.* for *ounces*; *&c.* or *&*, for *and*; which may be learnt by the following tables.

TABLE

T A B L E I.

A Table of Words accented on different Syllables, according to the Custom of the Speaker, even when they are used to signify the same Thing.

A'cademy	Academy
A'cceptable	Accéptable
A'dmirable	Admirable
Advértisement	Advertisément
A'ttribute	Attribute
A'venue	Avénue
Cónfessor	Conféssor
Cóntemptible	Contéptible
Cóntrary	Contráry
Cóntribute	Contribute
Cónverse	Convérse
Cónversant	Convérsant
Córollary	Coróllary
Córrusive	Corrófive
Córruptible	Corruptible
Concúpiscence	Concupiscence
Deléctable	Deléctable
Distribute	Distribute
Gázette	Gazétte
Oéconomy	Oecónomy
Réfractory	Refráctory
Súccessor	Succéssor
Tóward	Towárd
U'tensil	Uténfil

With some others

Note, I do not suppose both these ways of pronunciation to be equally proper; but both are used, and that among persons of education and learning in different parts of the nation; and custom is the great rule of pronouncing; as well as of spelling, so that every one should usually speak according to custom.

T A B L E II.

A Table of Words which are accented on the first Syllable when they signify the Name of a Thing; but on the latter Syllable, when they signify an Action. The first is a Noun, the second a Verb

Nouns.	Verbs.
T O be A'bsent	T O absént
An A'ccent	To accént
An A'ttribute	To attribúte
A Cément	To cemént
A Cóllect	To colléct
A Cómound	To compóund
A Cónduct	To conduéct
The Cónfines	To confíne
A Cónflict	To confliéct
A Cóncert	To concért
A Cónsort	To consórt
A Cóntest	To contést
A Cóntract	To contráct
A Cónvert	To convért
A Désert	To desért
A Férment	To fermént
Fréquent	To frequént
I'ncense	To incense
An O'bject	To objéct
An O'verthrow	To overthrów
A Prémise	To premíse
A Présent	To presént
A Próject	To projéct
A Rébel	To rebél
A Récord	To recórd
Réfuse	To refúse
A Súbject	To subjéct
A Tórmént	To tormént
An U'nite	To únite

Note here, That names derived from these verbs, are accented as the verbs are; as, to fermént, ferméning; to colléct, a colléctor; to objéct, an objéction, &c.

TABLE

T A B L E III.

A Table of other Words pronounced different Ways, when they are used in different senses.

A N Abuse, or injury;	To abuse, or do injury.
Born, or carried;	Born, or brought forth.
A Bow to shoot;	To bow, or bend.
Can't for cannot;	Cant, unintelligible talk.
Close, or near;	To Close, or shut, or end.
To conjure as witches do;	To conjure, make one swear.
Crowd, a throng;	Crow'd, or did crow.
Human, like a man;	Humane, or kind.
Gallant, brave;	A Gallant, a courtier or suiter.
Job, a name;	A Job of work.
Lead, a metal;	To lead, or guide.
A Minute, part of an hour;	Minute, or small.
Muse, to meditate;	Muse, or song.
Précedent, going before;	A Précedent, or a pattern.
To read a book;	I have read.
Sow, a female hog;	To sow, seed or corn.
To tear in pieces;	A Tear in weeping.
Use, or interest;	To use, or employ.
Won't, will not;	Wont, or custom.

Notes, The words *Hast, Past, Batb, Breath, Cloth*, and such others, when they are pronounced long should have the *e* final added to the end: as *Haste, Paste, Bathe, Breathe, Clothe*: and therefore they, are not to be spell'd the same way.

T A B L E IV.

A Table of Words, the same or nearly alike in Sound, but different in signification and in spelling.

A Bel, Cain's brother	Account, esteem	Acre, of land
Able, powerful	Accompt, reckoning	Advice, counsel
Accedence, a book	Achor, a valley	Advise, to counsel
Accidents, chances	Acorn, of an oak	Ale, malt-liquor

All;

Ail, to trouble	Beau, a fop	Canon, a rule
All, every one	Bow, to shoot	Capital, chief
Awl, to bore holes	Bear, a burden	Capitol, a tower in Rome
Alchoof, an herb	Bare, did bear	Career, full speed
Aloof, at a distance	Bare, naked	Carrier, that carrieth
Alay, to diminish	Bear, a wild beast	Cellar, under ground
Alloy, of metal	Bass, part of music	Seller, that selleth
Alley, a narrow passage	Base, mean	Censer, for incense
Ally, confederate	Baiz, cloth	Censor, a reformer
Allow'd, granted	Bays, bay-trees	Censure, judgment
Aloud, with a noise	Be, are	Centaury, an herb
Altar, for sacrifice	Bee, with honey	Century, 100 years
Alter, to change	Beer, to drink	Centry, a guard
Ant, a pismire	Bier, to carry the dead	Chair, to sit in
Aunt, uncle's wife	Bel, an idol	Chare, a job of work
Are, be	Bell, to ring	Choler, rage
Air, we breathe	Berry, a small fruit	Collar, for the neck
E'er, ever	Bury, a corps	Cornhill, in London
Heir, eldest son	Blew, did blow	Cornwall a county
Erand, } a message	Blue, a colour	Cieling, of a room
Arrand, }	Board, plank	Sealing, setting a seal
Arrant, notorious	Bor'd, a hole	Cittern, an instrument
Arras, hangings	Boar, a beast	Citron, a fruit
Harrafs, to trouble	Boor, a country fellow	Clause, of a sentence
Ascent, going up	Bore, to make a hole	Claws, of a bird or beast
Assent, agreement	Bolt, the door	Coarse, not fine
Assistance, help	Boult, meal	Course, race or way
Assistants, helpers	Bow, to bend	Coat, or garment
Augur, a soothsayer	Bough, a branch	Cote, a cottage
Augre, for carpenters	Boy, a lad	Comet, a blazing star
Axe, to cut wood	Buoy, Booy, to bear up	Commit, to do
Acts, deeds	Bread, to eat	Common, public
Bacon, hog's flesh	Bred, brought up	Commune, to converse
Baken, baked	Breeches, to wear	Council, an assembly
Beacon, to give notice of	Breaches, broken places	Counsel, advise
enemies	Bruit, a report	Cou'd, was able
Beckon, to wink	Brute, a beast	Cud, of cattle
Bail, a surety	Burrow, a hole in the earth	Courant, a messenger
Bale, of cloth or silk	Borough, a corporation	Current, passable
Bald, without hair	By, near	Currans, Corinths, fruit
Bawl'd, cry'd out	Buy, for money	Creek, of the sea
Ball, any round thing	Brews, he breweth	Crick, in the neck
Bawl, to cry aloud	Bruise, to break	Cousin, near relation
Barbara, a woman	Cain, Adam's son	Cozen, to cheat
Barbary, a country	Cane, a Shrub	Cymbal, an instrument
Barberry, a fruit	Call, by name	Symbol, a mark
Bark, of a tree	Cawl, Caul, over the bowels	Cypress, a tree
Barque, a ship	Cannon, a great gun	Cyprus, an island

Cruse, a little vessel	Interr, to bury	Grater, for the nutmeg
Cruise, sail near the shore	Envy, hatred	Greater, larger
Cygnets, a young swan	Envoy, a messenger	Greave, a boot
Signet, a seal	Exercise, labour	Grave, solemn
Daign, to vouchsafe	Exorcise, to conjure	Groan, to sigh aloud
Dane, of Denmark	Fain, desirous	Grown, increased
Dam, to stop	Feign, to dissemble	Grot, a cave
Damn, to condemn	Faint, weary	Groat, four pence
Dear, of great value	Feint, a pretence	Hail, to salute
Deer, in a park	Fair, comely	Hale, to draw along
Decent, becoming	Fare, a customary price	Hare a beast,
Descent, going down	Feed, to eat	Hair, of the head
Deep, low in the earth	Fee'd, rewarded	Heir, eldest son
Diepe, a town in France	Fellon, a whitlow	Harsh, cruel
Defer, to put off	Felon, a criminal	Hash, to mince meat
Differ, to disagree	File, a smith's tool	Hart, a beast
Desert, merit	Foil, to overcome	Heart, the seat of life
Desart, or Desert, a wilderness	Fillip, or Fillop, with the finger	Haven, a harbour
Dew, from heaven	Philip, a man's name	Heaven, on high
Due, a debt	Fir, wood	Herd, of cattle
Do, to make	Furr, of a skin	Heard, did bear
Doe, a female deer	Floor, ground	Hard, difficult
Dough, paste or leaven	Flour, for bread	Here, in this place
Done, acted	Flower, of the field	Hear, to hearken
Dun, a colour	Forth, abroad	Hie, make haste
Devices, invention	Fourth, in number	High, lofty
Devizes, in Wiltshire	Foul, nasty	Hoy, a sort of ship
Doer, that doth	Fowl, a bird	Him, that man
Door, of an house	Fourm, to sit on	Hymn, a song
Dragon, a beast	Form, shape	Hire, wages
Dragoon, a soldier	Francis, a man's name	Higher, more high
Draught, of drink	Frances, a woman	His, of him
Drought, drine's	Frays, quarrels	Hiss, like a snake
Ear, for bearing	Froise, fry'd meat	Hoar, frost
E'er, ever	Gall, bitter substance	Whore, a lewd woman
Year, twelve months	Gaul, a Frenchman	Hole, hollowness
Early, betimes	Genteel, graceful	Whole, perfect
Yearly, every year	Gentile, heathen	Holloo, or ho! ho! to call
Earth, the ground	Gentle, quiet	Hallow, to make holy
Hearth, of a chimney	Gesture, carriage	Hollow, not solid
Easter, a feast	Jester, a merry fellow	Holy, pious
Esther, the queen	Gilt, with gold	Wholly, entirely
Eaten, devour'd	Guilt, of sin	Home, house
Eton, a town's name	Glutinous, sticking	Whom? what man?
Eminent, famous	Gluttonous, greedy	Holm, bolly
Imminent, over head	Grate, of iron	Hoop, for a barrel
Enter, go in	Great, large	Whoop, to cry out

Hue, colour	Lesson, a reading	Mote, in the eye
Hew, to cut	Lest, for fear	More, in quantity
Hugh, a man's name	Least, smallest	Mower, that mows
I, myself	Liquorish, dainty	Moor, or marsh
Eye, to see with	Liquorice, a sweet root	Naught, bad
Idle, lazy	Lier, in wait	Nought, nothing
Idol, an image	Lyer, a teller of lies	Nay, not
I'll, I will	Limb, a member	Neigh, as a horse
Isle, in the church	Limn, to paint	Near, or Neer, nigh
Isle, an island	Loath, abhor	Ne'er, never
Oil, of olives	Loth, unwilling	Neither, none of the two
Imploy, work	Line, length	Neather, lower
Imply, to signify	Loyn, of veal	No, denying
In, within	Lo, behold	Know, understand
Inn, for travellers	Low, humble	New, not old
Incite, to stir up	Lose, to suffer loss	Knew, understood
Insight, knowledge	Loose, slack	None, not one
Ingenious, of sharp parts	Lower, to let down	Known, understood
Ingenuous, candid	Lowr, to frown	Neal, harden glass
Joyst, a beam	Made, finish'd	Kneel, bend the knee
Joyce, a man's name	Maid, a young woman	Nap, sleep
Ketch, a ship	Main, the chief	Knap, of cloth
Catch, to lay hold	Mane, of a beast	Nit, young louse
Kill, to murder	Male, not female	Knit, make hose
Kiln, for bricks	Mail, armour	Nag, a horse
Kind, good-natur'd	Manner, custom	Knag, a knot
Coin'd, as money	Manor, a lordship	Nell, Elenor
Kiss, to salute	Marsh, watry ground	Knell, for funeral
Cis, Saul's father	Mesh, or Mash, the hole of a net	Not, denying
Knave, dishonest	Mayor, of a town	Knot, to untie
Nave, of a cart-wheel	Mare, female horse	Ore, of gold
Knight, by honour	Mead, a meadow	Oar, of a boat
Night, the evening	Mede, one of Media	O'er, over
Lade, the water	Mean, of little value	Of, belonging to
Laid, or Layd, placed	Mein, or Mien, aspect	Off, at a distance
Lain, or Layn, did lie	Meat, to eat	O, as O brave
Lane, a narrow passage	Meet, fit	Oh! alas
Latin, old roman	Meet, come together	Owe, to be indebted
Latten, tin	Mete, to measure	One, in number
Lattice, of a window	Message, business	Won, at play
Lettice, a woman's name	Messuage, a house	Own, to acknowledge
Lettuce, an herb	Mews, for barrels	Order, Rank
Lease, of a house	Muse, to meditate	Ordure, dung
Leash, three	Mile, by measure	Our, of us
Lees, dregs of wine	Moil, to labour	Hour, sixty minutes
Leopard, a beast	Mite, small money	Palate, in the mouth
Leper, one leprous	Might, strength	Pallet, a little bed
Leaper, that leaps	Moat, a ditch	Pale, a colour
Lesson, to make less		Pail, a vessel

Pall,

Pall, a funeral cloth
 Paul, a man's name
 Pain, or grief
 Pane, of glass
 Parson, of a parish
 Person, some body
 Peal, upon the bells
 Peel, the outside
 Pear, a fruit
 Pair, a couple
 Pare, to cut
 Peter, a man's name
 Petre, salt
 Pick, to choose
 Pique, a quarrel
 Pint, half a quart
 Point, a stop
 Place, of abode
 Plaife, a fish
 Plait, the hair
 Plate, of metal
 Plumb, the fruit
 Plum, a leaden weight
 Pole, a long stick
 Poll, neck
 Porcelain, or Porcelane, a
 sort of china ware
 Purslain, an herb
 Pour, as water
 Power, might
 Practice, exercise
 Practise, to exercise
 Pray, to beseech
 Prey, a booty
 Presence, being here
 Presents, gifts
 Princes, kings sons
 Princess, the king's daughter
 Principal, chief
 Principle, the first rule
 Profit, advantage
 Prophet, a foreteller
 Prophecy, foretelling
 Prophecy, to foretel
 Quire, of paper
 Choir, of singers
 Quarré, of glass

Quarry, of marble
 Rack, to torment
 Wreck, of a ship
 Rain, water
 Reign, rule as king
 Rein, of a bridle
 Raisin, dry'd grape
 Reason, argument
 Raife, to set up
 Rays, sun-beams
 Race, to run
 Raife, to blot out
 Raze, to demolish
 Red, a colour
 Read, did read
 Reddish, somewhat red
 Rhadish, a root
 Reed, a shrub
 Read, in a book
 Relic, a remainder
 Relict, a widow
 Rere, the back-part
 Rear, to erect
 Rest, quiet
 Wrest, to turn or twist
 Rhyme, or Rhythm, in
 verse
 Rime, a freezing mist
 Rice, a sort of corn
 Rise, advancement
 Rie, sort of corn
 Rye, in Suffex
 Wry, crooked
 Ring, the bells
 Wring, the hands
 Rite, a ceremony
 Right, just and true
 Wright, a workman
 Write, with a pen
 Rode, did ride
 Road, the highway
 Row'd, did row
 Roe, a kind of deer
 Row, a rank
 Rome, a city
 Rheum, humour
 Room, part of a house
 Rôte, by custom

Wrote, did write
 Wrought, work'd
 Rough, not smooth
 Ruff, a band
 Roof, top of a house
 Sail, of a ship
 Sale, bargaining
 Saver, that saveth
 Savour, a smell
 Sea, water
 Say, speak
 Seem, appear
 Seam, that is sown
 Scene, of the stage
 Seen, beheld
 Seas, great waters
 Seize, to lay hold
 Cease, to leave off
 Sent, did send
 Scent, a smell
 Shew, to make appear
 Shoe, for the foot
 Ship, for sailing
 Sheep, a beast
 Shoar, a prop
 Shore, the sea coast
 Shown, did shew
 Shone, did shine
 Shread, to mince
 Shred, minced
 Spred, from Spread, &c.
 Sign, a token
 Sine, in geometry
 Site, situation
 Cite, to summon
 Sight, seeing
 Sink, to go down
 Cinque, five
 Slight, to despise
 Sleight, dexterity
 Sloe, a sour fruit
 Slow, not quick
 Slough, a miry place
 Soal, of a shoe
 Soul, of a man
 Sole, a fish
 Some, a part
 Sum, the whole

Son, a man child	Thyme, a sweet herb	Weight, heaviness
Sun, the heavenly light	To, unto	Ware, merchandise
Soon, quickly	Toe, of the foot	Wear, to put on clothes
Swoon, to faint	Tow, to draw along	Were, was
Sword, a weapon	Too, likewise	Waste, to spend
Soar'd, did soar	Two, a couple	Wast, wert
Sore, an ulcer	Told, as a tale	Way, to walk in
Soar, to mount upwards	Toll'd, as a bell	Weigh, to poize
Stare, to look earnestly	Tongs, for the fire	Wey, forty bushels
Stair, a step	Tongues, languages	Weal, good
Stear, a young bullock	Towr, to fly up	Wheal, a pimple
Steer, to guide a ship	Tower, of defence	Wen, a swelling
Stead, place	Tulip, a flower	When, at what time
Steed, a horse	Julep, Julap, a cordial	Wet, watry
Stile, for passage	Veil, a covering	Whet, to sharpen
Style, of writing	Vale, a valley	What, which
Stood, did stand	Vain, useless	Wat, Walter
Stud, an embossment	Vane, to shew the wind	While, in the mean time
Succour, help	Vein, for the blood	Wile, a trick
Sucker, a young twig	Valley, a dale	Whore, a lewd woman
Sue, to make suit	Value, worth	Woer, a suiter
Sew, with a needle	Volley, of shot	Hoar, frost
Swoon, to faint	Vassal, a slave	Wight, an island
Sound, noise	Vessel, for liquor	White, of colour
Tail, the end	Vial, or Phial, a glass	Which, who or what
Tale, a story	Viol, for music	Witch, that conjures
Tare, weight allow'd	Vice, ill habit	Wist, knew
Tear, to rend in pieces	Vise, a skrew	Whist, silence
Tare, did tear	Ure, practice	Woe, misery
Than, in comparing	Ewer, a bason	Who, which
Then, at that time	Your, of you	Won, did win
There, in that place	Use, to be wont	One, in number
Their, of them	Ews, sheep	Wood, of trees
Through, thorow	Wade, to go in water	Wou'd, would
Throw, to cast	Weigh'd, in the balance	Yarn, woollen
Throne, a seat of state	Wail, to lament	Earn, to get
Throwp, cast	Whale, a sea fish	Yern, to compassionate
Tide, flux of the sea	Wale, a mark of a whip	Ye, yourselves
Ty'd, made fast	Wane, to decrease	Yea, yes
Tile, for covering	Wain, a waggon	Yew, a tree
Toil, to take pains	Wean, a child	Ewe, a sheep
Time, as day or hour	Wait, to look for	You, yourself

This fourth table, as well as the fifth, are borrowed chiefly from Mr. Dycbe, who has well distinguish'd those words in their *spelling*, which are distinguish'd, or different in their *signification*. Tho' the critics will complain this is not always the truest *spelling*,

spelling, yet I think this way has a great advantage to prevent one word being mistaken for another; which is a thing of great moment in writing

T A B L E V.

A table of Words different in Signification by the Addition of e Final.

B A D naught	Fate, destiny	Mare, a beast
Bade, commanded	Fan, to blow	Mat, to tread on
Ban, a curse	Fane, weather-cock	Mate, a companion
Bane, ruin	Far, at a distance	Met, come together
Bar, a hindrance	Fare, entertainment	Mete, to measure
Bare, naked	Fin, of a fish	Mop, to wash with
Bath, a washing-place	Fine, brave	Mope, stupid
Bathe, to wash	Fir, a tree	Nod, with the head
Bit, a small piece	Fire, that burns	Node, a knot
Bite, with the teeth	Flam, a pretended story	Not, no
Breath, air	Flame, of fire	Note, observe
Breathe, to take air	Gat, did get	On, upon
Cag, of liquor	Gate, a door	One, unit
Cage, for birds	Hast, thou hast	Pan, of earth
Can, to be able	Haste, speed	Pane, of glass
Cane, a staff	Hat, for the head	Past, gone
Cap, for the head	Hate, to abhor	Paste, dough
Cape, of a coat	Her, she	Pat, seasonable
Chin, of the face	Here, in this place	Pate, the head
Chine, the back-bone	Hop, a bitter fruit	Pin, to dress with
Cloth, linen or woollen	Hope, to expect	Pine, to languish
Clothe, or Cloath, cover with clothes	Hug, to embrace	Plat, of ground
Cub, a whelp	Huge, very big	Plate, a metal
Cube, a die	Kin, relation	Plumb, a fruit
Cur, a dog	Kine, the cows	Plume, a feather
Cure, to heal	Lad, a boy	Quit, to leave
Dam, to stop water	Lade, to take up water	Quite, altogether
Dame, a lady	Lath, for tiles	Rag, of cloth
Demur, to delay	Lathe, for turners	Rage, fury
Demure, modest	Loth, unwilling	Rat, a little beast
Din, noise	Lothe, Loath, dislike	Rate, a price
Dine, eat a dinner	Mad, distracted	Rid, to deliver
Divers, many	Made, done	Ride, on horse-back
Diverse, different	Man, in stature	Rip, to cut up
Fat, not lean	Mane, of a horse	Ripe, full grown
	Mar, to spoil	Rob, to steal or plunder
		Robe,

Robe, long garment	Sire, father	Tripe, the inwards
Rod, to strike with	Sith, since	Tub, of water
Rode, did ride	Sithe, to mow	Tube, a pipe
Rot, to consume	Sooth, truth	Tun, in weight
Rote, without knowledge	Soothe, to flatter	Tune, in music
Sat, or Sate, did sit	Sop, of bread	Twin, one of two
Sate, cloy	Sope, to wash with	Twine, to close about
Scar, of a wound	Spit, with the mouth	Van, the front
Scare, to affright	Spite, malice	Vane, a weathercock
Scrap, a bit	Stag, a deer	Us, we
Scrape, with a knife	Stage, to stand on	Use, accustom
Sever, to divide	Star, in the sky	War, fighting
Severe, cruel	Stare, to gaze	Ware, merchandise
Sham, a pretence	Strip, to uncover	Wast, has been
Shame, a disgrace	Stripe, a blow	Waste, to consume
Shin, of the leg	Swing, to and fro	Win, to get
Shine, to look bright	Swinge, full scope	Wine, to drink
Sin, a fault	Them, those	Wan, pale
Sine, in Geometry	Theme, a subject	Wane, decrease
Sing, to be merry	Thin, not thick	Writ, written
Singe, to burn	Thine, of thee	Write, with a pen
Sir, master	Trip, to go nimbly	

T A B L E VI.

A Table of Words that may be spell'd different Ways, which are not easily reduced to any Rules.

A Crue, Accrew	Becken, Beckon	Chaldron, Chauldron
Abricot, Apricock	Bedlam, Bethlehem, or	Caldron, Cauldron
Accompt, Account	Bethlem	Chear, Cheer
Afraid, Affraid	Briar, Brier	Checker, Chequer
Ambassador, Embassador	Balk, Baulk	Choir, Quire
Alembick, Limbeck	Bucksome, Buxom	Clark, Clerk
Ancle, Ankle	Bloud, Blood	Countrey, Country
Accessary, Accessory	Cabbage, Cabbidge	Cyon, Scion
Alom, Allum, Alum	Carrabine, Carbine	Clyster, Glisten
Acrostich, Acrostick	Centry, Sentry; or rather	Cyder, Sider
Alarm, Alarum	Sentinel	Chamois, shammy gloves
Archieve, Achieve	Cefs, Sefs, Affess	Cloath, Clothe
Bachelor, Batchelour	Carret, Carrot, Carot	Chooße, Chuse
Biscuit, Bisket	Camelot, Camlet	Connection, Connexion
Burden, Burthen	Chace, Chase	Clod, Clot

Crowd,

Crowd, Croud	Halser, Hawser	Quinsie, Squinancy
Colledge, College	Hiccough, Hiccop or cup	Reflexion, Reflection
Compleat, Complete	Hanch, Haunch	Rhyme, Rhythm
Cofen, Cozen, <i>to cheat</i>	Houſhold, Houſehold	Ribband, Ribbon
Couſen, Couſin	Hearſe, Herſe	Ruin, Ruine
Curds, Cruds	Hatchment, Atchievement	Receipt, Receit
Cruise, Cruize	Julep, Julap	Sattin, Satten,
Counſellour, Councellour	Impoſthume, Apoſtem	Senſe, Sence
Damſell, Damoſel	Jeſſamine, Jeſſemin	Skeleton, Skeleton
Damſin, Damſon, or Da- maſcene	Indite, Indict	Shew, Show
Demeans, Demefnes	Idcot, Idiot	Snipe, Snite
Deſert, Deſart	Launch, Lanch	Scritore, Scritoir
Daign, Deign	Lacquay, Lackey	Surgeon, Chirurgion
Dram, Drachm	Landreſs, Laundreſs	Sextan, Sacriſtan
Eilet, Oilet-holes	Leaſt, leſt, or ſmalleſt	Scutcheon, Eſcutcheon
Enſign, Ancient, <i>ſhip's flag</i>	Lemmon, Limon	Sparagraſs, Aſparagus
Examin, Examine	Leaſure, Leiſure	Squire, Eſquire
Extasy, Ecſtaſy	Loath, Lothe	Scimiter, Cymiter
Emerods, Hemorrhoids	Leaver, Lever	Shooe, Shoe
Extreme, Extream	Lantern, Lant-horn	Sphere, Sphear
Felon, Fellow	Landscape, Landſkip	Santer, Saunter
Fancy, Phancy, or Phanta- ſie	Licorice, Liquorice	Steady, Steady
Faulcon, Falcon	Metal, Mettle	Sive, Sieve
Fore-head, Forhead	Murder, Murther	Sithe, Sythe, Scithe
Fane, Vane	Manteau, Mantua-gown	Strait, Straight
Fan, Van	Meer, Mere	Solder, Sodder
Farther, Further	Neer, Near	Scrue, Screw, or Skrew
Flix, Flux	Orchard, Hortyard	Soldier, Souldier
Floud, Flood	Peny, Penny	Skreen, Screen
Flea, Flay, or <i>ſkin</i>	Perſwade, Perſuade	Suddain, Sudden
Fraight, Freight	Primeroſe, Primroſe	Skain, Skean of thread
Foreign, Forreign, For- rein	Pigeon, Pidgeon	Sovereign, Soverain, or rein, or raigin
Gray, Grey	Pretenſe, Pretence	Stirrop, Stirrup
Gage, Gauge	Porrenger, Porringer	Subtil, Subtle
Gulf, Gulph	Priviledge, Privilege	Serjeant, Sergeant
Gantlet, Gauntlet	Perſue, Purſue	Supream, Supreme
Graff, Graft	Periwig, Peruque	SpRAIN, Strain
Goal, Jayl	Profane, Prophane	Survey, Surveigh
Goaler, Jaylor	Porrige, Pottage	Syrup, Syrtrop
Gill, Jill	Portmanteau, Portmantle	Spittal, or Spittle, <i>contrail- ed from Hoſpital</i>
Guiney, Guinea	Plat, Plot, of ground	Tabacco, Tabaco, Tobac- co
Gueſs, Gheſs	Plaister, Plaster	Tach, Tack
Grandure, Grandeur	Poppet, Puppet	Taffety, Taffata
Hainous, Heinous	Phrenſy, Frenzy	Teize, Teafe
Head-ake, Head-ach	Public, Publick	Terras, Terrace
	Quoit, Coit	
	Quoif, Coif	
	Quoil, Coyl of ropes	

Thirsdlay, Thursday	Vellom, Vellum, Vellam	Waist, Wasse, or middle
Troop, Troup	Vicarage, Vicaridge	Whay, Whey
Tonn, Tunn, or Tun	Veil, Vail	Wrack, Wreck
Treacle, Triacle	Viall, Phial	

Note, Let it be observed here (as in the twenty third chapter) that both these ways of spelling all these words, are not the original and proper composition of them; but through the negligence of the learned, and thro' the prevalence of custom, both these ways become common and tolerable.

T A B L E VII.

A Table of Proper Names spell'd different Ways in the Old Testament and in the New.

Old Test.	New Test.	Old Test.	New Test.
A Haz,	Achaz	Kish,	Cis
Ahdod,	Azotus	Molech,	Moloch
Baalzebub,	Beelzebub	Melchizedek,	Melchisedec
Elijah,	Elias	Naphtali,	Nephtalim
Elifha,	Elifeus	Nathon,	Naasson
Hagar,	Agar	Rachab,	Rahab
Hamor,	Emmor	Rebekah,	Rebecca
Hannah,	Anna	Rehoboam,	Roboam
Hezekiah,	Ezechias	Shechem,	Sychem
Hezron,	Efrom	Sampson,	Samson
Haran,	Charran	Tyrus,	Tyre
Hofeah,	Osee	Tarshish,	Tarsus
Jacob,	James	Uzziah,	Ozias
Jephtha,	Jephthae	Zebulon,	Zabulon
Joshua,	Jesus	Zidon,	Sidon
Isaiah,	Esaías	Zion,	Sion
Immanuel,	Emmanuel		
Judah,	Judas, Jude		

And some others

Note here in general, That names ending in *ab* in the old testament are turned into *as*, if they are men, as Uriab, Urias; Jofiah, Jofias, &c. and into *a* if they are women, as Sarab, Sara.

T A B L E

T A B L E VIII.

A Table of Words written very different from their Pronunciation.

<i>Written</i>	<i>Pronounced</i>	<i>Written</i>	<i>Pronounced</i>	<i>Written</i>	<i>Pronounced</i>
A Dieu, <i>Adu</i>		Chariot, <i>Charrut</i>		Eunuch, <i>Unuke</i>	
Ancient, <i>Ainbunt</i>		Chorister, <i>Querister</i>		Exhort, <i>Exort</i>	
Almond, <i>Amun</i>		Circle, <i>Surcle</i>		Eye, <i>I</i>	
Anise-seed, <i>Anniseed</i>		Circuit, <i>Surket</i>		Farthing, <i>Farden</i>	
Apparitor, <i>Paritur</i>		Cochineal, <i>Cutchineel</i>		Fashion, <i>Fashun</i>	
Apprentice, <i>Prentis</i>		Chronicles, <i>Crunnik's</i>		Feign, <i>Fain</i>	
Artichoke, <i>Hartichoke</i>		Cockswain, <i>Cox'n</i>		Feoffee, <i>Feeffe</i>	
Apothecary, <i>Potticary</i>		Colewort, <i>Collut</i>		First, <i>Fust</i>	
Answer, <i>Ansur</i>		Conduit, <i>Cundet</i>		Frumenty, <i>Furmiter</i>	
Alchymy, <i>Occamy</i>		Conscience, <i>Conscience</i>		Friendship, <i>Frenship</i>	
Anemone, <i>Emmeny</i>		Colonel, <i>Curnel</i>		Guinea, <i>Ginnec</i>	
Apothegm, <i>Apothegm</i>		Conscientious, <i>Conscience</i>		Ghes, <i>Ges</i>	
Apron, <i>Apurn</i>				Ghost, <i>Goast</i>	
Apostem, <i>Imposbume</i>		Construe, <i>Constur</i>		Groundsill, <i>Grinsell</i>	
Atchievement, <i>Hatchment</i>		Coroner, <i>Crowner</i>		Gorgeous, <i>Gorjus</i>	
Atheist, <i>Atbist</i>		Courage, <i>Curage</i>		Haut-bois, <i>Hoboy</i>	
Athwart, <i>Atburt</i>		Courtesy, <i>Carchee</i>		Haut-goust, <i>Hogo</i>	
Asthma, <i>Asma</i>		Cough, <i>Coff</i>		Handkerchief, <i>Hankéebur</i>	
Aukward, <i>Awkurd</i> , or <i>Unkuard</i>		Coyn, <i>Quine</i>		Handsome, <i>Hansum</i>	
Auricula, <i>Riggolas</i>		Cuckow, <i>Goocoo</i>		Harangue, <i>Harang</i>	
Autumn, <i>Awum</i>		Cucumber, <i>Cowcumber</i>		Hiccough, <i>Hiccup</i>	
Awry <i>A-ri</i>		Cupboard, <i>Cubburd</i>		Hieroglyphic, <i>Hirogliffic</i>	
Balast, <i>Ballas</i>		Cushon, <i>Coosbon</i>		Hierarchy, <i>Hirarky</i>	
Balcony, <i>Belcomy</i>		Cypher, <i>Sifur</i>		Height, <i>Hait</i> , or <i>Hite</i>	
Balluster, <i>Bannister</i>		Cuirassier, <i>Kirasseer</i>		Houfsewife, <i>Huzzzif</i>	
Ballad, <i>Ballet</i>		Czar, <i>Zar</i>		Honey, <i>Hunnee</i>	
Beau, <i>Bo</i>		Daughter, <i>Dawter</i>		Hymn, <i>Him</i>	
Beauty, <i>Buty</i>		Debauchee, <i>Deboshee</i>		Jaundice, <i>Janders</i>	
Boatswain, <i>Bote-son</i>		Diamond, <i>Dimun</i>		Jeopardy, <i>Jepurdee</i>	
Bosom, <i>Bobzum</i>		Dictionary, <i>Dixnery</i>		Jessamine, <i>Jessamy</i>	
Bureau, <i>Buro</i>		Dough, <i>Do</i>		Jointure, <i>Jinture</i>	
Busy, <i>Bizzy</i>		Dungeon, <i>Dunjun</i>		Joyst, <i>Jice</i>	
Business, <i>Biznes</i>		Eight, <i>Ait</i>		Jonquill, <i>Junkill</i>	
Bury, <i>Berry</i>		Entendre, <i>Antawndre</i>		Iron, <i>Iurn</i>	
Buy, <i>by</i>		Enough, <i>Anuff</i>		Island, <i>Ilan</i>	
Buyer, <i>Byur</i>		Ensign, <i>Infine</i>		Isle, <i>Ile</i>	
Carduus, <i>Caredrefs</i>		Errand, <i>Arrant</i>		Isthmus, <i>Ismus</i>	
Carion, <i>Carren</i>		Eschew, <i>Esku</i> , or <i>Escheu</i>		Juice, <i>Juce</i>	
Centaury, <i>Centry</i>		Ewe, <i>U</i>		Knowledge, <i>Hnollege</i>	
Chaise, <i>Sbaze</i>		Exchange, <i>Change</i>		Knob, <i>Hnob</i>	
		Exchequer, <i>Checker</i>		Knuckle, <i>Hnukk'l</i>	
					Knight,

Written	Pronounced	Written	Pronounced	Written	Pronounced
Knight, <i>Hnite</i>		Phlegm, <i>Fleem</i>		Sword, <i>Soard</i>	
Lacquay, <i>Lackee</i>		Phyfic, <i>Fizzic</i>		Swoon, <i>Sound</i>	
Laughter, <i>Lastter</i>		Phthifick, <i>Tizzick</i>		Synagogue, <i>Sinnagog</i>	
League, <i>Leeg</i>		Purse, <i>Par</i>		Through, <i>Throu</i> , or <i>Throa</i>	
Leopard, <i>Lepurd</i>		Pique, <i>Peek</i>		Thirsty, <i>Thustee</i>	
Lieu, <i>Lu</i>		Pottage, <i>Porrage</i>		Toilet, <i>Twaylet</i> or <i>Twiligt</i>	
Lieutenant, <i>Leftenant</i>		Protonotary, <i>Protbonetor</i>		Tongue, <i>Tung</i>	
Lychnus, <i>Liknefs</i>		Psalm, <i>Saam</i>		Tough, <i>Tuff</i>	
Liquor, <i>Likkur</i>		Physician, <i>Fizzisbun</i>		Truncheon, <i>Truncbun</i>	
Luscious, <i>Lusbus</i>		Quotient, <i>Cobent</i>		Tuesday, <i>Teuzday</i>	
Machine, <i>Masheen</i>		Rendezvous, <i>Randevoo</i>		Vault, <i>Vawt</i>	
Melancholy, <i>Mallancollee</i>		Rational, <i>Rasbunal</i>		Venison, <i>Venz'n</i>	
Mastiff, <i>Masfee</i>		Righteous, <i>Richus</i>		Verdict, <i>Vardit</i>	
Myrrh, <i>Mir</i>		Rheum, <i>Rume</i>		Verjudice, <i>Vargefs</i>	
Medicine, <i>Mets'n</i>		Roqueleau, <i>Rokelo</i>		Victuals, <i>Vittles</i>	
Monkey, <i>Munkee</i>		Rough, <i>Ruff</i>		View, <i>Vu</i>	
Mithridate, <i>Mettredate</i>		Saffron, <i>Saffurn</i>		Vouchsafe, <i>Voutsafe</i>	
Monsieur, <i>Mounseer</i>		Sarsenett, <i>Sasnet</i>		Voyage, <i>Voige</i>	
Mortgage, <i>Morgage</i>		Scholar, <i>Scollur</i>		Upholder, or Upholster,	
Money, <i>Munnee</i>		Sentinel, <i>Sentry</i>		<i>Upbolsterer</i>	
Nephew, <i>Nevu</i>		Serjeant, <i>Sarjant</i>		Uvula, <i>Evelo</i>	
Neigh, <i>Nay</i>		Seven-night, <i>Sennet</i>		Usquebaugh, <i>Uškeba</i>	
Nauseous, <i>Nausbus</i>		Seignior, <i>Sennyory</i>		Wednesday, <i>Wensday</i>	
Neighbour, <i>Nebur</i>		Scent, <i>Sent</i>		Weight, <i>Wait</i>	
Northwest, <i>Norwest</i>		Schedule, <i>Sedule</i>		Whoredome, <i>Hoordum</i>	
Nuisance, <i>Nufance</i>		Schism, <i>Sism</i>		Wholesom, <i>Holefum</i>	
Nurse, <i>Nus</i>		Schismatic, <i>Sismatic</i>		Whortle-berry, <i>Hurt</i> or	
Ocean, <i>Oshan</i>		Scummer, <i>Skimmer</i>		<i>Hurtle-berry</i>	
Onion, <i>Unnyun</i>		Sheriff, <i>Shreeve</i>		Women, <i>Wimmen</i>	
Owe, <i>O</i>		Shipwright, <i>Shiprite</i>		Whose, <i>Hooz</i>	
Ought, <i>Awt</i>		Sigh, <i>Si</i> , or <i>Sitbe</i>		Wrestle, <i>Resfle</i>	
Oat-meal, <i>Otmell</i>		Symptom, <i>Simtum</i>		Waist-coat, <i>Wescote</i>	
Pamphlet, <i>Pamflet</i>		Slaughter, <i>Slawter</i>		Wrist-band, <i>Risban</i>	
Poursuivant, <i>Parsevant</i>		Slough, <i>Slou</i>		Wrought, <i>Rawt</i>	
Parliament, <i>Parlament</i>		Sallad, <i>Sallet</i>		Wry-neck, <i>Ryneck</i>	
Postscript, <i>Poscrip</i>		Spaniel, <i>Spannel</i>		You, <i>U</i>	
Pentateuch, <i>Pentatuke</i>		Stomach, <i>Stummuk</i>		Yacht, <i>Yot</i>	
People, <i>Peepie</i>		Subtilty, <i>Suttlety</i>		Yeoman, <i>Yemun</i>	
Perfect, <i>Parfet</i>		Suit, <i>Sute</i>		Youth, <i>Uth</i>	

There are many other words that are pronounced in a very different manner from what they are written according to the dialect or corrupt speech that obtains in several counties of England: it would be endless to remark all these: I have therefore chosen out chiefly those words which are written different from their common and frequent pronunciation in the city of London, especially among the vulgar.

Note also, That there are some other corruptions in the pronouncing of several words by many of the citizens themselves, that were at first perhaps owing to a silly affectation, because it makes the words longer than really they are; such as *yourn* for *yours*, *ourn* for *ours*, *theirn* for *theirs*, *gould* for *gold*, *ould* for *old*.

old, boobop for bishop, squench for quench, squeedge for squeens, scroudge for croud, yerb for herb; which I have not thought worthy of a place in this catalogue, as well as others that must be ascribed to mere ignorance, many of which I have here described, for the instruction of those who know not how to spell them.

T A B L E IX.

A Table of Proper Names written very different from their Pronunciation.

<i>Written</i>	<i>Pronounced</i>	<i>Written</i>	<i>Pronounced</i>	<i>Written</i>	<i>Pronounced</i>
A Gmondesham, <i>Ame-sham</i>		Esther, or Hester, <i>Eestur</i>		Paul's church, <i>Pole's</i>	
Augustin, <i>Austin</i>		February, <i>Feburrery</i>		Philip, <i>Filup</i>	
Alresford, <i>Alsford</i>		Geoffry, <i>Jeffry</i>		Portsmouth, <i>Portmutb</i>	
St. Albans, <i>St. Awbans</i>		George, <i>Jorge</i>		Prague, <i>Praag</i>	
Abraham, <i>Abrum</i>		Ghent, <i>Gent</i>		Ralph, <i>Rafe</i>	
Aix-la-chapelle, <i>E la shap-pel</i>		Glasgow, or Glasgow, <i>Glasgo</i>		Ranelagh, <i>Ranela</i>	
Bartholomew, <i>Bartlemy</i>		Guernsey, <i>Garnzee</i>		Rhenish, <i>Rennish</i>	
Birmingham, <i>Brummijum</i>		Gloucester, <i>Gloster</i>		Rhine, <i>Rine</i>	
Bergamot, <i>Burgamy</i>		Guild-hall, <i>Eeld-ball</i>		Rhone, <i>Rone</i>	
Berwick, <i>Barrick</i>		Hague, <i>Ha-ag</i>		Rotherhith, <i>Redriff</i>	
Bleinheim, <i>Blenbeme</i>		Hertford, <i>Harfurd</i>		Salisbury, <i>Salbery</i>	
Bordeaux, <i>Boordo</i>		Hierom, or Jerome, <i>Jerrum</i>		Sevenoak, <i>Sennuck</i>	
Brentford, <i>Branfurd</i>		Holborn, <i>Hoburn</i>		Sibyl, <i>Sibbil</i>	
Bristol, <i>Bristo</i>		Hugh, <i>Hu</i>		Sarah, <i>Sarey</i>	
Cecily, <i>Sissy</i>		Humphry, <i>Umfry</i>		Southwark, <i>Sutbrick</i>	
Champaign, <i>Shampagne</i>		John, <i>Fon</i>		Stephen, <i>Steev'n</i>	
Chefs-hunt, or Chest-hunt, <i>Chefs'n</i>		Joseph, <i>Josef</i>		Thames, <i>Tems</i>	
Christ, <i>Crist</i>		Isaac, <i>Izac</i>		Thanet, <i>Tannet</i> , or <i>Tennet</i>	
Christmas, <i>Crismus</i>		Katharine, or Catharine, <i>Cattarn</i>		Theobalds, <i>Tibbals</i>	
Christopher, <i>Christofur</i>		Leicester, <i>Lester</i>		Thomas, <i>Tommus</i>	
Cirencester, <i>Siffeter</i>		Leonard, <i>Lennard</i>		Toucester, <i>Tosseter</i>	
Cologn, <i>Cullen</i>		Lincoln, <i>Lincon</i>		Toulon, <i>Tooloon</i>	
Cenchrea, <i>Kencrea</i>		London, <i>Lunnun</i>		Verfailles, <i>Verfais</i>	
Deptford, <i>Dedfurd</i>		Loughborough, <i>Lufburro</i>		Urfula, <i>Ufsh</i>	
Dorothy, <i>Dorrotty</i>		Margaret, <i>Margate</i>		Walter, <i>Watur</i>	
Ellinor, Elenor, Eleanor, <i>Ellenur</i>		Marlborough, <i>Mallburro</i>		Warwick, <i>Warrick</i>	
Egypt, <i>Eegip</i>		Michaelmas, <i>Micklemus</i>		Worcester, <i>Wuster</i>	
England, <i>Inglan</i>		Mary, <i>Maere</i>		Waltham, <i>Waltum</i>	
		St. Neots, <i>St. Needs</i>		Westminster, <i>Westmifst.</i>	
		Nicholas, <i>Nicklefs</i>		Zachary, <i>Zaccry</i>	
		Okehampton, <i>Okkinton</i>			

Note, That I have here set down only such names of persons and places as are common, and frequently occur in conversation, at least in the city of London, and in writing in our age. It would have been an endless task to mention all the little villages or towns in England, and other nations, that are corruptly pronounced, or whose spelling differs from the customary sound.

Names of places whose common pronunciation ends in *ich*, are written *wich*, as *Norwich*, *Sandwich*, *Islewich*, *Harwich*, *Greenwich*. If it ends in *um*, they are written *ham*, as *Tottenbam*, *Durham*, *Storham*: *Bury* is written *bury*, as *Shrewsbury*, *Tewksbury*: *Bore* is written *borough*, or *burgh*: as *Scarborough*, *Edinburgh*, *Edinburgb*, *Hamburgb*: *Uff* is written *hurst*, as *Penshurst*, *Brokenhurst*; *ood* is written *wood*, as *Burnt-wood*, *Heywood*.

As for the letters that compose proper names of places which are very uncommon, as well as the surnames of men, 'tis impossible to tell exactly what they are, or how to place them in spelling, without particular information; sometimes because their original derivation or true composition is far from the present sound of them, and sometimes because every person takes a liberty to spell his own name as he pleases: So *Reynolds* is a frequent surname; but it is also spelt *Reignolds*, or *Rainolds*, or *Raynolds*. So *Tomson* is spelt also *Thomson*, or *Thompson*, or *Tompson*, according to the skill or humour of the writer, or some superstitious or affected reverence to the custom of their ancestors, whether true or false.

T A B L E X.

A Table of Words joined together in common Discourse, and pronounced very different from their true Spelling.

*I*T is contracted by leaving out the *i*, as *'tis* for *it is*; *'twas* for *it was*.

Not is contracted in these words; *can't* for *can not*; *mayn't* for *may not*; *shan't* for *shall not*; *couldn't* for *could not*; *shoodn't* for *should not*; *woodn't* for *would not*; *won't* for *will not*; *'tish't* for *it is not*.

Have is often contracted into *ha*, as *ha' done* for *have done*; *ha'n't* for *have not*.

Give is contracted thus, *gi'mmee* for *give me*; *gee't'er* for *give it her*; *gi'n ye* for *given you*.

Good is contracted thus; *gaffer* for *good-father*; *grammer* for *good-mother*; *goodee* for *good-wife*.

With is contracted thus; *wi'mmee* for *with me*; *wee'ye* for *with you*; *goodby* for *God be with you*.

You is thus contracted; *ben't ye* for *be not you*; *won't ye* for *will not you*; *cumi'tee* for *come to you*; *howd'ee* for *how do you*; *de'e no* for *do you know*; *y'a' been* for *you have been*.

Him is thus contracted; *tak'n* for *take him*; *gee't'n* for *give it him*; *gee'nsum* for *give him some*.

Them is thus contracted: *Call'um* for *call them*; *a'tr'um* for *after them*; *gee't'um* for *give it them*.

Peny or *pence*, and words joined with it, are thus contracted: *Pen'uth* for *peny-worth*; *tuppence* for *twopence*; *thrippence* for *threepence*; *fippence* for *fivepence*; *ba'peny* for *halfpeny*; *ba'p'uth* for *halfpenyworth*.

Some of these words are now and then spell'd partly as they are pronounced; but 'tis only or chiefly in pleasant and familiar writing, as *take 'em*, *ban't*, *won't*.

There are many other contractions in speech used in the *English* tongue, which would be too tedious to describe: I have given these few only as a pattern, that the child may learn how to spell others of the like nature, by pronouncing each word distinct and apart.

There are also some other corrupt pronunciations of *Latin* words, or terms of art in use among the vulgar, as *icprizys* for *nisi prius*; *seffarero* for *certiorari*; *suppinex* for *sub panâ*; *bippo* for *hypochondriacal*; and other words that are shorten'd in speech.

as *poxx* for *positively*; *Plenipo* for *plenipotentiary*, &c. which I cannot much approve, tho' some polite persons have used them, and thereby confirm the ignorance and ill custom of the unlearned part of mankind, without any necessity.

Here I would have it observed also, that all the three foregoing tables, namely, the *eighth*, *ninth*, and *tenth*, were not written so much with a design to teach how to read, as how to write: not to tell how such words ought to be pronounced, because some of those pronunciations are corrupt and too vulgar; but the design is rather to show how those words ought to be *spell'd*, which have obtained by custom so different a pronunciation.

T A B L E X I.

A Table of Abbreviations or Contractions, wherein one, or two, or three Letters, stand for one or more Words.

A or An. Answer	Ibid. <i>ibidem</i> , in the same place	N. B. <i>Nota bene</i> , mark well
A. B. or B. A. Bachelor of arts	I. H. S. <i>Iesus hominum salvator</i> , or <i>Iesus</i> the Saviour of men	N. S. New stile
Abp. Archbishop	I. N. R. I. <i>Iesus of Nazareth</i> King (or <i>Rex</i>) of the Jews	O. S. Old stile
A. D. <i>Anno domini</i> , or in the year of our Lord	J. D. <i>Juris doctor</i> , doctor of the law	Pen. or <i>penult</i> . Last save one
A. M. or M. A. Master of arts	K. King	Per cent. By the hundred
B. Book	K ^a Kingdom	P. G. Professor in <i>Gresham</i> college; as M. of music,
B. A. Bachelor of arts	K ^r or Kn ^t Knight	A. of astronomy, &c.
Bp. Bishop	L. or Ld. Lord	P. S. Postscript
B. V. M. Blessed virgin <i>Mary</i> .	L. C. J. Lord chief justice	q. d. <i>quasi dicat</i> , as if he shou'd say
B. Brother.	Ldp. or Lp. Lordship	Q. Queen, or question
C. C. C. Corpus Christi college	La ^s Ladyship	R. <i>Rex</i> , king, or <i>Regina</i> , queen; as W. R. king <i>William</i> . A. R. queen <i>Anne</i> . C. R. II. king <i>Charles</i> the second.
Cent. <i>Centum</i> , an hundred	L. L. D. <i>Legum doctor</i> , doctor of the laws	Rev ^d Reverend
C. S. <i>Custos sigilli</i> , keeper of the seal	M. Marquis	R ^t Right, as R ^t W ^{ful} right worshipful, or R ^t Hon ^{ble} right honourable
D. Duke	M. A. Master of arts	S. or S ^t Saint
D ^r . Doctor	Math. Mathematics	S S. T. <i>Sacrosancta theologia</i> , holy divinity.
D. D. Doctor in divinity	M. D. <i>Medicina doctor</i> , doctor in physic	S. T. P. Professor, or doctor in divinity
D ^o . Ditto, the same	M ^r Master	S. Sc. Holy or sacred scripture
E. Earl	M ^{rs} Mistress	
E. g. or ex. gr. <i>exempli gratia</i> , or for example.	MS. Manuscript	
F. R. S. Fellow of the royal society.	MSS. Manuscripts	
Hn ^{ble} Honourable	M. S. <i>Memorie sacrum</i> , or sacred to the memory	
Id. <i>idem</i> , the same		

Sc. <i>Scilicet</i> , to wit; or, that is	v. <i>vide</i> , see	W ^{orshipful} Worshipful
Sh. Shire	(viz.) <i>videlicet</i> ; or, that is	&c. &c. <i>et</i> , and
S ^r Sir	v. g. <i>verbi gratia</i> , for example	&c. &c. <i>et cetera</i> , and so forth.
Ult. <i>ultimus</i> , last	W ^{orship} Worship	

There are many other contractions that are used both in print and writing, which may be reduced to these general heads.

1. Titles and characters of men; as *Adm^t* admiral; *Bar^t* baronet; *Cap^t* captain; *Coll.* colonel; *Esq.* esquire; *Gen.* general; *Gent.* gentleman; *Philomath.* philomathematicus, or a lover of mathematics; *Prof.* professor.

2. Proper names of persons and places; as *Abr.* Abraham; *Geo.* George; *W^m* William; *Lond.* London; *Southton*, Southampton, &c.

3. Books of the bible, as *Gen.* Genesis, *Ex.* Exodus, &c.

4. Months; as *Jan.* January, *Feb.* February, *Sept.* September, &c.

5. Winds; *N.* north, *S.* south, *E.* east, *W.* west; *N. N. E.* north north-east, *W. b. S.* west and by south.

6. Parts of books; as *Ch.* or *Chap.* chapter; *S.* or *Se^{ct}* section; *pa.* or *p.* page; *l.* line; *v.* verse; *Qu.* question; *Ans.* answer; *Obj.* objection; *Sol.* solution, or answer; *Ep.* epistle; *Do^{ct}* doctrine; *Obs.* observation; *Expl.* explication, &c.

7. Inscriptions on coin or money, and on medals; as *GEORGIUS D. G. M. BR. FR. ET HIB. REX. F. D.* that is, *Georgius, Dei Gratia Magnae Britanniae, Franciae & Hiberniae Rex, Fidei Defensor.* George, by the grace of God, king of Great Britain, France, and Ireland, defender of the faith.

And on the Reverse.

BRVN. ET L. DVX. S. R. I. A. TH. ET EL. 1720. that is, *Brunswigae & Lunenburgae Dux, sacri Romani imperii archi-thesaurarius & elector*, 1720. Duke of Brunswick and Lunenburg, high-treasurer and elector of the sacred Roman empire, 1720.

T A B L E XII.

A Table of Contractions used only in Writing, but scarce ever in Print in our Age.

A <i>C^t</i> Account	L^r Letter	w^a when
A <i>g^t</i> against	L. J. C. Lord Jesus Christ	w^h which
Adm^r Administrator	Ma^m Madam	w^t what
C^r Creditor	M^y Majesty	y^e the
Com^r Commissioner	P^d paid	y^t that
Dd. deliver'd	q^t containing	y^{is} this
D^r for Debtor	R^{cd} received	y^r your
Exec^r Executor	Serv^t Servant	X^r Christ
Hon^d Honoured	S^d said	Xtian , Christian
Jh^o John	wth with	Xmas , Christmas

m. is written often for *ment*, at the end of a word, as *instrum^t*. *commandm^t*. and *t* set a little above the last letter, with a *full-point* under it, stands for *ant* or *ent*, in many other words also; as *coven^t*. *covenant*; *obed^t*. *obedient*, &c.

con, with a line or dash over it, goes for *tion*, at the end of a word, as *condic^{on}*, condition.

A dash or line over any vowel, stands for *n* or *m*; thus, *com^{on}* for *common*, *wat* for *want*, *com^{et}* for *comment*.

Note, Some of these contractions are used in books that are printed on particular subjects, as *Exerc^t*, *Adm^r*, &c. in law books; *Dr*, *Cr*, *Act*, in books of merchandise; but seldom in other authors.

See more in the fourteenth table.

T A B L E XIII.

A Table of Numbers and Figures.

NUMBERS are usually expressed either by these seven roman capital letters, I. V. X. L. C. D. M. which are called *numerals*; or by these ten characters, namely, 1, 2, 3, 4, 5, 6, 7, 8, 9, which are called *figures*, and 0, which is a *cypher*.

Their Signification.

I. One	1. One
V. Five	2. Two
X. Ten	3. Three
L. Fifty	4. Four
C. One hundred	5. Five
D. Five hundred	6. Six
M. A thousand.	7. Seven
	8. Eight
	9. Nine
	0. Nothing.

Observe concerning the *numeral letters*, that if a less *numeral letter* be placed before a greater, it takes away from the greater so much as the lesser stands for; but being placed after a greater, it adds so much to it as the lesser stands for: as the letter V. stands for *five*; but having I placed before it, it takes *one* from it, and makes both stand but for *four*: thus, IV. But I being set after V. it adds *one* to it, and makes it *six*, VI. Take notice of these examples.

IV. Four	V. Five	VI. Six
IX. Nine	X. Ten	XI. Eleven
XL. Forty	L. Fifty	LX. Sixty
XC. Ninety	C. Hundred	CX. Hundred and ten.

Observe

Observe concerning the characters or figures, that cyphers at the right-hand of figures increase their value ten times, as 1 one, 10 ten, 100 hundred, 7 seven, 7000 seven thousand: but at the left-hand they signify nothing at all, as 01, 001, make but one, 0002 is but two.

A figure at every remove from the right-hand increases its value ten times, as 9 nine, 98 ninety-eight, 987 nine hundred eighty seven.

1. One	I.
2. Two	II.
3. Three	III.
4. Four	IV.
5. Five	V.
6. Six	VI.
7. Seven	VII.
8. Eight	VIII.
9. Nine	IX.
10. Ten	X.
11. Eleven	XI.
12. Twelve	XII.
13. Thirteen	XIII.
14. Fourteen	XIV.
15. Fifteen	XV.
16. Sixteen	XVI.
17. Seventeen	XVII.
18. Eighteen	XVIII.
19. Nineteen	XIX.
20. Twenty	XX.
21. Twenty-one	XXI.
22. Twenty-two	XXII.
23. Twenty-three	XXIII.
24. Twenty-four	XXIV.
25. Twenty-five	XXV.
26. Twenty-six	XXVI.
27. Twenty-seven	XXVII.
28. Twenty-eight	XXVIII.
29. Twenty-nine	XXIX.
30. Thirty	XXX.
40. Forty	XL.
50. Fifty	L.
60. Sixty	LX.
70. Seventy	LXX.
80. Eighty	LXXX.
90. Ninety	XC.
100. One hundred	C.
200. Two hundred	CC.
300. Three hundred	CCC.
400. Four hundred	CCCC.
500. Five hundred	D. or IC.

600. Six hundred	DC. or ICC.
700. Seven hundred	DCC. or ICCC.
800. Eight hundred	DCCC. or ICCCC.
900. Nine hundred	DCCCC. or ICCCCC.
1000. One thousand	M. or CIO.
1720. One thousand seven hundred and twenty.	MDCC.XX.

Note here, that the numbers are sometimes expressed by small roman letters, as *i* one, *li* five, *xvi* sixteen, *lxxviii* seventy-eight, &c.

That where books, chapters, sections, and verses are cited, the numeral letters are generally used to signify the book or chapter, and the figures to signify the sections, verses, or smaller parts; as *Exod. xii. 17.* Exodus, the twelfth chapter, and the seventeenth Verse. So *B. IX. Sec. 24.* signifies Book the ninth, and the twenty-fourth section.

Figures are also used to express the things following, namely,

1. The order or succession of things, as *1st*, *2^d*, *3^d*, *4th*, *10th*, *30th*; *first*, *second*, *third*, &c.
2. The fractions or parts of a thing, as $\frac{1}{2}$ one half, $\frac{1}{3}$ one third part, $\frac{1}{4}$ one fourth, or quarter; $\frac{2}{3}$ two thirds, $\frac{3}{4}$ three quarters, $\frac{5}{8}$ five eighths, &c.
3. The numbers of action, as *2^{co}* twice, *3^{co}* thrice.
4. The size of books, *4^{to}* quarto, *8^{vo}* octavo, *12^o* duodecimo or twelves, *24^o* twenty-fours.
5. The months, as *7th* September, *8th* October, *9th* November, *10th* December.

T A B L E XIV.

A Table of Letters and other Marks used for whole Words in Money, Weights, Measures, &c.

L E T T E R S and Marks.

In Money.

- l. a pound, or 20 shillings
- s. or f. a shilling or 12 pence
- d. a penny, or 4 farthings
- q. a farthing; or thus,
- $\frac{1}{2}$ One farthing
- $\frac{1}{4}$ An halfpenny
- $\frac{3}{4}$ Three farthings
- 8l. 16s. 7d. $\frac{1}{4}$, Eight pound, sixteen shillings, and seven-pence farthing.

Common Weights and Measures.

- C. an hundred weight
- q. a quarter of an hundred

- lb a pound
- oz. an ounce
- pwt. Pennyweight
- hhd. Hoghead
- gal. Gallon
- yd. Yard
- nl. Nail
- mo. Month
- d. Day
- h. Hour
- m. Minute.

Apothecaries Weights and Measures.

- lb Pound, or pint
- $\frac{3}{4}$ Ounce
- $\frac{3}{8}$ Dram or drachm
- $\frac{9}{8}$ Scruple

- gr. Grain
- ls. half
- $\frac{3}{4}$ ii. Two ounces
- $\frac{9}{16}$ iv. Scruples
- $\frac{3}{16}$ iss. One dram and a half
- gt. Drop
- m. Handful
- ana. Equal quantity.

Numbers.

- 6 + 2 six more two, or six increased by two.
- 6 - 2 six less two, or six lessened by two.
- 6 x 2 six multiply'd by two.
- $\frac{6}{2}$ six divided by two.
- 6 = 3 + 3 six is equal to three more three.

The Seven Wandring Stars, called, The Seven Planets.

☉ The Sun.

☾ The Moon.

♄ Saturn.

♃ Jupiter, or Jove.

♂ Mars.

♀ Venus.

☿ Mercury.

But by the best philosophers in our age, the Sun is supposed to rest in the center, and that the Earth is a planet, and then is sometimes marked thus ☿.

According to the vulgar Philosophy, the Planets may be thus described in their Order.

The *Earth*, the center of the world,
Sees all the planets round her hurl'd:

The Moon keeps always near:

Then *Mercury*, *Venus*, and the *Sun*,

And *Mars* and *Jove* their circuits run,

And *Saturn's* highest sphere.

Or thus, according to the New Philosophy.

First *Saturn*, *Jupiter* and *Mars*,

Then rolls the *Earth* among the stars,

And round the *Earth* the *Moon*:

Venus and *Mercury* are next,

The *Sun* is in the center fixt,

And makes a glorious noon.

The Twelve Heavenly signs or Constellations, or Companies of fixed Stars, through which the Sun passes in a Year.

♈ *Aries*, or the Ram.♉ *Taurus*, the Bull.♊ *Gemini*, the Twins.♋ *Cancer*, the Crab.♌ *Leo*, the Lion.♍ *Virgo*, the Virgin.♎ *Libra*, the Scales.♏ *Scorpio*, the Scorpion.♐ *Sagittarius*, the Archer.♑ *Capricornus*, the Sea-goat.♒ *Aquarius*, the Water-pot.♓ *Pisces*, the Fishes.

The Twelve signs may be thus described.

The *Ram*, the *Bull*, the heavenly *Twins*,

And near the *Crab* the *Lion* shines,

The

The *Virgin* and the *Scales*,
The *Scorpion*, *Archer* and *Sea-Goat*,
The man that holds the *Water-pot*,
And *Fish* with glittering tales.

The last T A B L E.

I Persuade myself that I shall gratify many of my readers, by inserting here several copies compos'd for the use of children at the writing school.

I. *Copies containing Moral Instructions, beginning with every Letter of the Alphabet.*

A Ttend the advice Of the old and the wise.
Be not angry nor fret, But forgive and forget.
Can you think it no ill, To pilfer and steal?
Do the thing you are bid, Nor be sullen when chid.
Envy none for their wealth, Or their honour or health.
Fear, worship, and love, The great God above.
Grow quiet and easy, When fools try to teize ye.
Honour father and mother, Love sister and brother.
It is dangerous folly, To jest with things holy.
Keep your books without blot, And your clothes without spot.
Let your hands do no wrong, Nor backbite with your tongue.
Make haste to obey, Nor dispute or delay.
Never stay within hearing Of cursing and swearing.
Offer God all the prime Of your strength and your time.
Provoke not the poor, Tho' he lie at your door.
Quash all evil thoughts, And mourn for your faults.
Remember the liar Has his part in hell-fire.
Shun the wicked and rude, But converse with the good.
Transgress not the rule, Or at home, or at school.
Vie still with the best, And excel all the rest.
When you are at your play, Take heed what you say.
X Excuse, but with truth, The follies of youth.
Yield a little for peace, And let quarrelling cease.
Zeal and charity join'd, Make you pious and kind.

Note, The letter *X* begins no *English* word, so that we must begin that line with *Ex*; unless the reader will choose this instead of it, namely,

X is such a cross letter, Balks my morals and meter.

II. *Copies containing the whole Alphabet, or the twenty-four Letters.*

Knowledge shall be promoted by frequent exercise.
Happy hours are quickly follow'd by amazing vexations.
Quick-sighted men by exercise will gain perfection.
A dazling triumph quickly flown, is but a gay vexation.

II. *Copies composed of short Letters to teach to Write even with Ease.*

Virtue in an eminent station raises our esteem.
 Art comes in to imitate or assist nature.
 Our most virtuous actions are not meritorious.
 Conversation is a sweet entertainment to wise men.
 Some inconveniences await our easiest moments.
 A covetous, or an envious man, is never at rest.

In Verse.

Astronomers can trace A comet's various race.
 Nor snow, nor ice, nor rain, Were ever sent in vain.
 No meaner creatures can Converse or act as man.
 Here no man is secure To sin or mourn no more.



The C O N C L U S I O N.

IT may not be amiss to conclude this little book with a short view of the unspeakable advantages of Reading and Writing.

The knowledge of Letters is one of the greatest blessings that ever God bestowed on the children of men. By this means we preserve for our own use, through all our lives, what our memory would have lost in a few days, and lay up a rich treasure of knowledge for those that shall come after us.

By the Arts of Reading and Writing we can sit at home and acquaint ourselves what is done in all the distant parts of the world, and find what our fathers did long ago in the first ages of mankind. By this means a *Briton* holds correspondence with his friend in *America* or *Japan*, and manages all his traffic. We learn by this means how the old *Romans* lived, how the *Jews* worshipped: We learn what *Moses* wrote, what *Enoch* prophesied, where *Adam* dwelt, and what he did soon after the creation; and those who shall live when the day of judgment comes, may learn by the same means what we now speak, and what we do in *Great-Britain*, or in the land of *China*.

In short, the Art of Letters does, as it were, revive all the past ages of men, and set them at once upon the stage; and brings all the nations from afar, and gives them, as it were, a general interview: so that the most distant nations, and distant ages of mankind, may converse together, and grow into acquaintance.

But the greatest blessing of all, is the knowledge of the Holy Scripture, wherein God has appointed his servants in ancient times to write down the discoveries which he has made of his power and justice, his providence and his grace, that we who live near the end of time may learn the way to heaven and everlasting happiness.

Thus Letters give us a sort of immortality in this world, and they are given us in the word of God to support our immortal hopes in the next.

Those therefore who wilfully neglect this sort of knowledge, and despise the Art of Letters, need no heavier curse or punishment than what they choose for themselves, namely, "To live and die in ignorance, both of the things of God and man."

If the terror of such a thought will not awaken the slothful to seek so much acquaintance with their Mother-Tongue, as may render them capable of some of the advantages here described, I know not where to find a Persuasive that shall work upon souls that are sunk down so far into brutal stupidity, and so unworthy of a reasonable nature.

The End of the FOURTH VOLUME.

